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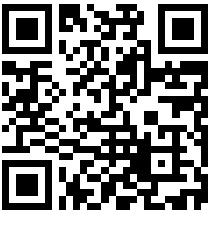

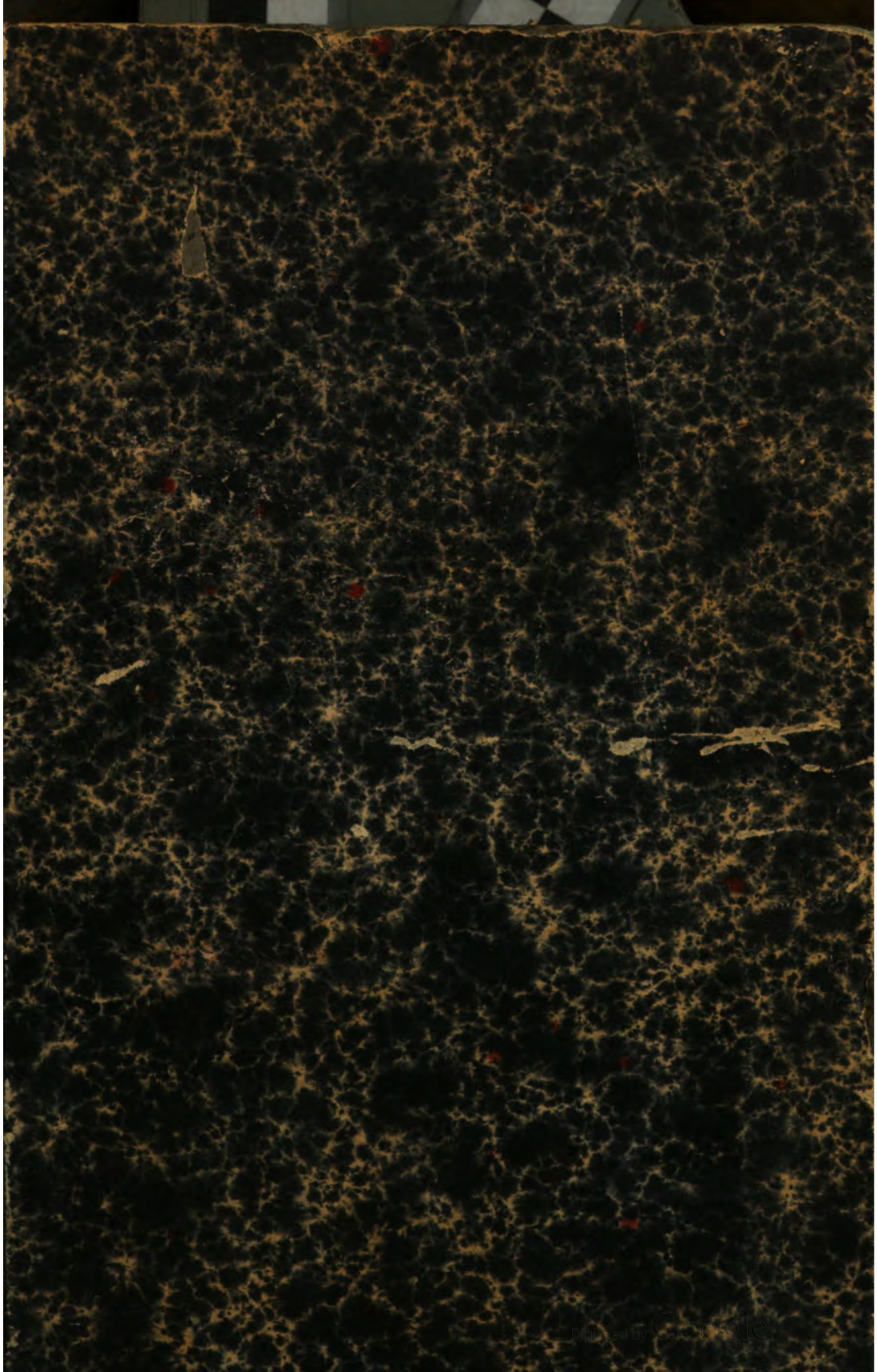

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SOCIAL RECONSTRUCTION

A striking word is always in danger of becoming a thought-saving device. We have seen this happen to "strategic," "constructive," "expert," "intensive," and many another. At first they stood for great and convincing ideas and were used by those who grasped the idea. Then they became official and professional. Men without ideas used them in much the same way that an algebraist uses x and y instead of dollars and cents. Thereupon the idea became conventional, and men looked about for other rhetorical novelties to give an air of intelligence to loquacity.

"Social reconstruction" is in danger of sharing the same fate. It is on everybody's lips. By uttering it men claim to have social sympathies and to be prophets of a new social order. Pretty soon we shall get tired of it, just as we got tired of other terms. Then we shall think that social reconstruction is no longer needed, or has been accomplished. Unfortunate indeed is an idea too familiar with its vocabulary.

But social reconstruction as a reality will not grow quiescent as its name loses its youthful charm. It is too terrific for jugglers in words to express, much less control. Down in the depths of human life are forces which care very little about after-dinner speeches or clever vocabularies. The bottom of society has broken loose and is coming up.

Many a man speaks of social reconstruction as he speaks of remodeling his house by building a sleeping-porch on its rear. He does not see that reconstruction means sacrifice. When well-to-do persons talk about social reconstruction they may as well remember that it will come only at the price of something which they themselves must pay. They may expect barely perceptible social changes whose symbol is baths and gymnasiums. But to

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millions of other people social reconstruction means that the man who works the machine shall be at least part owner of the product of his toil. Once let that economic conception become rooted in human life, and the economic order will understand what the kings endured when their subjects came to feel that they owned the state.

At such a moment are Christian men and women to be passive? Is the church of Jesus Christ to interpret good will and justice as Christmas gifts and respectability? Are we to ignore morality in the relations of nations and the interplay of economic groups?

To an intelligent man these questions seem to answer themselves. A man who cannot answer them with a solemn negative may as well regard himself as an ethical anachronism. A church that would make no moral contribution to such social reconstruction is an outgrown purveyor of pious respectabilities. Social reconstruction needs the dynamic of the cross of Christ.

The times are tragic and stern, but full of hope. God works through social evolution. He makes the wrath of men to praise him. He creates Zions out of heathen strongholds and his kingdom out of the kingdoms of men. Just now a man's religious faith will be either a great dynamic or a piece of aesthetic bric-à-brac. If some prefer spiritual purring to sacrificial service, the rest of us who hear the call of tomorrow in the processes of today, will have to carry them as well as our tasks.

We who really believe in the gospel of Jesus Christ as more than individual believe also that the saved world will not be an exhumed, resuscitated past. It will be a Christian social order in which men shall be given justice, and shall be less compelled to make sacrifices because they are just.

For men shall have the attitudes and the behavior of Jesus Christ.

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THE CRY FOR CHRIST TODAY

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The war is over, but its effects are lasting. We can never build a new world with the forces that destroyed the old. Until there is a new life in the hearts of men, there will not be a new hope in the institutions of men.

The cry of the stricken world is that of Blind Bartimaeus, "Jesus, thou son of David, have mercy on me!" It is clear, general, and insistent. The only exception is the Bolsheviki, who have officially "abolished" God and Christ, because they identify religion with the Russian hierarchy. Since the war has swept on to victory, materialism no longer makes loud claims as the sole interpreter of life. For one thing the millions who mourn for their dead who lie buried in France and Flanders will not believe that death ends all. For another thing crass materialism is now identified with German philosophy. German names like Haeckel and Nietzsche are no longer names to conjure with in the presence of the great world-struggle for spiritual life and freedom.

The reactions of men to the world-war are various and changing. When the cataclysm first swept over the world, men said not only that Christianity was a failure, but that Christ was a myth and God a monster for allowing such a catastrophe. German teachers, scientists, and theologians openly justified the Pan-German propaganda for world-conquest on the grounds of might, the law of the jungle. The nation that had become the school-teacher of the world suddenly relapsed into the barbarism of Goth and Vandal and Hun with all the refinements of cruelty that modern science could add to the methods of earlier barbarians. Whatever was true of other nations, it was at once clear that Germany was not Christian at heart, but still worshiped at the shrine of Woden and Thor, and that the "good German God" with whom the Kaiser claimed partnership was not the God and Father of all men revealed to the world in Christ and expounded by Paul.

Some were able to see at the start that the issue of the war was far more religious than political, that it was Christ or Kaiser. *Kultur* at the point of the bayonet was the old demand of Caesar to Polycarp. When offered life if he would say "Lord Caesar," he persistently reaffirmed "Lord Jesus." Paganism today is brutal as of old and changes its form but not its spirit. Christ came to set men free, and Caesar forever fetters the human spirit. Jesus sets men free by the truth. The Kaiser tried to enslave men by his mailed fist. So the issue was joined and the Kaiser was the new Napoleon. Once more it was Corsica or Galilee.

The German war lords had no doubt of the outcome. They had calculated the steps to a nicety and had left nothing out of account. They even

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claimed a mortgage on God. They had left nothing out save Christ and the spiritual values which they despised as of no military worth. Bismarck, the man of blood and iron, could have taught the Kaiser better, for he feared "the imponderables" most of all in war and in peace. But Bismarck was now a dethroned idol in the Kaiser's house.

Ruthlessness took the place of righteousness. Treaties were scraps of paper. Mercy was for weaklings. German historians could be trusted to throw a gloss over the necessity of atrocities for a swift victory which would silence all neutral opinion. God was on the side of the heaviest battalions, which were indisputably German. So the Juggernaut rolled on over women and children and old men. Little Belgium stepped into the path of the monster, and Britain sent her "contemptible little army" to the rescue. The miracle at Mons was believed by many to be the angels of God. But Louvain and the "Lusitania" were soon names that startled the world. Public opinion was defied and America flouted, till a new Sedan suddenly faced the hosts of the Kaiser, who fled for his life, and Germany was in defeat. God had dissolved that one-sided partnership. The old ethical values remained. Nothing after all had been really changed by the war. Right was still right. Truth was still truth. God was still God. Christ was still the White Comrade of the soldiers of freedom. Liberty lived on in the world.

What had the war done for the religious life of men? It had done much. It had brought men face to face with reality. It had exposed the hollowness of all show and sham in church life and creed. Criticism of the churches on the part of soldiers has been common, as both Professor H. E. Fosdick and Mr. A. Clutton-Brock have shown in their articles in the *Atlantic Monthly*. Some of this criticism has been flippant and shallow. It is easy to attack and less easy to offer a substitute. The Y.M.C.A. has come in for its share of complaint, and our own government is under fire in some quarters. But it must be admitted that some of the objections made against official and institutional Christianity are well taken. Organized Christianity takes on different forms in different ages and different lands and different climates of opinion. Each one claims to be the best brand of the gospel, and men are prone to judge the original stock by the special offshoot which they know. Hence Mr. Clutton-Brock passes in review the various forms of British Christianity and rejects them all, though he believes in Christ.

It is the old story. The Greeks come to Jerusalem and hear of Jesus. They come to Philip with the courteous request: "Sir, we would see Jesus." Philip was one of the chosen group of disciples gathered by Jesus to be his interpreters to men. Instead of introducing the Greeks (men of culture of the time) to the Master, Philip (Greek name though he had), in a quandary by reason of his Jewish theology and prejudices, went off to consult Andrew as a man of wisdom and counsel. The middle wall of partition between Jew and Greek was to be broken down not by Philip but only by the blood of Christ on the Cross. In a puzzle the two disciples bring their theological problem,

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but not the Greeks, to Jesus. The heart of Christ is torn asunder by the narrowness of his disciples and the stupendous task of drawing all men to himself, possible only by the magnet of the Cross. Jesus hungered for the Greeks, but he looked through the ages of racial and national hatred and saw that he must, like the grain of wheat, lay down his life that by his death he might make it possible to bury class prejudice, sex prejudice, race prejudice.

Jesus was surrounded by followers who did not know how to bring men to him. It was no wonder. Official Judaism was hostile to him, to his claims, and to his teachings. The proud Pharisee had made peace with Caesar and sat in the seat of authority and did not wish a kingdom of moral and spiritual values. The orthodox Pharisee, rabbi and scribe as well, held the keys of knowledge and had all the rules of piety laid down for observance by the righteous, while with hypocritical subtlety he evaded all inconvenient restrictions himself unless he could obtain credit in popular opinion for observing them. Jesus stood forth in an age of perfunctory piety and official religion and struck the note of reality and righteousness. He scouted mere national religion, the prerogative of Abrahamic descent, and thus enraged the officials of the state church, who plotted his death. Jesus recognized the rights of the state, but denied that church or state could throttle a man's conscience. He proclaimed the fatherhood of God as including men of all races. The Kingdom of God was thus spiritual and catholic, and it was to be lived here on earth. It was to be applied to all the relations of life, individual, social, political, racial. Jesus was the iconoclast of all time. He smashed autocracy, religious and political, and asserted the worth of the individual man. The soul of man is competent to deal alone with God, apart from church or priest.

It is needless to say that the teaching of Jesus has not been popular when it has been really understood. The crowds in Galilee left Jesus in a body when they saw that, instead of loaves and fishes, he offered the spiritual appropriation of himself and the incarnation of his teachings in their lives. That has always been the case, and it is true today. Spiritual Christianity has always flourished under persecution. The marriage of church and state has brought disaster to both and the divorce has had its scandals. It is hopeless to look to any form of national Christianity in the present world-crisis. France has only recently shaken off the load of Romanism. Italy struggles to be free. The United States alone has actual religious liberty for all, where no creed labors under any kind of disability. Great Britain has religious toleration, not religious liberty. Mr. Clutton-Brock scouts the Nonconformists as belonging only to the middle class, usually supposed to be the conscience and the backbone of a nation. Certainly some of these Christians do reproduce the spirit of Christ. Even in England the Nonconformists, whom Mr. Clutton-Brock dismisses with a short paragraph, represent fully half of the Christian forces of the land. In this country, where all religious sects are on a par, these very denominations—Baptists, Congregationalists, Disciples, Methodists, Presbyterians—dominate American

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life. It can hardly be denied that some of these evangelical denominations approximate apostolic Christianity in many essential points. It must be admitted, however, that they have all fallen short in their social programs and have been more or less timid before political and financial leaders. But the Church of England and American Episcopalians have produced some of the noblest Christians of the ages.

And yet, in spite of modern caricatures of Christianity, which are all too common, the men of light and leading today insist that the only hope of the world is an actual trial of the message of Jesus. The League of Nations is one expression of this sentiment and of this hope. The Golden Rule has been kept out of business and out of politics. Diplomacy has been real double-dealing, in harmony with the etymology of the word. But the League of Nations can be made permanent and operative only by the spirit of Christ. The shadow of Bolshevism stalks behind the vanishing ghost of Pan-Germanism. The world has literally been dangled between autocracy and anarchy. The victorious outcome of the war with the Treaty of Peace has for the present removed the nightmare of Pan-Germanism. But it is acknowledged on all sides that Bolshevism cannot be handled by treaties or armies. The only panacea for the maddened masses is the Peace of Christ. They must learn that a new spirit is at work among men, the spirit of brotherhood, of justice, of consideration, of love. The greatest statesmen and soldiers of the age are saying that Christ is now the only hope of the race. Once more the Greeks come and say, "Sir, we would see Jesus."

And Jesus can be seen. He is not invisible to those who have eyes to see, ears to hear, and hearts to understand. The trouble today is precisely what it was in the day of Philip and Andrew. There were clamoring voices then that dinned into men's ears their patent cure-alls. Pharisee, Sadducee, Essene, Zealot, Herodian, Eschatologist, Stoic, Epicurean, Platonist (and soon neo-Platonist), Jewish-Alexandrian philosopher, the priest of the old Greek and Roman gods and goddesses, Mithraist, Gnostic, worshiper of Isis and Cybele, adherent of the Emperor-cult, skeptic, atheist—these all wrangled in the market-place of the world. The first thing to do is to clear one's glasses and to open one's eyes. It was hard then to see Jesus as he was because of one's environment and heredity. So today men look at Christ from the standpoint of Romanist, Anglican, denominationalist, sacramentarian, ecclesiastic, theosophist, skeptic, man of the world. Each one sees what he sees or thinks that he sees, and is prone to assert that he sees all there is to see. Christ is universal in his nature, Jew though he was. He belongs to all time and to all men. But one may catch only a partial glimpse of Christ.

If we could brush aside all official and institutional types of Christianity and come to Mark's Gospel and the Logia of Jesus (those parts of Matthew and Luke that are alike), we should start with the simplest form of Christianity preserved in the New Testament. We should still have all the essential dogmas of the gospel. A message without

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dogma has no backbone and no power. It can be shown that the structure in the New Testament built on this foundation by Peter, Paul, and John is in harmony with the spirit of it. But let that pass. The point to emphasize here is that no people as a whole has ever seriously tried to live by the principles of the Kingdom of God as taught by Christ in the earliest reports of his teaching. And yet Jesus sternly insisted that men must be judged by the standard that he set up before them. The world as a whole has come to praise theoretical Christianity, but passes by on the other side if a point in detail comes up. The call today is for the gospel of action, not of mere words.

The cry for Christ today is for something new under the sun. It is for an honest and general effort for men to put to the test the moral teachings of Jesus in the home, in business, in the school, in the state, in international life, yes, and in the church. The thing can be done. The teaching is all there, plain as a pikestaff. It requires only clear eyes to see and honest hearts to undertake the task. If it is done, race prejudice will die, religion will be free from state control, the churches will be democratic in form, they will accept Jesus as Lord and Teacher, class injustice will disappear, capitalist and laborer will clasp hands as co-workers for the common welfare, religious profession will square with actual life, no priest will terrorize the spirit of man, every man will claim direct access to God through Christ, no one will hold back from the cause of Christ what Christ needs of service or of money, loyalty to country will be a corollary of loyalty to Christ, the welfare of the whole world will enlist the sympathies of all. All of this, and more like it, is in the earliest reports of the teaching of Christ. The world still waits for the actual experiment on a wide scale of putting these teachings to the test of practice.

We cannot wait for the wholesale adoption of the program of Jesus for the race. We must each face the whole truth for himself. There is no other way. "If ye know these things, happy are ye if ye do them." Religion cannot be written in a law or carried by a popular election. The goal of the Kingdom of God is to reproduce on earth in the life of a whole people the life of heaven. But the sower sows the seed and it fares differently according to the soil. So it is today. Let us not despair by reason of the multiplication of denominations and the deficiencies of organized Christianity. The spirit of democracy expresses itself with freedom and variety. It cannot be otherwise. No artificial union will come to anything. The only justification for the existence of any church is that it is bringing in the Kingdom of God, bringing it to pass here and now in the lives of men and women who are to regenerate the world. Any church that is a mere asylum from the world with no mission to the world will die and deserves to die. It is still true that the only way to save one's life is to give it. That is as true of a church as of an individual.

It is still early morning for Christianity. It is at last time for each of us to try the experiment for himself. The cry is for Christ. He can be found.

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He stands at the door and knocks. He will come in and sup with every man who pulls the latchstring. He will stay in the heart, in the home, at the plow, in the factory, in the editor's sanctum, in the engineer's cab, in the office of the captain of industry, in the Senate of the United States, in the governor's chair, if the occupant will live by the rule of the road, the narrow way that leads to righteousness here in this workaday world of toil and trouble. Kaiserism has gone. Bolshevism will go if Christ is allowed to come to the cottage of the cottar, the hut of the miner, the palace of the money-lord, the office of the statesman. A little leaven will leaven the whole lump. A few live Christians who are in earnest and unafraid can revolutionize any community and clean up any city. The social program of Christ is the world's hope in the new dawn that has come. But every man must build over against his own house, make his home a heaven for wife and children, and see that his neighbors have the privilege of living in a colony of heaven here on earth.

THE PROPHET-CRITICS

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Just as we think that an unintelligent use of the Bible has been abandoned and that everybody uses the Scriptures in a historical way, there suddenly breaks forth a recrudescence of the older sort of teaching. We have to begin all over again, as it were, with each new generation. But we are farther ahead than we were a generation ago. Truth is already prevailing, and the Bible is better understood in ever-widening circles.

The old Bible was a magical book, fearfully and wonderfully made. Every letter, every comma, and every period were put there by God himself. It was a very plain book, so plain that the wayfaring fool need not err therein. For the Bible said things, and it meant exactly what it said. The preacher inquired very little into questions of history, customs, and contexts. If some things seemed strange or contradictory, his was not to reason why, but as he read so he believed, never doubting. "The Bible says so" was reason enough. For him the Bible was an encyclopedia of texts to hang sermons upon. With these texts he put to flight armies of heretics, built for himself systems of doctrine and theologies, and smote the consciences of sinners. Sometimes the preacher chose a whole passage and explained it for the edification of his congregation. The Bible then became a book of devotion to build up and enrich Christian character. The vices of saints were condemned and the virtues of salvation enforced. If, perchance, some parts were absolutely barren, or exceedingly obnoxious to the moral sense, then God must surely be speaking in figures

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of speech, and these places were treated as allegories. So the waste places of the Bible were made to blossom as the rose, and the dross, washed in the alchemy of allegory, became golden with spiritual truth. And always for the preacher the Bible was the handiwork, the voice and heart of God.

Still there were some things in the Bible hard to be understood. Literalism and allegory failed to illuminate them. They shone black from the shining pages. One looked wistfully at them and said, "I believe it all, all—what I can understand and what I cannot. It is God's book. Some day He will reveal these dark sayings unto us." And we looked longingly for a Prophet-to-Come who should walk with us in the way, and make known unto us all that Moses, the prophets, and the apostles did write—some spectacular prophet with a marvelous revelation. In the fulness of time God sent the critics, and our dream was shattered. The Jews looked for a king, and there came a carpenter. We looked for a prophet, and there came the critics, and for a long time they were despised and rejected of men, and we cast them out. Aye, and they were prophets!

They were men of *patience*. They toiled over dictionaries and vocabularies, and hunted up etymologies and root meanings. They compared all the manuscripts, weighed the thousand upon thousand of different readings therein to find the exact and true one. They took journeys to the Holy Land and the Orient and picked and dug. They studied history, geography, geology, archaeology, if in any wise they might find some straying bit of knowledge. They became linguists and talked the ancient languages of the Babylonians, the Chaldees, and Egyptians. They learned modern Syrian, Arabic, and Aramaic, and with these together they worked and plied their knowledge to understand what the Book might have to say. They studied customs, ancient habits, manners, etiquette, and religious rites of a hundred sorts, so that, perchance, some pages of the Book might take on a richer meaning. At these tasks they toiled all their lives. They re-read the Bible a thousand times through comparing scripture with scripture until its words were etched into their memory. Year after year of dull, patient toil, without applause, with little fame, and no thanks. There is nothing more thrilling than the critic's toiling patience over his Bible.

The critics were men of *courage*. The Bible they took up was a very old book. It had thousands of years of history back of it. Traditions had long said how it was to be interpreted, and most of its passages had been given a definite meaning. And all the saints had loved it. From David until now they had found it the eternal fountain. It was their inspiration, their hope and encouragement, their comfort and solace. To break through such things required a humble and lofty sort of courage. But the critics did it. They were scorned, they were called haters of the Faith and destroyers of the Bible, the very Book they most loved, and into whose pages they poured their life's blood and labor. But they flinched not. They demolished the Bible as a simple, dictated book. They put question marks after some of its authors and historical accounts. They

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questioned some miracles and nullified many long and honorable interpretations. They fixed impassable bounds. The preacher has to go carefully now. His texts and passages for exposition must be chosen with care. The Bible is no more a toy of the imagination. The critics have stopped that. Authors had intents and purposes when they wrote their books, and the critics have discovered them. The preacher can no more suit his whim. He cannot pad his discourse with "I imagine" and "I fancy." A text is not to be wrested from its setting any more than a jewel from its ring. It cannot be glibly and verbally quoted any longer. Its author had a meaning, and that meaning holds. It takes courage to overthrow prejudices. Revolutions require courage, and revolutions in religion and religious literature require a double courage. But the critics were steadfast, immovable, always abounding in the faith, and ever seeking the truth until they found it.

And they were men of *devotion*. Only a great love and passion could hold a man true through long years of wearisome study and microscopic examination of details, under knifing criticism and conservative hate. Sometimes a black sheep showed in their midst. Sometimes one got excited and said some foolish things. Some of them went to extremes. They made mistakes. They were blessedly human and had their weaknesses. But the major portion of them, even of the most rabid, were men of devotion. Where is there among the annals of the saints higher consecration to endure all things for the truth's sake? For they invested their only life, their one life, in loyal devotion, seeking the truth in the Bible.

Patience, courage, devotion—these three. Such valors together can do miracles. Great is the work the critics have achieved. They have killed Ingersoll. If anyone will listen to the "Old Time Religionists" they will hear wailings and lamentations. These people sorrow and sob that in our day no Ingersoll has appeared. They flay the critics and say that now we are all, all, children of Ingersoll. In the first part of their contention they are right. The critics have killed Ingersoll and cut off his descendants from the face of the earth forever. Ingersoll scorned the Bible, its God, and its saints. Was not Abraham a liar and Jacob a thief? Noah was a drunken sot, Solomon a libertine, and Joshua would do to lead a Moslem charge. The psalmist was too often seething with hate, and a heaper of curses, ruled by hot revenge. Yet these men are saints, forsooth, and examples for our children. God Almighty was worse. He sponsored the evil. He sat Czar on Sinai, and thundered Law. In malice of revenge he slew all the first-born of Egypt; He had a pet nation, the Jews, and for them he tortured and destroyed other nations. He drenched Canaan in blood, overthrew cities, killed women and children in a slaughter of innocents, all for this pet nation which he had sent out in aggressive warfare to plunder, seize, rob, and kill. To such deeds this High God, on his high throne, looked on with approval saying, "Amen." But the critics have put an end to all this, and in a strange way. They put an end to it *by admitting the truth of the*

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accusations. Then with their patience and learning they sent us to school and taught us with never-wearying tirelessness of the history of early Israel, of a Father-God rearing a childhood people with divine patience step by step through dishonesty, vice, war, and slavery into the full light of Jesus. The critics have killed Ingersoll. But Abraham remains in the faith, Jacob wrestles with his angel, Moses sobs over Israel's sins, and Solomon pays the penalty for his lust. They are still alive, these heroes of old. The critics have smitten not one. And above them stands God, grieving over their sin, teaching them higher living, and always watching over them "like as a Father."

Ingersoll is dead. Not a descendant has he among men. Let the critic be thanked. And let him be thanked that he has also blasted away the foundations of religious cranks and heretics. These sort are still with us, but they flourish only in the night of ignorance. Christian Science, Mormonism, Russellism—these sort are built on biblical foundations. However, their foundations are of sand. For their validity they need the old Bible with its picked, literal texts, its biased interpretations that ask no questions of authorship, contexts, or intended meanings. They had a premise to prove, and they ransacked the Scriptures seeking texts that would spell Q.E.D. to their propositions. Under the old literalisms they were easy to find and abundant in number. And none could gainsay them, for the "Bible said so." But the critics have halted them saying that the Bible is not a book of texts to be juggled with as shall suit any man's caprice. The Bible is like any book; it has order, it has purpose, it has fixed meanings that are not to be shuffled at will. These religious vagaries and others have had to take notice. They are not dead. Some of them flourish in exuberant good health. But they do so by lies, by feeding their followers on the winds of false interpretations, and by shutting off the light of critical learning. Once a body studies his Bible in the light of criticism, if he is honest, he will flee their camp. The critics have not killed heresy. Their temples are still with us, numerous, great, and lordly, but they are founded upon the sand. And the religious crank can no more peddle his whim in the land. The Adventist, the Baptismalist, the extreme Sanctificationalist, and their like are doomed. Why? The answer is—the critics. For these extremists have suited the Bible to their notions. From cover to cover the Book is made to cry out. "On Saturday shall ye worship Me." Every text is microscopically examined, and if possible dyed the color of Saturday. Or diligent search is made, and under pressure the Bible yields up fountains of water and, "Thus and so must ye be baptized, and thus and so only, else ye be still in your sins." And the man blessed with a burning sense of the Spirit's power finds his texts by hundreds from Genesis to the Apocalypse. To him there is no other way whereby men can be saved. The heavens must open and the Spirit fall on him with the rushing of a mighty wind, else he is not sure of his salvation. These men fear the critic. For the critic begins to ask questions. He wants to know. What sort of a person is God?

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Is he fussy over the hours of worship? Is he "at home" on Saturdays especially? What is real religion? Is it bedded in the minutiae of ritual? Is sin removed by a bath of some particular sort, or by a repenting heart? Is the Father to be begged and sought for a witness of himself, or is he waiting and anxious to bestow his Spirit? So the critic goes boring in, seeking what is essential, and turning neither to the right hand nor to the left. He smiles at the hobbies of these men, he recognizes the value of their teaching that God *is* to be worshiped, that the heart is to be washed of its sin, that a soul shall know of saving power, but he builds a wall; he limits the emphasis. Good men these cranks are and always to be with us, but from their one-sidedness the critic has saved us, declaring quietly that God requires justice, mercy, and a humble walking with himself.

The critics also walked among us as peacemakers. This may seem strange. It might be thought that they stirred and started the greatest strife in biblical history. In a sense this is so. But they settled a dispute more heated than any they may have precipitated. They were peacemakers, and without them religion surely would have suffered disaster. Science waged war on the Bible. It laid siege to Genesis, chapter 1. The earth was not made in a week. Geology said so, and creation tottered to falling. Biology, armed with evolution, drove Father Adam out of the Garden of Eden. Astronomy marched up and commanded Joshua's sun to move, and move it did. Biology summoned reenforcements, and Jonah's whale gave up Jonah. The Bible was toppling to a fall. The supporter of the "Old Time Religion" rushed to the rescue. He allegorized. "No, no," he said, "it does not mean seven literal days of twenty-four hours each. It means, rather, seven periods of time, of long, long duration, here expressed as days. There is no conflict here." And so down the list he went. But after he had finished, the Bible still said that the earth *was* made in seven days, and that Joshua's sun *did* stand still, and no explanations could make it contrariwise. And science pressed the war the more hard, and followers of the faith trembled, alarmed. Then quiet and serene the critics took up the Book, studied it with amazing care, and after a while looked up at the warring parties with a confident smile, and asked, "What is the point of these stories?" The defender of the old faith spoke up quickly, stammered, and faltered. But the critics insisted still, "What is the point? What in these stories has caused them to endure these many centuries? What is the point?" And the defender, frantic for the old faith, could not answer. Nor could science. It could not think higher than rocks, earthquakes, star-dust, the size of a whale's throat, and gravitation. "What is the point?" And science could not answer. Then the critic became peacemaker. He taught, and literalism and science sat at his feet. "Genesis I. A good God, a good creation, man made after the image of the good God." Literalism and science could not quarrel here. They could only worship the good God, enjoy the good creation and use it, and strive not to mar the image in which they

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had been fashioned. Worship and work left no time for strife. "What is the point?" So through the Book they went, down through the miracles of Jesus, and at every sign of hostility between the foes they asked anew, "What is the point?" Science surrendered, and literalism's forces are few and feeble. And the reason? The critics have found *the point* and revealed the hidden things of God buried in these stories, so that more than ever they burn and glow with holy truth. Science and the Bible are at peace. The critics were the peacemakers. Blessed, blessed are the peacemakers.

Patience, courage, devotion—these have no limit of power. The critics have raised the dead. The prophets are alive again. Before the critics, who was Isaiah, Amos, or Jeremiah? They were but names of ancient men of whom tradition brought a few half-articulate whispers. There were, perhaps, regal marks about Isaiah. One heard, or thought he heard, the sobbing of Jeremiah, but little more. And so much of their books was barren waste. Doom upon doom, woe upon woe, without interest, without meaning, without inspiration. But in the fulness of time God sent his new prophets, the critics. They went to these ancient prophecies and studied, studied long and hard. They dug at problems of national alliances, political intrigues, social moralities and customs. What were the people doing? What were their occupations? How did they worship? What sort of men were the prophets? What did they do? What was their message? So the critics studied. And they learned—learned that the long barren wastes of dooms, threats, woes, and warnings were rich in meaning for those times and ours; learned that these books laid bare the principles without which no civilization can long endure; learned that prophecy was burning with a social message of a God caring for the widow and orphan, who was wroth if the poor suffered oppression, and who hated the idle ease of wealth; learned of a God of politics insisting on just government where law was law, and justice, seasoned with mercy, reached the humble poor, where vice was suppressed, and the home life safe and clean; learned of religion pure and undefiled, out of a heart of gratitude, whose priests were ministers and shepherds of the people, and a God whose temple and name were the glory and center of life. This is the great glory of the critics. They have given us portraits and character sketches of the prophets so that they are no longer names but throbbing personalities, alive with life. There has been a resurrection, and the prophets are alive again. They walk among us. Energetic Amos thunders threats, insisting on obedience to law; broken-hearted Hosea pleads for loyal love to Jehovah; Isaiah sits among royalty and walks with regal power in Israel, counseling faith in God to a nation beset with foes, and doing the work of a master-statesman; Jeremiah protests and complains, warns and pleads in the streets of the doomed city; far off in Babylon, among the hopeless exiles, Ezekiel comforts with words of cheer. The prophets are alive again. The critics have breathed into them, and they have become living souls.

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Patience, courage, and devotion—these three have spread alarms throughout the land, and the saints are in dismay. They halt between many opinions and know not what to believe. The faith of their fathers is not living still, but has perished by the fire and sword of the critics. To them criticism seems synonymous with atheistic surgery. It brings visions of scissor clippings and a shorn Bible. What was learned at mother's knee seems to be no longer true, and they are of all men most miserable, and without hope in the world. What is the preacher to do? To his people this "new" Bible is a rock of offense, and they beseech him to stand by the old paths. What is the preacher to do? To be silent he cannot. The clamor for help forbids it. To keep to the old Bible he cannot. That contradicts all that he has learned to be true. And he is the ambassador of truth. To this end was he called, and to this end was he ordained—that he might bear witness to the truth. And his people are in alarm lest there be no truth. What is the preacher to do? Patience, courage, and devotion have wrought this bewilderment among his people, but patience, courage, and devotion can rebuild the foundations of faith. With these the preacher must become expositor of "the point"—not of verses and passages merely, but of whole sections, stories, and books. The critics have found the point, and the preacher must not suffer it to be lost. He must explain the point. The Bible is still intact. Not a book, not a page, not a character is missing. To be sure, the animals no longer walk up Noah's gangplank two by two, but the point—history is a monumental witness to its truth that every vile civilization is destroyed forever. Eden's apple has rotted, but Eden is not ancient history. One can see it reacted on any street, at any time of any day. What is the point? The preacher must ask and answer. Job and Jonah have meaning, but who in the congregation can say what it is? Children marvel at the Fiery Furnace and the Den of Lions, but when they are become men and have put away childish things, do they know exactly what these stories mean? The Gospels of Good News, with Peter sinking in the sea, the crazy demon cured, the hungry throng at picnic on the Mount, and the winsome lass of Jairus alive—we have all thrilled at these stories, but who, who can put their point, put it in a single sentence, and put it clear? The preacher is called, called to take up the critic's Bible and, being baptized with fire, to declare the deep things of God, and with patience, courage, and devotion lead the congregation into all truth. And he dare do not otherwise, for only so can comfort come to honest hearts in distress. These people are in turmoil. Their familiar Bible has become a strange book, speaking a strange tongue, and they cannot understand its gibberish. They are sore dismayed. The Bible seems to have been crucified and buried, and they stand without the tomb weeping, "They have taken away our Bible, and we know not where they have laid it." Then the preacher must appear unto them saying, "It is not here, *it is risen!*" And from the risen, glorified Bible they shall hear the familiar voice of their God, musical with the accent of Jesus.

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THE PHYSIOLOGY OF THE SPIRITUAL LIFE—*Concluded*

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VI. THE HEART

A competent heart.—"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). There is sound physiological sense in these words of the sage. The integrity of the life-processes is intimately dependent upon the competency of the heart. It is the main central pumping station, supplying the initial impulse to the streams of nutritive fluids which are distributed throughout the system for its support and growth. No man can be thoroughly equal to his life's task, whether in a mental, physical, or spiritual sense, unless this central power station is competent to sustain the steady, uninterrupted flow of energy required. The competency of the individual depends upon the competency of the heart.

An interesting patient.—Among the numerous patients visiting the dispensary connected with Emmanuel Hospital in Capiz, P.I., was a young Filipino about eighteen years of age. He took his seat in the consultant's chair, or rather slumped down into it, in a perfectly spineless fashion, and I began the usual list of questions and routine examination. I learned that he was a high-school student, and inquired regarding his progress in the classes. "Oh," he replied, "I just can't do the work required of me." The next question was about his experiences on the playground, for the American missionaries and school teachers in the Philippines are not only endeavoring to introduce their students to the rudiments of an English education, but have also undertaken the development of their bodies by teaching them American games, such as baseball, basket-ball, and football. "Oh," said he," I cannot join in those games, they are too difficult for me." He was, evidently, a discouraging case; and the next question dealt with the work upon his father's *hacienda*, whence he had recently come. Again he replied, "The farm work is too hard for me; I can't do it."

Symptoms of incompetency.—Now it would have been perfectly possible to make an accurate diagnosis in the young man's case without any further investigation, but following the routine course the cardinal symptoms of his trouble were successively elicited. His extremities were found to be cold; his finger-nails and lips were of a bluish tinge, and auscultation of the chest revealed a decided heart murmur. The young man was suffering from an incompetent heart, and its incompetency affected every act of his life, rendering him unfit to compete with his fellows in study, sport, or work.

Pushed to the wall.—The individual with an incompetent heart is at a tremendous disadvantage in the world. He must carry the ordinary burdens of

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life and meet its daily duties while feeling within himself an inadequacy for the task, knowing always that his strength is just a little below that which the occasion requires. The world has no place for incompetency of any kind and the incompetent individual is pushed pitilessly to the wall.

The heart in common speech.—The fundamental relationship which the heart bears to the normal manifestation of life's activities is shown by the manner in which the word has crept into the vocabulary of common speech, leading to its application to all manner of situations of the most diverse character. We speak of a "hearty" welcome, implying that there is nothing feigned or artificial about the reception accorded the newcomer. We say about the person who manifests a disrelish for his daily work that "his heart is not in it," and thus indicate that the product will be faulty. The root idea is found in the word "courage," for it is hard to be brave with a failing heart. In colloquial speech we sometimes hear the individual whose health is robust spoken of as "hearty," which thus becomes the synonym for healthy.

From the heart.—The heart governs word as well as deed. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). David said, "My heart is inditing a good matter" (Ps. 45:1). He sat down to write a letter and it was his heart which spoke upon the written page, voicing the warm sympathy of his soul. Many a letter is written from the head and is coldly intellectual, or occasionally it is dictated by the spleen and is bitingly sarcastic, but here was a letter which wholly suited the case, for it expressed the sentiments of the heart.

The heart in the Scripture.—The Scripture has a great deal to say about the heart, and vigor of the spiritual life is always associated with its healthy functioning. Acceptable service is afforded from "a perfect heart" (I Chron. 28:9). "Mine iniquities are more than the hairs of my head, therefore my heart faileth me" (Ps. 40:12). "They lied with their tongue, for their heart was not right" (Ps. 78:36–37). "Thou hast neither part nor lot in this matter, for thy heart is not right" (Acts 8:21). One's relationship to God is governed by the heart. "Ye shall seek me and find me when ye shall seek for me with all your heart."

Half-hearted Christians.—Few spectacles in the world are so pitiable as that of the half-hearted Christian; the man to whose soul the spiritual message has come, who has caught a glimpse of the radiant joys of "life in Christ Jesus," but who has found it impossible to yield that whole-hearted response which carries with it a dedication of the entire being, spirit, soul, and body, to the service of the Master.

Cardiac insufficiency in the spiritual life.—The imperfect response is all too common among Christians today. It would be invidious, perhaps inaccurate, to say that life is not present in such cases. There has been a feeble answer to the call of God, and in response to the rudimentary desire the life of Christ has been imparted; but far from presenting the glow of spiritual health, the new-made Christian has but a precarious hold upon existence; his life's functions are but imperfectly

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performed, and his activities are of a sluggish and feeble character. He is suffering from cardiac insufficiency and the basis of his trouble is a failure to yield a whole-hearted allegiance to the Master. He is spiritually defective, and instead of taking his place gladly in the forefront of life's battle, he must occupy the invalid's couch in the Christian home. The flood of life runs so feebly in his veins that his chief concern will be the conserving of his own ebbing vitality and no power will be left for an effort on behalf of others. He avoids vigorous exercise and strenuous emotions; others must carry his burden and minister to the weakness of his life; and his Christian experience is a pale, anemic thing which gives little satisfaction to his own soul and commands no respect from others.

Examining the inner life.—Introspection may become a vice if the habit of constantly scrutinizing the inner experience is formed; but it is well in this matter-of-fact world occasionally to give one's self a spiritual examination, just as the prudent individual places himself at times in the hands of his physician for a scrutiny of his physical condition.

The possibility of a vital lesion.—The spiritual examination of the heart may be made upon very similar lines to those which would characterize a physical examination. We want to know whether we are organically sound, and whether the heart of our soul, having received the full tides of life from above, is capable of imparting the impulse which will send the streams of vital fluid pulsating throughout the system. If a vital lesion exists at the very center of our spiritual being, we shall know it by the symptoms manifested. There will be a coldness in the reactions between our spiritual selves and the lives of others; there will be a dull depression of spirit, a discouragement of soul leading us to feel our incompetency to impart any spiritual gift to another; there will be a pessimistic outlook upon life, manifesting itself in murmurings and complainings; and there will be a reluctance to join in the activities of the spiritual life which render more robust souls a blessing and enrichment to the life of the world. Every church roll is laden with the names of cyanosed babies of the spiritual life. In fact, the average church membership list might well be spoken of as "the cradle roll," so predominant a proportion of it is composed of those who are still babes in Christ—babes who have never grown and whose spiritual appearance indicates the imperfect functioning of a defective heart.

Pedro's request.—Happily, however, in the spiritual world, there is a remedy for the incompetent heart. I recollect a young boy about fourteen years of age, who was admitted to our hospital in Capiz, P.I., suffering from an advanced case of cardiac insufficiency. Poor Pedro remained with us a month or more, and while we were able, in some measure, to relieve his symptoms, the root of the difficulty was beyond any human power, and eventually we had to say to Pedro that we could do nothing more for him. During his residence with us the little fellow had become quite attached to the hospital and the friends he had formed there, and was deeply affected upon learning that his case was hopeless and that he must

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leave us. Many a time he had seen patients who were to be operated upon wheeled from the anaesthetizing room to the operating room, and observing that they went into the room in a profound sleep and came out again to ultimately restored vigor, he said to me, "Could you not put me to sleep, as you have so many others, and then mend my heart and put it back?" In the process of time and progress of the science of surgery we may be able to do just that, but to Pedro we could only give one reply, and that a sorrowfully negative one.

A miracle of healing.—But while Pedro's heart was incapable of being mended, a miracle of another kind had been wrought upon him, for he had learned of Him who said, "My son, give Me thine heart" (Prov. 23:26), and to him the promise had been fulfilled, "I will take away the stony heart out of your flesh and will give you a heart of flesh" (Ezek. 11:19).

The remedy for the defective heart.—Let us determine within ourselves that a cold, unsatisfactory Christian life with a joyless, pessimistic outlook is unworthy of the one who should be "a new creature of Christ Jesus"; that a life of spineless impotency is unbecoming to the follower of the Master; and let us look for that remedy for the defective heart which is within our reach, when we will "search for it with all our hearts."

The power of a competent soul.—The inner change will entirely transform our outer experience. The "united heart" will so vitalize the system that living becomes a joy. The power of a competent soul receiving its strength from God will revivify the circulation until the effete products of spiritual stagnation are swept from the entire being, and the whole nature, cleansed and purified by the life-giving flow, will respond vigorously to the new impulses of life. The spiritual tissues, nourished and built up as never before, will engage in spiritual activities which become the expression of the renewed inner life, and the "competency" of the very life of the Master Himself will become apparent to all the world in us.

Churches with incompetent hearts.—There are churches which suffer from cardiac insufficiency, as well as individuals; and the symptoms presented by them are not dissimilar from those found in the analogous physical condition. When one enters a church of this kind, instead of meeting that atmosphere of cordial welcome which should make the outsider feel that the church has something worth while to offer him, one is impressed with the chilliness of the environment and the indifference of the assembled worshipers to the presence of the chance stranger. In other words, the "cold shoulder" is turned. The church manifests cold extremities, a symptom of defective heart action; for when the center of the church life is in warm, living touch with the Master of life, there will be found inevitably the ready welcome, the quiet word of sympathy, and a greeting which will impress the visitor with the feeling that the currents of life run so warmly and rapidly that there is abundant affection left over to lavish on the occasional guest.

The "blueness" of incompetency.—The cyanotic appearance of the serious heart case is also manifest in the incompetent church. The feelings of the

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membership assume an indigo tint. They are discouraged from a conviction, acknowledged or not, that the church is failing to meet the requirements of the situation; incompetent to grapple with the serious task of revitalizing its community. A normal, healthy growth is absent; there is no touch with the need of the mass of unheeding life about them; nor is there any vital and significant impact upon the farther fields of missionary effort which challenge the entire competency of the best life of the church.

Trifling with a world-task.—Many and many a church today is trifling with the serious task which the Master has committed to His followers. Such a church has lost its touch with the world-situation. It has been left behind in a side eddy of the great current of modern life. The pastor of a certain city church in a thriving manufacturing center, which has grown by leaps and bounds in recent years from a rural town to its present position of metropolitan predominance, complained that his church still preserved the standards and traditions of its bygone rural days. While the people had been swept along by the growth of the community in their business, adapting their social life, educational equipment, and political development to it, the church had retained its rural conception; and the traditions of little beginnings still cramped and crippled what ought to have been a thriving spiritual enterprise. Its members were content to hold little meetings for the spiritual edification of a little group of little, stunted souls, instead of realizing that the growth of the city and the development of business and social life about them was a challenge to the best that was in them to bring to bear the vigor of their own spiritual power upon the lush growth of rank weeds, with which civic development had surrounded them.

Competency in a needy world.—It is vital that the church preserve a competent heart in the midst of the pressing problems of the day. It should permeate every department of the community life and claim it for Christ. The thriving pulses of the church's life should be felt throughout the city, its regenerating tides ever ready to cleanse, heal, and purify. But if the church is to exert this sane and wholesome influence upon the life about it, there must be channels uniting it with its nearer and farther environment. Many a church has surrounded itself with an insulating wall which cuts it off from the mass of life about it. It is like the encysted amoeba.

The separating wall.—Yes, the church needs a wall, for the Master said, "Come ye out from among them and be ye separate, and touch not the unclean thing," and there must needs be a line of demarcation between those who belong to the world and those who belong to God; but there are many churches which have overdone the fencing business and have conceived that church membership was for the purpose of making a well-lined nest for themselves and theirs within protecting and separating walls.

Gates in our fences.—But the correlative truth is that we should learn to cut wide gates through our fences and place illuminated welcome signs above them, so that the broad highways without may connect with the ramifying channels

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within, and together form a circulating system whereby the life-giving powers within the heart of the church may not merely be conveyed to the needy spots of its immediate environment, but may also influence the very uttermost parts of the world. A significant statement was made by a Maine pastor, who said that his ambition was "to relate the life of his own local church to the present world-situation."

The remedy for incompetence in church life.—Serious diseases sometimes require drastic remedies. The remedy for incompetency in church life today is being found in many and many a case in the revitalizing of its individual members by a determined co-operative effort to grapple with the task which the feebleness and indifference of past days had left unfulfilled. The church is rediscovering the principle of co-operation, or team work. Its application to finance in the Every Member Canvass has revolutionized the whole field of church economics and brought about a new realization of vigor and competence. Its application to the spiritual life of the membership in the Fellowship Visitation has brought a new realization of the value of church membership and all the church stands for, while in the new methods of gospel team work we have a revival of the personal service which in the early years of the church's history led to the rapid spread of the gospel throughout the known world.

Union with the Master's heart.—Ingenious methods of team work alone, however, will never produce a condition of competency in the church life. There must be, in addition, a new and vital reunion with the throbbing heart of the Master, that our hearts may learn to beat in unison with His; that our churches may be infused with the streams of His life's current; and that the world may thus be touched and blessed with the healing flood which flows for the life of the world.

VII. THE NERVOUS SYSTEM

Terminal filaments.—The skin contains a fine network of millions upon millions of minute nerve filaments, ending in sensitive points which receive the impressions of the outside world. The organs of special sense are merely elaborations of these nerve-endings to serve a specific purpose. Between my neighbor and me is my skin. It is a wall which shuts him out of my inner life, but it is also a recording membrane through which he may communicate with me. It is the medium through which I become aware of my environment.

Thin-skinned or thick-skinned.—Some people are impressed more readily than others with stimuli from without, and we speak of individuals as thin-skinned or thick-skinned. One may be abnormal in either direction: so responsive to external conditions as to go through life in a perfect misery of hyperstimulation, insomuch that the spirit within fails to apprehend the relative values of things without and hence cannot justly balance the life within and the life without, but lives in a constantly disturbed condition of maladjustment to environment. Or, on the other hand,

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one may be so callous to external impressions and so absorbed with the inner processes of one's own life as to fail to yield a normal response to the draft upon one's inner being through the impact of circumstances passing without. The first individual is a spiritual neurasthenic, who should pray for a normal balance between the world without and the spirit within. The second is the natural-born egoist, who should pray that his organs of perception be sharpened to the need of others.

A balanced response.—The healthy individual is neither thick- nor thin-skinned, but uses his organs for the reception of sense-impressions in a normal way to put him into touch with the multiform phenomena of the world without him. There is a balanced response between the impressions received and the thoughts and actions to which they give rise. He is careful not to place too much stress upon the immediate sensation produced by any external circumstance which impinges upon his nerve-endings, for he knows that these sense-organs are merely links in a chain of reaction, and the initial impression, whether agreeable or otherwise, may not at all indicate the final character of the completed nerve-cycle. He trusts the integrity of his nervous mechanism and permits it to work automatically, believing that the principle of life within is greater than the mere machinery of life.

The nerve-cycle.—The nerve-train finds only its beginning in the sensitive filaments which ramify through the substance of the integument. These hair-like processes seize upon the vast multitude of impressions presented for their reception. Impressions of heat or cold, wet or dry, hard or soft; taste impressions of sweet or sour, pungent or insipid; auditory impressions of harmony or discord—all are received in much the same manner and immediately flashed to headquarters for consideration. The cycle of nervous influence is not complete until a response has been elicited. This may come immediately, as when the sensitive nerve-endings of the fingers flash to the brain an impression of excessive heat, in which case the process of cerebration is lightning-like in its rapidity and no time is lost in telegraphing to the arm instructions to withdraw from the proximity of danger.

A delayed reaction.—On the other hand, the information carried to the brain may be of a character requiring deliberation, in which case it will be recorded upon one of the brain-cells, and laid away for subsequent consideration. What may be the character of this consideration is not always clear; it may be used in the conscious thought of the individual, or it may lie dormant for years, perhaps never actively impressing the consciousness, but nevertheless playing its part in the great burden of subconscious thinking which is always going on, the product of which will ultimately emerge into the light of the conscious brain-processes, while the steps in the manufacture of the product are lost.

No impression lost.—One thing is certain, however. No impression received by the nerve-terminals is ever lost but may be depended upon to have its effect upon the development of life. It may produce an immediate response, as in the case cited. It may give rise to a train of thought which ultimately

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crystallizes into a decision and consequent course of action growing out of deliberate conscious cerebration and judgment. It may be stored among the subconscious memories and have part in giving rise to one of those sudden impulses to action, the origin of which we find it impossible to trace. It may meet its object in contributing to the formation of an ideal within the brain, or it may weave itself into the substance of the individual's thinking and have part in the development of habit and character.

Susceptibility of the amoeba.—Even the amoeba is susceptible to the effect of external contacts. If he finds that the medium in which he exists is growing cold and the temperature drops below that which is suited to his growth and development, he responds by rolling himself into a ball, secreting a heavy coat about himself, and passing into the condition known as encystment, when the pseudopodia are not produced, motion is impossible, and the infinitesimal creature lies dormant, hibernating until a better state of affairs shall be established about him.

A spiritual skin.—We have a spiritual skin which separates us from our neighbor but at the same time puts us *en rapport* with him. The nerve-filaments of our spiritual life ramify here and we know our fellows by the varied impressions they produce upon us. The contacts of the spirit life are multitudinous and our own complex character often reflects the accumulated effect of the influence of a myriad other lives.

Thin-skinned Christians.—There are thin-skinned and thick-skinned Christians. The former are those sensitive individuals who allow the immediate sensation of any particular experience to govern their thinking and subsequent action as regards it. Their sense-perceptions are so delicate that a rebuff will close their mouths and an uncongenial atmosphere will apparently modify their whole character. A fancied slight under the microscope of a morbid spirit will be magnified to the dimensions of a determining factor in life's relations. There will be a sudden expansion of soul to a word of praise, while the touch of a wholesome criticism will shrivel the heart within them. Their contacts with others result in an alternation of anguish and joyous elation. Their activities are based on the sensation of the moment, they are unstable in their opinions and judgment, and their characters develop superficiality and unreliability. They will take up readily some new form of Christian service, but the first cold breath of difficulty or opposition leads them to abandon it.

Thick-skinned Christians.—The thick-skinned Christian, on the other hand, pays little attention to the opinion of others. He is not easily affected by impressions from without. There is a self-sufficiency which renders him more or less independent of his fellows. The prime end of his being seems to be the seeking of his own spiritual ease. He can never meet the need of life by pouring out the wealth of his own inner powers, for he has in a sense insulated himself from a real understanding of the situation without. He has built a corral about his own soul, and there are no gates in it. If he engages in Christian work he does so upon theory rather than experience, and hence his activities,

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not having been called forth by the stimuli of actual sense-perceptions, are artificial. He has a system of theology ready-made and elaborated down to the last detail, for it is the product of his inner thought ungoverned by the corrective impact of contact with the opinions of others. This he is ready to fit upon other souls, but there is little perception upon his part that real Christian activity consists of the genuine action and reaction of life upon life and the imparting from one to another of that inner virtue which a life of continued contact with God has laid up.

The normal Christian.—With the normal Christian, however, life's contacts are made very delicately. There is a fine balance between impressions received and impulses originated. He has a perfect faith in the normal outworking of life. He believes that his organs of sense-impression will receive life's contacts normally; that they will be recorded by the spirit within and give rise to a healthy reaction. He is not unduly elated by the agreeable nor entirely cast down by the disagreeable impressions which are made upon him, for he knows that in the Christian life what a man will do with sense-impressions is largely within his own volition. Instead of being "like the waves of the sea, driven by the wind and tossed" (Jas. 1:6), he is master of his own soul and dominates the impressions produced upon him by every external circumstance.

Governing circumstance.—It is in this that the soul of man rises superior to the lower animals—that he transcends circumstance and molds his environment to his own will. The amoeba reacts to the cold and encysts; man braves the cold, investigates its laws, controls them, and rises superior to temperature. Likewise the Christian rises superior to the ordinary man by governing his nervous reactions and choosing the effect which circumstances shall have upon him. In the physical body there is a system of nerves known as the inhibitory nerves, which have to do with the control of functions which might otherwise be overstimulated. Spiritually the normal Christian inhibits those impressions and impulses which would tend to disorganize the fine adjustment of his spiritual balance. He chooses that his spirit shall not be depressed, that evil suggestion shall not contaminate him; that rebuff shall not cause his soul automatically to close. He chooses that the stimuli of life shall pass into his thinking as constructive principle, giving rise to counteraction of noble deed, of high initiative, of daring enterprise.

The "interpreter's house."—Once again we are led into the "interpreter's house" of the imagination. To the man who lacks this master-key to the situation, life is an unsolved riddle. He wanders in a maze of unrelated experience. He suffers from a multitude of sensory impacts, which are contradictory in their meaning. But when touched by the magic of the consecrated imagination, the multitude of external impressions become intelligible to the inner spirit; the dissonances of life are resolved and the God-controlled brain manufactures from the material brought to it from without great plans to modify the world's life.

Initiative.—Initiative depends upon the imagination. There can be no

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large grasp of a world-need without it. The interpretation of the phenomena present in any given set of circumstances becomes large and significant when touched by the imagination. The spirit-filled brain elaborates a plan, and decisive action is the outcome of it. The inspired movements of history have been due to the fact that some individual has gathered up the innumerable sense-impressions coming to him from without and, interpreting them under the guidance of a God-directed imagination, has grasped their inner meaning in relation to the development of the universe and, in completion of the nervous cycle, has found generated within his brain a corresponding plan of action.

Original conceptions.—The imagination has to do both with the interpretation of the impressions received and with the execution of the plan initiated. Without it one does not enter into a broad and sympathetic comprehension of the world's need, nor can one conceive a bold and well-wrought-out method to meet it. Decisive action in the right direction is the outcome of initiative governed by an imaginative grasp of the need. Out of the spirit's interpretation of the multitude of sense-impressions conveyed to the brain from the innumerable terminal nerve-filaments there spring definite decisions as to certain lines of action. The conscious process of comparison and judgment leads the individual to dismiss one line of conduct and adopt another, to reject that which seems unsuited to achieve the desired end and seek for exactly that method which will accomplish the desired result. When this process of consideration and selection is carried on in the light of a heaven-touched imagination, the brain will often give rise to conceptions which seem entirely original.

Acting upon impulse.—The reaction growing out of sensory impressions, however, is not always the result of conscious deliberation. The whole process may take place below the threshold of conscious thought, and the action generated may emerge as a sudden impulse. Impulses are not always to be depended upon, for they may be the result of sense-impressions of the less worthy sort; but we need to learn that an impulse may be as logical and fundamentally sound as any carefully thought-out decision. There are some men who would do well to learn to act upon impulse. Inhibition has become a vice with them. They automatically suppress every good thought which comes to them, and render their lives empty and devoid of initiative through fear of doing something unusual. Mrs. Grundy is the *bête noir* of such timid souls. The daring spirit sifts his impulses in a flash, decides which are the good, and yields to them.

Spiritual freshness.—To preserve the fine edge of spiritual perception, to interpret broadly the messages of life through the sense-impressions telegraphed to the brain, to sift, sort, and compare them, to cast about them the aura of a great comprehension, and then to boldly outline life's fitting action—this requires a condition of physical and spiritual freshness. The imagination is the first faculty to be attacked by the toxins of fatigue. No broad conception or original action may be expected from a weary brain.

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An overstrained life.—There are men who lead an overstrained life, either because the economic situation forces them to excessive hours of labor, or because they choose to crowd their leisure hours with the unworthy pursuit of pleasure to the extent of encroaching upon the time which should be given to sleep. Such individuals become habitually weary. The system is never entirely free from the poison generated by fatigue. They take up the day's work under a heavy handicap, for the habitually weary worker is capable only of routine labor of a comparatively low order. Creation and invention are relatively impossible to him. The young man who spends his nights in dissipation is very unlikely to rise to a high position in the business world.

The great restorative.—Sleep is the great restorative of the nervous system. "If he sleep he shall do well," is the accurate statement of a great general principle. We get a grip upon ourselves once more, and after the quiet hours during which every sensory terminal has been quiescent, we are ready once more to welcome the rush of a million impinging phenomena, taking them gladly to our heart, extracting their hidden meaning and initiating a ready response.

Heart-rest.—Equally there must be heart-rest for the individual who would preserve the delicate balance between the intake and the outgo of his spiritual life. We touch the lives of our fellows in a thousand spiritual contacts, and unless there be within us that freshness of soul which comes from communion with Him who said, "Come unto me and I will give you rest," it is quite certain that we shall be unable to respond to those impressions with the vigorous soul initiative which will meet our brother's need.

The quiescence of the soul.—The quiescence of sleep has a very real counterpart in the spiritual life. Sometimes the soul becomes so overburdened with the demands made upon it, the nerves so wearied with the reception of millions of impressions and the effort to send forth the virtue called for, that the spirit cries out for the oblivion of forgetfulness. It is good to know at such times that the Master has anticipated this need on the part of His servants and that He repeats to us once more the words with which He calmed the nerves of His overwrought disciples when He said to them, "Come ye yourselves apart and rest awhile," and thus forgetting the confusion of the external voices and the nerve-wracking strain of sense-impressions, we enter into the perfect rest of Him who "giveth His beloved sleep" (Ps. 127:2).

Rest of the spirit.—Rest of the spirit does not involve cessation of function. It is rather a diversion of the nervous force into less frequently used channels, the calling into play of other portions of the brain. It is a common error to suppose that religious earnestness requires the bow to be ever strung. Jesus elected to accomplish his entire earthly ministry in the brief space of three years, and yet it is manifest that these years contained frequent periods of relaxation and recreation.

Humor and religion.—It is a fair question whether humor is not the natural corollary and corrective of spirituality. Jesus has been called "the Man of Sorrows," and unquestionably there was

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a predominant gravity about his life; and yet there are occasional evidences of a keen sense of humor, as well as a readiness to enter heartily and sympathetically into the lighter phases of social life. Certainly humor is a powerful reinforcement to a spiritual message, and the preacher who can temperately and naturally reach the source of human smiles which lies so close to the fountain of tears is the one who can most profoundly stir the human heart.

The rhythm of spiritual experience.—There are nodes and amplitudes in the spiritual experience of every man, and the recessions are as normal and necessary as the fuller tides of feeling. We have happily emerged from the age of monasticism and asceticism and now know that the happy flow of life in lighter vein which one finds in the Christian home, the recreation of muscle and nerve in games and healthy sport, the relaxation which comes from roughing it by stream and lake and among the mountains and woods, the enrichment of mind and heart from the contemplation of natural beauty, as well as the satisfaction of the artistic instincts found in noble music and beautiful pictures, all help to form the subsoil for a healthy growth of spiritual power.

Increments of power.—The starting-point for heart-rest is the assurance that our wills and conduct are in harmony with God's, but when such a confidence is present we are free to let the mind and heart relax in the unstrained joy of a communion which needs not to be always explaining and exploiting itself; and after such a period of holiday relaxation one ought to return with great increments of spiritual power which have been accruing during the period when our spiritual exercises were to a large extent subconscious.

VIII. CEREBRATION

The cerebration of the soul.—Add a consciousness of the presence of God to the ordinary process of human thought and you have prayer. Hence prayer might well be called the cerebration of the soul. We think God's thought with Him, and pursuing the ordinary train of our daily meditation in the presence of God, our mental processes become worship, because we recognize His presence in all about us; thanksgiving, because His goodness is so manifest; petition, because we and all our fellows have such need of Him.

Sorting our stimuli.—The process of thought begins in the impressions of external stimuli, sorting, classifying, and storing them. The associational fibers of the brain then enable us to weigh, compare, and rearrange them, and the comparison gives rise to new ideas growing out of the combination of various impressions and groups of impressions. Thus active cerebration eventuates in judgments, impulses, decisions, purposes, and all those thousands of nervous reactions which govern life's activities.

Receiving God's messages.—Surround these processes with the consciousness of God's presence and the impressions received from without become His messages to our souls. Our spirits note the varied experiences of life and await the inner reaction which each will produce

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when added to the multitude of stored memories. The spirit of prayer thus governs the reception of life's good or ill, and we are able to say, "We know that all things work together for good to them that love God" (Rom. 8:28). It is not merely that we acquiesce in patient resignation to the will of God, but the cerebration of the soul actively sets itself to the task of finding the helpful relationship between the new impressions and the desire of God for the life.

Living in the temple.—It is in this way that we are able to obey the injunction, "Pray without ceasing." Not that we are constantly in the physical attitude of prayer, or formulating petitions in words, but our lives are lived in the presence of God. All the world is His temple and in the sanctuary of the soul the knee is ever bowed to Him. In the life of prayer, when an external impression of evil is received it produces a reaction of abhorrence, and then the cerebration of prayer automatically manufactures from it a petition that the evil may cease and that its victims may be freed. When an impression of need touches the brain-cells, the prayerful spirit throws about it the desire that the need be relieved.

Developing antitoxins.—The natural reaction of prayer upon one's own spiritual life has an analogy in the production of antitoxins in the human system. It is a well-established fact that in combating the effects of any poison introduced into the body there is elaborated in the blood certain principles which have come to be called antitoxins, and it is the protection thus afforded which gives the system immunity against subsequent attacks of the same disease. May not the prompt prayer reaction of the penitent soul lead to the formation of a spiritual antitoxin which will serve to reinforce the life against subsequent temptation?

Generating new prayer ideas.—Comparison is made between the stored memories of other days and every new impression. There is adjustment and readjustment of ideas, all under the regnant influence of the spirit of God. New prayer ideas are produced and the heart flows out in many directions, led by the conscious and unconscious workings of the Spirit-dominated mind.

The prayer of the amoeba.—Even in the contracted existence of the simple cell one is perhaps justified in discovering the principle of prayer, albeit the prayer may merely consist of the amoeba's interpretation of the petition, "Give us this day our daily bread." Desire itself is a prayer and in consonance with it we find every granule of the protoplasm of the protozoan generating within itself an urging toward the desired end which culminates in the projection of the pseudopodium. In a simple way it is the same process as human cerebration. The chemical reaction of some needed substance impinges as want upon the life of the cell. Previous experiences indicate the way to satisfaction. There is generated an impulse to repeat those experiences. The pseudopodium is thrust out and the need satisfied. The prayer of the amoeba is the urging within its protoplasm.

A higher plane.—It is elementary prayer indeed which concerns itself chiefly with its own needs. Inasmuch as the human spirit has been made

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partaker of the divine nature, the prayer life occupies itself with the need of others. Multitudes of impressions are received, just as in the case of the amoeba, but they are immediately brought into relationship with the preconceived impressions of God's love, of Christ's compassion, and all the heavenly graces with which God's spirit has endowed the faithful soul. A process of prayer cerebration takes place, wherein the spirit lays hold of the new thought, clothes it in the garment of love, and introduces it to God as the petition of the heart.

The dénouement of prayer.—Cerebration of this kind gives rise to two series of phenomena in the life of the one who prays. First, the constant comparison of new experience and prayer thought going on all unconsciously to the individual himself weaves itself into the character and habit of the soul, so that life is passed on an ever-ascending plane. Second, the process of soul cerebration results in earnest and definite decisions and purposes which are consonant with prayer of the heart; and these decisions give rise to activities which help to answer the prayer.

Character and habit.—It would be an impossible burden for any man to weigh afresh the ethical merits of every act entering into the day's experience and to decide anew whether the proposed deed or word was in line with the will of God. It is here that the prayer principle helps us. Constant dwelling in the atmosphere of God's presence brings about a character which decides in advance the appropriate behavior in almost every set of circumstances, and we do automatically the thing we ought to do. It has become a habit with us. But the root of the habit is our constant "practice of the presence of God."

A magic wand.—The faculty of imagination is the very crown and blossom of human cerebration. It is a magic wand transforming and transfiguring the dull details of life. It takes the crude materials of ordinary thought and builds a prince's palace from them; yea, a very temple for the habitation of the Highest. Just as the pseudopodium of the amoeba acts as its agent in the fulfilment of its simple life-cycle, so the imagination, the pseudopodium of the soul, represents the outreach of the spirit in its grasp of ordinary impressions and the manufacture therefrom of the power-compelling petitions of the soul.

Moving pictures.—The great agent for the accomplishment of results in the realm of prayer is the consecrated imagination. The imagination is kaleidoscopic. It presents us with a series of moving pictures which pass with lightning rapidity. In a few seconds it is possible to review the action of hours and days. Repeated efforts of the imagination in one direction cut deep furrows in the reflective consciousness. These may be in the right or wrong direction, for it is perfectly possible for the imagination to present distorted pictures and even gross caricatures of the actual facts.

A board of censorship.—The imagination is flexible, however, and susceptible of being molded. It may become the servant of the vilest and basest passions, but on the other hand may be the active instrument of the most exalted service in which human beings

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can engage. Within the universe of the soul there should be erected a board of censorship to control the moving pictures of the imagination, and the three members of the board should be the Conscience, the Will, and the Holy Spirit.

Controlling the imagination.—We may gather courage from the realization that the imagination is susceptible of being controlled when functioning in wrong directions, and that the pictures presented by it are capable of being corrected and brought into conformity with the truth, so that definite constructive service may result.

Mortgaging the thoughts.—In these days of multitudinous advertisement one needs to acquire a defensive armor against the constant solicitation of extraneous interest. President Wilson gave utterance to a significant truth when he said on a certain occasion in connection with some clamant but inconsequential call which was being presented to him that his "thoughts were mortgaged beyond recall" in connection with the crisis in international affairs, and that he "dare not let them out to other matters." It is possible to capture the wayward fugitive of the mind and bring it back to its proper allegiance, until "every thought" is "captive to Christ."

The Master's method.—"We know not how to pray as we ought." But the Holy Spirit will teach us, and one of the very first lessons in "the school of prayer" is identification with the object of our petitions. In order that He might become "a merciful and faithful high priest" our Lord identified Himself with human nature and "offered up prayers and supplications." In praying for Peter He did not merely pray: "God bless Peter," but He prayed for him that his faith fail not. Visualizing that scene in the atrium of the high priest's house, with its train of subsequent testings, He gathered these images into a petition for the strengthening of Peter's vacillating faith.

Condensed petitions.—The Master is no lover of volubility and He has assured us that we are not heard for our much speaking. We need not undertake to describe to the Father everything that passes through our mind, but the vivid realization of the circumstances of the individual for whom we are praying comes to us in a series of imagination pictures, and these we may express in a few words of earnest desire.

This method carries practical values for those who believe in prayer and desire to develop their powers in a direction often neglected for the lack of a method. The disciple's petition, "Lord, teach us to pray," finds an echo today in many a heart, and it is well therefore to explain further the method outlined above.

A triple alliance.—We should form a triple alliance between the imagination, the agency which brings to us the picture of need, be it magazine, sermon, or personal contact, and the highest function of the human soul, prayer. We never find any difficulty in praying earnestly for those whose suffering and want we have personally witnessed. But he who confines his prayer horizon to the boundaries of his own vision is poor indeed; and we have been taught in these days to broaden our sympathies until they embrace the globe. We cannot pray earnestly and effectively,

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however, for these more distant interests unless they become real to us, and it is here that the consecrated imagination is prepared to be of great service. One may then formulate the following simple rules for such prayer.

First, we should educate and enrich our imagination by perusing the careful and accurate presentations which are brought to us in the magazines and other literature bearing upon the needs which have specially impressed us. We should correct and expand our previous images by a painstaking reading of the text of the articles and by studying in detail the illustrations. We should read to pray, and careless reading is apt to result in indifferent praying.

Constructing an image.—The illustrations which accompany such articles may be of more value than we have commonly supposed. The image presented to the imagination by a picture is more vivid but at the same time more fleeting than one which is laboriously built up in the mind by careful attention to the printed page. The effort required to construct the image from the text seems to imprint the outlines of the picture more permanently upon the brain. It follows that the ideal presentation is one which includes carefully prepared text and pictures, chosen with a view to supplying the text with the many details necessarily omitted.

An enriched imagination.—With this wealth of information regarding individuals, fields, native peoples, political situations, pressing needs, peculiar problems, and great opportunities, we may sit in quiet deliberative meditation, letting our imagination present these things vividly to our spirits until we become indeed identified in some sense with the sufferings of the world and the perplexities of those who are grappling perhaps at closer quarters than are we with the problems of world-relief and reconstruction.

The culmination of prayer.—The culmination of our prayer will be when we reverently gather together the series of moving pictures of our imagination and present them to God with the burden of our own spiritual desire in a few crystallized sentences of actual petition.

Determinative aspiration.—Professor Fosdick has used in his book, *The Meaning of Prayer*, the expression "dominant desire." I should like to add another phrase. I believe that prayer is determinative aspiration. Something will come of our petition. It is unreasonable to suppose that God would have put within the human soul the possibility of translating its greatest powers into communion with the Highest without providing for the corresponding response to the prayer-expressed desire of the human heart.

An occasion of need.—I remember upon one occasion in our mission field in the Philippine Islands that my fellow-missionary Dr. Robbins and I sat upon the bank of a river far in the interior of the province. We had been visiting the town of Dumaraw, and after conferring with the mayor of the town, as well as with other officials, we had been refused any opportunity to present the gospel message.

A cry and its response.—As we sat upon the river bank under the shade of the bamboo foliage, we felt a good deal like the Israelites who hung their harps on the willow trees, and so we were led

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to earnest and definite prayer that in some way God would open this particular town to the preaching of the gospel. Looking across the river, we noticed a crude raft of bamboo with which it was customary to transfer passengers from one bank to the other. There came a traveler to the edge of the river, who called across in no uncertain tones the customary cry for ferriage, *Balsa! Balsa!* The prompt and matter-of-course manner with which the ferryman answered the cry was a picture to us of the way in which the Lord deals with his children who come to him confidently with their petitions. There is the cry of need followed immediately by a response of power, reminding one of the verse in Chronicles: "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect towards Him" (II Chron. 16:9).

Delayed answers.—The reply to the sincere prayer follows automatically upon the tracks of the petition, but it may not arrive until after the lapse of long intervals. It was not until nearly a year later that we received the response to our prayer by the riverside, and it came in an unexpected way and place.

A "long-distance" reply.—I was upon the summit of a mountain of the province some distance from the town of Dumaraw, visiting a little church composed of rough mountaineers. There had been some recent conversions among them and we were celebrating the ordinance of baptism in a little pool at the foot of a mountain spur. Among the friends who had gathered was a visitor to the village, who was so impressed both by the ordinance and the preaching that he asked if he himself might not unite with this body of Christian people and receive baptism. It developed afterward that he was the vice-president of the town of Dumaraw and it was through him that our prayers were answered and access gained to the town.

Put yourself in his place.—We shall prevail in prayer as we make use of our imagination to identify ourselves with the one for whom we are praying. "Put yourself in his place" would be an excellent motto to adopt. Having spent many quiet minutes with the kinetoscope of our inward thinking, we have come to realize in a new and compelling way the situation which has been the theme of our meditation. We have put ourselves in the place of our brother on the broader field and made his problem ours. The review of his environment and needs has not been merely passive. Every passing phase of our thinking has been wrapped about with the intense desire of our souls, and as we sum up the trend of the hours of quiet thought in a few spoken petitions, our meditation becomes determinative and we join in unloosing spiritual potencies which spring to reinforce the powers already working on the situation.

Conducting a prayer-meeting.—There is no better method of conducting a prayer-meeting, whether it be in the church, the women's society, the young people's society or the Sunday school, than for the leader carefully to prepare a presentation of certain well-chosen portions of our missionary magazines each month for reading in the circle, following this by quiet meditation upon the themes selected and brief petitions growing out of them.

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A link with the far fields.—Nor can we better govern our periods of private prayer than by following the same method. The magazine before us forms a link between the worker on the far field and ourselves; the picture on the printed page is interpreted by the consecrated imagination and presented with the halo of our spirit's devout desires to God.

A maverick.—The horizon of one's own personal influence may be very greatly widened by this method of cultivating the prayer habit. We get into the way of associating our impressions, no matter from what source they come, with the upward look and the desire for God's help in connection with the new thought. You suddenly feel impressed with a need which ordinarily might be considered foreign to your own sphere of life and action. It is a "maverick" in the realm of thought, but immediately the soul surrounds it with the desire that God's will may be done in connection with the new impression, and thus you capture it and put your brand upon it, adding thus to the riches of your own prayer life.

The higher atmosphere.—Another practical application of this view is that the mind which is accustomed to training the imagination for co-operation in prayer will soon acquire the habit of associating the desireful frame of mind with all the workings of the imagination, so that the moment a picture of need or an image of opportunity is presented, no matter what work the individual may be engaged upon at the time, the attitude of prayer will fashion the new picture into a petition to the Throne of Grace, and the whole life will be lived in the higher atmosphere of communion with the Father regarding the needs of His world.

Abiding.—As the mind thus becomes habituated to prayerful consideration in connection with practically everything that comes into the life, we achieve that attitude of spirit which Christ laid down as the norm of every truly Christian life, i.e., we abide in Him; and abiding in Him, His desires become our desires, and the mainspring of our own life's energies becomes actuated by the indwelling spirit of the Master.

IX. VISION

Interpreting truth.—The shepherd lad, David, interpreted spiritual truth in the descriptive terms of those phases of life which were more familiar to him. Many and many an hour of quiet watchfulness he had spent under the glory of the tropic stars, with the soft breezes of the summer night breathing about him; and it was the intense conviction of a devout spirit, reacting to the wonder of a world of marvels, which led him to cry: "The heavens declare the glory of God, and the firmament showeth His handiwork."

A physician's view.—Had he been a modern physician with that same earnest heart, stirred and impressed by the miracles of fine adjustment manifested in the intricate detail of human anatomy, he would very likely have expressed the same thought by saying: "The human frame declares the glory of God, and the vertebral column is a demonstration of His handiwork."

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The atlas and axis.—A study of vision starts with the spine, for the amplitude of man's powers of observation are due to the wonderful mechanism of the two upper vertebrae. These bones are known as the atlas and the axis, the former being the osseous ring which supports and balances the head, and the latter presenting the projecting hinge upon which the cranium turns. Together they are so accurately adjusted as to permit the utmost freedom of motion. The action of certain muscles of the neck will throw the head forward so that the vision is cast upon the ground immediately before one, circumscribing the outlook to the narrow horizon of one's immediate environment. Or muscular action will hold the head erect, allowing it to turn from side to side and the eyes take in the far vista of the distance, limited only by the rotundity of the earth's formation; while again, the contraction of the posterior muscles of the neck lifts the vision to higher levels and the immensity of the universe is outspread before the gaze.

Downward, outward, and upward vision.—Surely divine wisdom is manifest in this varied functioning. The multiform experiences of human life make demands upon the widest variety of physical capacity. He who would know the details of the world in which he lives must be content at times with the downcast vision and the concentrated attention of one who fixes his eyes upon the unconsidered trifles, which after all are not trifles, of daily life. But he must also be ready by the steady level gaze of the broad-minded man of the world to relate the details of his own narrow environment to the farther vision of larger fields. The downward look must be varied by the outward look and the details of the circumscribed life compared with and corrected by the generalities of the world which lie beyond. But no man who has truly read the message of the daily detail of his own life and interpreted the vision of the broad horizon will be content until he has lifted his head still farther and caught the upward look which penetrates the infinite spaces where God dwells.

Fixation of the soul's vision.—The downward look is concerned with the vision of duty. One must needs concentrate the attention to take in the details which lie close at home. No service of any real importance can be accomplished without this earnest, determined fixation of the soul's vision upon the thing in hand. There are certain tasks which can be done blindly, but they are the routine labors of the hand which by frequent repetition have become automatic. The task worth while is new every day and requires that we bring to bear every faculty of the soul upon its accomplishment.

A complicated combination.—The clear-cut images of near vision are not achieved without effort. A complicated optical combination is required. To the downward-bent gaze must be added the focusing of the double image and the adjustment of the crystalline lens, by means of the ciliary muscle. This adjustment is automatic but none the less marvelous.

Myopia.—The very difficulty which is experienced in certain abnormal conditions demonstrates the essential importance of this need for concentration. We do it apparently without effort, but

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the sufferer from myopia knows that the effort is present, although unperceived. A friend of mine who suffered from this condition from childhood related to me his experience. As a boy he was considered backward and dull on account of his inability to read from the blackboard. Little details easily escaped him. One of his boyish tasks was to sweep the basement; and he well remembered his father's exasperation because he failed to sweep it clean. The real fact of the matter was that he could not see the dirt, but his oversight was interpreted not infrequently as obstinacy and laziness. Finally the state of the case became clear and he was sent by his father to an optician. His eyes were examined and carefully fitted glasses procured. They revealed to him a new world. He was now nineteen years of age, and never in all his life had he really seen. He went out from the optician as though walking on air. The sidewalk seemed nearer and he found himself lifting his feet unnecessarily high. He laughed at his own absurdity, but life was a new experience and the details of the world fascinated him. Birds, flowers, trees, and the faces of his friends presented a new and delightful appearance, for he had been half-blind to them until now.

Spiritual nearsightedness.—There is many a spiritual myope who not only fails to observe the details of his daily duty, but misses half the beauty of life. Duty without insight is irksome, but it is this very possibility of thorough comprehension yielded by the study of details which reveals to us the beauty and harmony of nature. The microscope cannot be used without fixation of the visual apparatus. But it is this instrument which has enabled us to determine the inner nature of tissues and revealed to us the minute structure of the universe. Without it we should still be ignorant, not only of the microscopic life about us, but also of the intimate knowledge of our own being.

Comprehending the details of life.—The microscope is an extension of the powers of fixation and concentration belonging to the eye. It enables us to know minutely the world in which we live and, knowing it, to appreciate its beauty. Many an object of crude and ugly aspect becomes transfigured under the powerful lens into a vision of beauty. So the common round of daily life needs to be transformed by an inner comprehension of the meaning of its details. When spiritual health reigns, the eye of the soul has a clear vision of every minute particle of life's structure and interprets the meaning of the detail in the glory of the completed whole, so that day by day life's fabric is woven with loving attention to every part as though, like Mary of old, we were weaving a seamless garment for our Lord.

Duty and beauty.—It is not merely for the convenience of amateur poets that the word "duty" rhymes with "beauty," for not only the rhyme of life but also its rhythm and complete harmony are bound up in the comprehension that these two ideas have a fundamental relationship. If duty seems forbidding, examine its minute structure and see if it has no elements of beauty. If it looms large and oppressive, look at that part of it which lies nearest and see whether the strength for the moment is not fully equal to the task. If the task of the day seems

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to have become commonplace and uninteresting, observe its details in the light of the great end toward which you are working, and see if a new enthusiasm for the work is not generated.

Perpetual fixation impossible.—No vision is capable of perpetual fixation, however, and the normal vision of the eye at rest is that which rests upon the horizon. If the downward gaze is perpetuated, eyestrain results. It was "the man with the muck rake" whose form was ever bent and whose eyes were concerned only with the dust at his feet. It is impossible to see things in their right relations if we view them from only one angle of vision.

Gauged for far-sight.—The normal eye is gauged for far-sight. It is impossible to produce eyestrain by looking afar off. Strained vision is always near-sighted. Myopia is a disease. The restfulness of a view of the ocean or the far plains of the West is dependent upon this fact. The ciliary muscles relax, the lens assumes its most natural contour. Focusing is at its easiest and the image is produced upon the retina without effort, conscious or unconscious.

A taxing task.—In Canton, China, one of the many native hand industries is the making of very beautiful jewelry from the iridescent feathers of the kingfisher. It requires the maximum of concentration to prepare and place accurately the minute pieces going to make up the feathery mosaic. Many of the workers go blind, and all of them suffer from severe conditions of eyestrain, their red and swollen lids proclaiming the violence which is being done to the visual organs. The vision of the far horizon is the right remedy for those conditions of eyestrain which result from close work continued through many hours of the day.

Arriving at the point of rest.—Complete rest of body and soul is always associated with far vision, and even so the person who has arrived at the point of rest in his own experience is he who has followed out, not merely a detailed examination of his own environment, but has also caught the vision of the far horizon and related his own life and labors to it.

Christian provincialism.—The day for Christian provincialism is absolutely past. A hundred years ago it was possible for an individual to be born in some small interior village, to pass his life within its narrow confines, and to go to join the great company of the dead without ever having come in contact with the world lying without. The little details of his life offered him sufficient interest to fill the daily round, and beyond a dull unrecognized yearning for something higher and better, he failed to develop any serious concern regarding the great sweep and swing of the world's life passing without. Today, however, the situation is entirely changed. Every one of us has become the center of the universe, for we are bound to the great mass of our fellows by a thousand indissoluble ties. The railroad, the steamship, the newspaper, the telegraph, and the telephone insist upon the constant interchange of life's influences among us. We are truly bound up in one bundle of life.

World-citizenship.—Above all people in the world the Christian has no right to an isolated life. There is a distinct and definite reason for his being, which

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lies in the challenge of the Master, "Go ye into all the world and preach the Gospel." The first Great Cosmopolitan has enfranchised all His subsequent followers with world-citizenship. We neither live nor die unto ourselves. The Christian is obligated by the nature of his new-found life to relate himself to all the world and find his neighbor in the antipodes. He must bring to bear the near vision of a careful scrutiny to the details of his daily avocation, to make sure that in some way it dovetails into the plan of the Master-Workman; and then he must lift his vision to the far spaces of the world until he comprehends the entire scheme of redemption and finds the routine of his own daily task transfigured in the light of a divine plan, in which it bears its proper part. There is something wrong with the calling of the Christian man who cannot discover this relationship between his own work and the kingdom enterprise.

A united heart.—There is something wonderfully illuminating in the touch with the far horizon. "Thine eyes shall behold a land of far distances" (Isa. 33:17). To interpret one's own life in the terms of Christ's world-plan helps one to that condition of inner harmony of which the psalmist speaks, "Unite my heart to fear thy name" (Ps. 86:11). No one can do his best work or make his life count for the most while the inner motives and desires of his heart are at cross-purposes. There is nothing which will so tend to harmonize the discord and bring about the fundamental internal peace, which must lie at the base of the highest service, as the far vision which takes in the broad world-fields and comprehends the power and scope of Christ's ultimate purposes.

The church and the world-whisper.—The pastor of a large city church once told me that when he first came to the church he had found a very annoying echo, which threw back the voice from different parts of the auditorium in such a way as to produce at certain points a medley of discords, rendering it impossible to distinguish what was being said. The remedy for the difficulty was finally found in stringing some two miles of copper wire back and forth under the arching beams of the roof. Connected with the church was the inevitable small boy, interested in wireless telegraphy. The latter had constructed for himself a simple receiver, and it occurred to his ingenious mind that the wire would make a good aerial. He therefore attached his instrument to it and with the proverbial patience of Job sat waiting for many hours for a message. His patience was finally rewarded and there came to him across the far spaces a whisper from more than a thousand miles away.

A remedy for discord.—In many and many a church there is discord and dissension which has grown through the years from too earnest concentration upon its own things; and the sovereign remedy for the unhappy wrangling of such a condition of ingrowing selfishness is to harmonize the medley of dissentient voices by touch with the farther world-fields. So also the turmoil of a spirit distressed by contradictory feelings and impulses disappears when the soul comprehends the world-need and unites all its forces in world-service.

The upward look.—A very little adjustment of the cervical muscles, and

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the face is lifted to the stars. No man's vision is complete until he has added to the close scrutiny of the detailed task and the far view of the world-horizon the upward look which puts him in touch with God. There is something faith-compelling about the deep vault of heaven. Prayer is instinctively directed upward. Christ came to us out of the heavens and disappeared again before His disciples' upturned gaze. Many a time the blue above has been resplendent with the revelation of God, and the unthinkable space stretched out before us speaks of His infinity. It is the upward look of the soul which brings heaven into the heart.

Heaven touches earth.—We are united to God by a glance, and along the unmeasured pathway of the spirit's heavenward look descend the powers of the heavenly kingdom to rectify and energize the powers of ordinary earth-life. "Drop down, ye heavens, from above, and let the sky pour down righteousness" (Isa. 45:8). So duty becomes glorified by the celestial light. The narrow environment of one's own dark lot is enlightened from above, and both the immediate task and the broad world-enterprise become comprehensible and we perceive their interrelationship in the plan of God.

X. SPEECH

An individual message.—"And for me that utterance may be granted unto me" (Eph. 6:19). There is an essence which is native to the soul of every man, determining the reaction which shall be produced by every stimulus coming to him from without. What shall be the precise effect of any word upon the thought of another none can say, for the impression from without uniting with the individual genius of the spirit within produces a reaction in every man's soul which is just a shade different from that produced in the soul of any other man. It is when the message reaches the inner shrine of great souls that great responses are given forth; but great or otherwise, it is true that every soul makes its own individual reply to the world-call and has a unique message to give back in exchange for that which it receives from others.

The growth of the message.—We spend our life in more or less successfully learning to give utterance to the individual message of our own souls. That which passes within the hidden chambers of the heart is utterly concealed from the knowledge of our fellows unless the silver key of speech shall set free the interpreting message of the heart which has been gathering form and force through the years of silence. Incalculable multitudes of sensory stimuli have fallen upon the sensitive terminal filaments of the nervous system. Unnumbered millions of impressions have been registered upon the cells of the brain. Every one of them has wrought its own reaction. Through the long years of childhood and youth we have been chiefly animated question boxes. Our lives have consisted in interrogating the world, which we have done by direct word, by tentative action, by experiment, and by choice. But as the years have elapsed, the experimental has become the judicial and the judicial has

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given place to the initiatory; and one day we awake to discover within our soul a newborn song, an evangel of great joy, a message of compelling force, an interpretation which will add to the riches of the world's understanding.

A messenger from heaven.—We cannot understand how it came there. It seems a thing apart from us; something which has come by direct revelation. But it goes on repeating and reiterating itself in a thousand differing forms. Its first burden is for ourselves. It is like a messenger from heaven sent to interpret all the questionings and doubts of life's conflicting experience. It harmonizes this difficulty and quiets that tremor, it hushes this disquieting thought and brings out the hidden meaning of that dark saying. Its illuminating ray casts light upon the path which we trod in darkness and enables us to leap to an understanding of the calamity, the meaning of which all our past searching had failed to reveal. It falls like a healing message of peace upon the raw and bleeding surface of feelings which have been lacerated through years of misunderstood suffering; it robs the bitter years of their root of irritation, and fills the blank days with a song of joy.

Every soul hath its song
  Its melody divine
Rising to ecstasy,
  And so hath mine.

A torch within the soul.—Through the long days of groping we have felt that one day our own message would come to us, and when it does, we take the messenger to our heart and caress it tenderly as the child of our soul-brain. It is not until we have examined the intricacies of our own soul and looked at its ancient furniture in the light of this new possession, not until we have tried the effect of the new interpretation upon the well-known opinions of our past days and revised all our former judgments by its inner meaning, that we come to realize that we have received this new message of our own soul's creation, not so much for our own benefit as for the benefit and blessing of the world of men about us.

The necessity for utterance.—Immediately there is borne in upon us a vision of the reaction our message will produce among our fellows when it goes ringing out to the world, and a newborn impression of necessity is laid upon us: "Woe is me if I preach not the Gospel." We feel the utter necessity for self-expression and repeat the prophet's experience: "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay" (Jer. 20:9).

The organs of speech.—Anticipating man's absolute necessity for utterance, God provided the human larynx and organs of speech. Tentatively and experimentally, we use them throughout many formative years, lisping the first broken syllables of infant speech, trying our unaccustomed organs with new consonants and difficult vowel-sounds. Shall we ever reach the limit of variation of which the vocal organs are capable?

The gamut of articulation.—We, of a single-tongued country, lack the facility of expression found among those peoples across the sea, where the geographical situation requires them to use more than one tongue. And farther afield, in the byways of the earth, one encounters

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sounds and syllables used by those whom we are accustomed to call barbarians, which we should find it well-nigh impossible to produce. For example, among the Eskimos one discovers a liquid *l* which has a similar sound in no civilized language save Welsh. There is also a *g* which partakes of the nature of a rolling *r*. We of the civilized lands are far from exhausting the possibilities of sound in our simple speech. What if a higher sphere discovers to us a language which is as liquid melody to our gross senses, and which exhausts the gamut of possible articulation!

The best meaning of speech.—The years pass and words become familiar to us; the accumulating of a vocabulary interprets our own ideas to us. We become fluent in the use of words, and sounds pass between us which we fondly believe express our heart's feelings, the one to the other. But it is only when we receive our own message for the world that we awake to the best meaning of speech and understand why we have been practicing with vocables all these many years. It is that we may express our supreme thought to others and add to the riches of the world's life. Words come readily to us now; simple they are and sincere, for we have no need of verbiage to give utterance to this new child of our soul. Great thoughts are always simple, and the limited vocabulary of the unlearned is sufficient to interpret all of life. The riches accumulated by the inner nature through many years have become crystallized and systematized, and we find ourselves equipped to express in varying forms suited to the comprehension of our hearers the message of our own soul.

Dumbness of the soul.—One of the greatest tragedies of the soul-life is to awake and discover one's self to be dumb. Dumbness of the soul is dependent upon two main causes. It may be due to the fact that through all the years wrong choices have been made, unworthy pursuits followed, and low ends sought. The sorting of the impressions received from without has been from the point of view of personal gratification, and the reactions growing from it have been poor and cheap. So that when the soul awakens, if ever it does, it finds no accumulation of riches, no store of inner wealth to share with the world, and the life passes songless and dumb among its fellows. For the message of the soul is only wrought through years of earnest seeking for the best, through a determination to deny the faithless wavering of the spirit and to cling to the assurance that the light of an understanding day will dawn. We learn to "comfort others with the comfort wherewith we ourselves have been comforted of God" (II Cor. 1:4).

Poverty of the soul.—How poverty-stricken, then, is the soul which through all the years has sought only the lower good, ministering merely to the pleasure of the moment. Dumb, because it has never accumulated impressions of the need of others and how that need may be met; inarticulate, because it has never extracted from life the inner meaning of its multiplying phenomena and related it to the message of the Master of life; songless, because it has composed no symphony of unselfish service from the strains of melody which have come to it from other lives.

Casting out the dumb spirit.—Dumbness, for lack of a message, is the most

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hopeless of afflictions. In the chorus of life the individual sits mute amid the reproachful voices of his fellows. In the testimony meeting of the universe every happy message is a rebuke to his inarticulate silence. If perchance the awakening of the soul has come, there is only one thing for this dumb spirit to do and that is to go back into the school of life and, by studying the harmony of other souls and the great overtones of the Master, to wait and work until in the mercy of God the dumb spirit be cast out and the tongue of the soul be loosed. "This kind goeth not forth but by fasting and prayer."

Dumbness for lack of words.—The other cause of dumbness is less terrible, for while the soul may dwell in silence, it is not for lack of a message, but because it has never learned to express this message in the hearing of others. There are individuals to whom expression comes as naturally as breathing, and there are others who find it well-nigh impossible to put into words the thoughts of their hearts. Their dumb souls struggle to break the bonds which fetter them, but they have never learned speech, and the world is robbed of their message unless perchance they can express it through life and action. This also is possible, for there are silences which are eloquent, and there are humble souls whose stammering tongues have never been able to voice their feelings, who yet put the stamp of a great spirit upon the world by lives of unselfish devotion and quiet usefulness.

The message which transcends speech.—There is other speech than that of the vocal organs. One man's message comes to him in the silence of the scientific laboratory and is expressed in chemical formulas which will render easier the hard lot of countless of his fellows. To many a woman the crystallization of her soul's thinking has led to the crowded ward of the metropolitan hospital, and she has spoken eloquently to many sufferers through the strain and toil of days and nights which are given to no routine fulfilment of perfunctory duty but to gentle ministrations of utter faithfulness. Perhaps most difficult of all is it for the factory toiler, whose task lies in the monotonous repetition of a single group of motions through long hours of the day, to find his own message and give it adequate expression; and yet even here the soul which has sought for the higher interpretation of life will discern the Master standing by the loom, and will learn from His lips the word which shall relate the monotonous task and all the dull routine of life to the higher purposes of eternity, and so through patient endurance, honest service, blameless conduct, and human sympathy will find a way to express the song of the soul.

The stammering tongue.—Self-expression is to be sought after, and the power of an unselfish life may be reinforced by well-chosen words. "Words fitly spoken are like apples of gold in pictures of silver" (Prov. 25:11). Discouragement often accompanies a stumbling and broken effort to express one's self in speech. We feel that the stammering tongue can render but bunglingly the delicate meaning of the sympathetic spirit; and so we are often stung into silence by the feeling that we have failed and failed repeatedly to express in fitting words the thought of

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our heart. It should be remembered, however, that the sensitive spirit, smarting from a conviction of failure before one's fellows, cannot possibly estimate accurately the effect of the stumbling speech; for broken words and halting phrases may often convey more unerringly than the most polished periods the touch of human sympathy and the message of truth which the soul struggles to express. Moreover, the pathway to perfection is always a *via dolorosa*, and we gain ability to control and direct the unruly tongue through the progress of years, until the faculty of speech becomes fully unbound and we need exercise no care for the manner of utterance, but only that the thing to be said be truly worthy.

The barrier of foreign speech.—No one knows so well as the missionary at work among a foreign-speaking people the pain of having a message shut up in one's heart, while the inward urging of the spirit for utterance beats its baffled pinions against the stubborn barrier of an unfamiliar tongue. The early years of the missionary's experience abroad, while he is learning to adapt himself to new surroundings and struggling with the heartbreaking eccentricities of the new language, are the most critical period of his life. The grotesque errors into which he finds himself falling, the occasionally startling situations into which his mistakes lead him, are the lighter and more humorous side of the matter. It is well, perhaps, that one's sense of humor can come to one's assistance at such a time, as for example in the case of the young lady who suddenly realized that she had been telling her oriental companion to go and fetch her a "devil," when she had intended to say "hatchet." Ludicrous examples of this kind are innumerable upon every mission field. A certain missionary, who went to China rather late in life and who had therefore never fully mastered the varying tones which make such radical differences in the meanings of Chinese words, is in the habit, although he does not realize it, of commencing the Lord's Prayer, when leading in public worship, with the words, "Two old women in a field."

A ripened utterance.—But there are times when humor fails to appeal and when the irksome limitations of speech which oppose so formidable a barrier between the missionary and those whom he would reach are well-nigh exasperating. The facility with which a language may be acquired varies greatly with different individuals, but even to those who acquire it more readily, long hours of painful concentration and the constant training of ear and tongue to distinguish and reproduce the unfamiliar sounds are necessary. It is this process of determined and painstaking effort which develops within the missionary's own soul a more earnest realization of the pre-eminent importance of the message. The travail of his spirit distils the honey of a concentrated message which has ripened and intensified during the days of effort required to break down the barrier of differing speech dividing him from his fellow, so that when the barrier is removed he has something better worth while to offer than would have been the case had the language come without effort.

Missionaries in a world of foreigners.—After all, the situation is the same in all

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our lives. We are all missionaries among crowds of foreigners whose language we know but imperfectly. The gift of tongues is never bestowed gratuitously. When once we have discovered the message of our own soul, we must learn the language of our brother. It is a painful process, and the textbook is life. The projection of one's self into the other's life by sympathetic affection and imaginative grasp are the methods which will help us to win, but we must needs be taught by the Master, who "spake as never man spake," and who expressed His own message so perfectly that He could say, "The words that I speak unto you, they are the spirit and they are life" (John 6:63), before we can hope to convey adequately the inner thought of the heart.

Masters of expression.—There are certain masters of expression to whom is given the gift of song, and who can utter their heart's message in tones more fittingly perfect than are found in common speech. The union of the simple and sincere spirit which has received its message and grasped the true meaning of life, with the capacity to interpret this message in song, forms perhaps the most powerful existing combination for imparting spiritual truth. Which of us has not at one time or another been moved to the profoundest depths by the poignant sweetness of such a message, expressed in the satisfying tones of one who feels the message and makes use of his gift under the overmastering influence of a prayer that it may minister to the soul-needs of his hearers?

An unwarranted incongruity.—There can be, however, no greater incongruity than the gift of melody used by one whose heart is barren of understanding, and whose delicate vocal chords, endowed with the possibilities of heavenly harmony, voice sacred words unmeaningly. The practice of hiring trained singers to lead in the service of song in our wealthy churches, men and women whose lives, in many cases, are unworthy of the words their lips frame and voices utter in Christian worship, approaches very closely to blasphemy. There is something searing and killing about the habit of making use of the vocabulary and phraseology of spiritual things without comprehending the wonderful meanings conveyed by the words. It is "a savor of death unto death," and the individual who forms the habit grows a callus over the sense-organs of the soul. This has its application also to the glib phrases of traditional or habitual religiosity. If a pious phrase comes too readily to our lips, we have reason to be profoundly suspicious of it.

The song of the soul.—The gift of song is not confined to those to whom the accident of birth has given finely adjusted vocal chords. There is the song of the soul, as well as the larynx; and the humblest may acquire the melody of the heart. We were making a tour of our Philippine mission field. All day long we had toiled under the tropical sun, over the rough highways and tortuous byways of the interior of the province. Here we passed between fields of rankly growing sugar-cane, there under the grateful shade of stately cocoanut palms. Again the way led through swampy sections, ribbed with the corduroy path of palm trunks, or along the precarious ridges of the earthy dams which separate rice field from rice field. The heat had been intense and

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the way toilsome; but the sun dipped low upon the horizon, and with the coming of the evening a cool breeze sprang up, dissipating the shimmering heat-waves which enveloped us. We were approaching the village of San José. The ground led gently up in soft slopes to the palm-crowned hills, and as we neared the village, suddenly there came to us, borne on the breeze, the faint whisper of a song, so delicate as to be at first unrecognized, coming and going, now louder, now fainter, but gradually growing in strength until as we neared the humble bamboo dwellings we could distinguish the words, "Father, I stretch my hands to Thee." Humble folk they were, peasants, all of them, but they had not been "disobedient to the heavenly vision," and to them had been given the "song in the night." Living their simple lives among the rice paddies and the palm groves, in touch with the soil and gaining their living from it daily, they yet grasped the significance of life, and among them were those who were as truly dedicated to a life of Christian service as the missionary who had come across the seas with the message of awakening for them. It is the long-continued effort of daily life, the repeated endeavor to express the best that is in one in the vernacular of common life, suited to the needs of one's fellows, which culminates in the transformation of that message into the song of joy and rejoicing, even in the dark hours of the night.

XI. LIFE'S CONTINUITY

The fountain of eternal youth.—Immortality is not unthinkable, even in the physical realm. Recent experiments in the laboratory would seem to demonstrate that it is possible, at least theoretically, so to modify their environment that single cells may live forever. Tissues have been preserved apart from the body, and under proper conditions have not only retained their vitality but have grown and developed. Groups of cells preserved at the proper temperature and under favorable nutritive conditions have survived for long periods and fulfilled all the functions of their little lives. Even reproduction has taken place, the cell dividing to give origin to another of its kind. Periodically the cells seem to assume a senile appearance. They are about to grow old and die, but with the marvelously delicate technique of the modern laboratory it has been found possible to wash out of them, with proper solutions, the accumulating toxic products of metabolic processes and restore the cells to their pristine vigor, starting them upon a new lease of life. This may be done repeatedly; and no good reason seems to exist why it should not be done indefinitely. One is reminded irresistibly of the Fountain of Eternal Youth, for which Ponce de Leon sought.

A daring dream.—There are, however, infinite distances between the primitive existence of simple organisms and the complex structure of the human frame; so that one may not too readily leap to the conclusion that what may be done in a low form of animal life is also possible for more highly developed beings, although daring souls have

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ventured to dream even of this possibility.

The last enemy.—For practical purposes there is no truer Scripture than that which speaks of us as being "through fear of death all our life time subject to bondage" (Heb. 2:15). "It is appointed unto man once to die," and look at it how we will, death is an enemy and we fear the pangs of dissolution. The cessation of functions, the gradual loosing from earth ties and drifting away from those stimuli which, through our various contacts with those about us, have brought to our hearts multitudes of impressions and evoked corresponding responses, is fraught with uneasiness, if not terror, unless there is such a firm grasp of the life beyond as to assure the soul that death is merely a transition: "Absent from the body, present with the Lord."

Living the life of the spirit.—Just this is the high privilege of the Christian soul. Through a greater or lesser period we have been exercising functions which are not dependent upon material contacts. Analogous they are, and just as real as those earthly functions which are now growing faint and approaching the point of cessation. We have been living the life eternal for years; "the bread of life which cometh down from heaven" has been the source of our soul's strength. Nourished and built up in Him, we have developed moral muscles and spiritual fiber which have fitted us in advance for the new environment where the spiritual reigns. Earnestly using the strength given us from day to day, we have exercised those spiritual muscles in Christian service, striving to pass on the light and life given us that others also may become partakers of the divine life through our efforts. We have interpreted every fresh experience of life as it has made its impact upon our spirits, and from it have learned to see afar off, as well as near at hand. Our vision has become coterminous with the far horizon of the globe, and perhaps this is why the Master sees fit to translate us to realms where even farther vistas of knowledge and vision will be spread before us. The discordant sounds of daily life, as they have come to our ears, have been resolved and harmonized within our souls and have given rise to that new song of the soul, which is our message to the world. In some sense the discipline of life has taught us the speech of the angels and we awake neither blind nor dumb, for spiritual senses have been created within us through the passage of the years.

Prepared.—And so we find ourselves prepared—but prepared for what? How simply and beautifully Paul puts it in II Cor. 5:1-5: "For we know that if this poor tent, our earthly house, is taken down, we have in Heaven a building which God has provided, a house not built by human hands, but eternal. For in this one we sigh, because we long to put on over it our dwelling which comes from Heaven. Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to lay aside that with which we are now clothed, but to put on more, so that our mortality may be absorbed in life. And He who formed us with this very end in view is God."

Finding one's self at home.—We learn then that the exercise of spiritual faculties during these present probationary

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days is developing within us that spiritual nature which shall find itself utterly at home when the change comes. How vitally essential it becomes to seek the normal and healthy development of that inner life, which is to inhabit eternity! To Paul the inner life seemed more vivid and real than the outer existence. "To me to live is Christ" (Phil. 1:25). "The life which I now live in the flesh, I live by the faith of the Son of God" (Gal. 2:20).

Partakers of the divine nature.—It is the exercise of the spiritual faculties of which we have been speaking which assures us of divine sonship. "Beloved, now are we the sons of God" (I John 3:2). And having been made partakers of the divine nature, the attributes of the Father appear in the child as we permit the spirit-life to prevail over that which is merely material. "I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected" (I Cor. 9:27). And thus through a life in which the spirit is permitted to triumph "we are changed into His image, from character to character, even as by the Lord, the Spirit" (II Cor. 3:18).

The possibility of spiritual health.—What increments of power come to us day by day; what development of latent possibilities; what growth in strength and grace, until we approximate perfect manhood, "the measure of the stature of the fulness of Christ" (Eph. 4:13). Let it be settled definitely in our minds that spiritual health is possible. Paul's ideal was "that we be no more children, tossed to and fro and carried about by every wind of doctrine, but may grow up into Him in all things which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:14–16).

Made in His likeness.—No man knows the hidden potentialities which lie within him, but this we know, that not one whit less than the best will be the lot of those who permit Christ to be formed in them. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (I John, 3:2).

The fate of the unfit.—One cannot help wondering what will be the status of those feeble souls who, while their hearts have been awakened, have yet lacked strength to pursue with vigor the normal Christian life, have failed to grasp the world-vision and have no message of hope and cheer for their fellows. Will they enter that higher life handicapped in some spiritual way, analogous to those little blind and dumb children who are sometimes born into this life? What a fate it would be to graduate among the angels and find one's self mute and defective! What a sense of unutterable loss must come to those who during this period of earth-trial have failed to develop those robust spiritual characteristics which should fit them for the new and heavenly sphere!

Life on the higher plane.—Life's continuity will be upon that plane where

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souls converse daily with God and spirits do His high service as part of life's natural order. Will there be souls at a loss in that presence? We cannot say, but of this we may be sure, that God gives us now the opportunity of developing within us those physiological functions of the inner life which by their normal growth will assure us of readiness to take up life upon that higher plane which shall ultimately be ours.

Temperamental piety.—There are those who would hold that piety is a matter of temperament, and that men are good or bad according as they happen to have been endowed with a trend toward one or the other. Doubtless it is true that some find within themselves faculties more naturally alert to spiritual things; but we may be certain that no soul is lacking in those elements which make possible a response to the high stimulus of the Christian life. And given even the rudiment of a function, it becomes to us a matter of choice whether or no we will develop it.

Developing a faculty.—There are certain groups of muscles which in lower animals are well developed and active, but in man are merely rudimentary. Such, for example, is the group found about the ear, the *retrahens*, *attrahens*, and *attolens aurum*. In many animals, the elephant for example, these muscles are so strong as to enable them to move their ears readily. The same group exists in the human being, but while an occasional small boy can be found with the interesting distinction of being able to wiggle his ears most of us have these muscles so poorly developed as to be incapable of doing so. The encouraging thing, however, is that, were the accomplishment desirable, we could acquire it. The constant concentration of our attention upon that part of our anatomy, with corresponding effort to move the muscles in question, would eventually produce the desired result.

A system of voice cultivation.—A prominent master of voice production bases his system of instruction upon this principle. He leads his pupils to a study of the larynx and then teaches them to direct their attention to that particular group of muscles operating upon the vocal chords which will produce the desired effect. Frequent and determined concentration of the attention brings to bear the auxiliary powers of the nervous system and enables the pupil to make intelligent advance in the right direction, eliminating thereby many of the innumerable tentative efforts and false motions involved in a method based merely upon a blind imitation of a set model.

The physiology of soul-life.—The same practice should be observed in the development of the inner life, and here we discern the value of making a careful study of what may be called the physiological principles governing the life of the soul. We are not called by the gospel message to a mere *imitatio Christi*, but to the reception of a divine life which will, under proper conditions, work itself out according to the irrefragable biological and physiological laws which prevail throughout the entire universe wherever life exists. It is therefore not merely reasonable but essential that we should give careful attention to the principles governing the normal development of the spirit-life, with a view to the fulfilment of

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those conditions which make for health and vigor of soul.

A biological conception.—The Scriptures insist strongly upon this biological conception of the soul-life. Conversion is not a barren, mechanical turning from one set of opinions to another, or even from one course of conduct to a better. Conversion involves the arrest of the attention, the opening of the heart, and the preparation of the soul for a new and divinely imparted life. Christ speaks of the experience as being "born again." "If any man be in Christ, he is a new creature." At the very outset of the spiritual life one is endowed with faculties which in every respect parallel the physical existence. "As newborn babes desire the sincere milk of the Word that ye may grow thereby" (I Pet. 2:2).

Studying the laws of health.—It is only in comparatively recent times that the physiology of the physical system has been well understood and the principles which make for the maintenance of physical health classified, but the laws governing the normal development of the soul-life have been at our command for centuries in the pages of the New Testament, although not in classified form. They are as unerring in their operations and as absolute in their judgments and condemnations as the laws of physical well-being, and it behooves us therefore to give careful study to the physiology of the inner life if we would gain that happy condition of soul-vigor which is within every man's power.

Choosing the best.—It lies within the domain of the human will whether we will choose to develop those latent possibilities of spiritual power which God has placed within us. What a tragedy it is for any intelligent human being having the possibility of developing within himself spiritual faculties fitted in all respects for existence upon the highest conceivable plane, if he shall choose rather those base elements of the world which will accentuate the material and transitory in his make-up. Let us choose rather to make an intelligent study of the physiology of the inner life and then turn all the nervous energies of our being in the direction of a compliance with those principles which make for the upbuilding of the soul-life.

Not a mere mechanical scrutiny.—There is no desire to indicate here a mere mechanical study of the science of soul-health with a view to concentrating the attention upon the attainment of personal spiritual development, much as certain of the wealthy, who have nothing of greater importance to occupy their time, are disposed to give their attention to a minute care of their physical health. Such a personal solicitude for one's own welfare is likely indeed to react upon the individual harboring it, for over-attention to any physiological function not infrequently results in derangement of it. It is perfectly rational, however, to give careful study to the principles governing health with the view to conforming one's habits of life to the required standard. One may then forget the whole matter, pursue the higher ends of living, and discover that the physical health engendered by right habits ministers in the highest degree to the ends sought.

Conforming the habits to the standard.—So in the spiritual life a study of its health laws is rational. Having discovered what they are, there should be

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a determined effort to conform the habits of the entire being to the required standard, and the individual will then forget that the highest of all sciences is governing his life in the satisfaction which will come to him in knowing that his life is outworking in conformity to the great plan of the Master, not merely for the redemption of the individual, but also of the whole world.

Supermen.—It may be asserted confidently that the individual who will follow this course will develop powers which transcend those of ordinary men. We have looked upon those giants who have wrought great things in the world as supermen created from a different clay, made of a finer fiber than the ordinary soul. But we are beginning to see things with a clearer vision in this generation, and are coming to believe that the powers which characterize these extraordinary individuals are not beyond our understanding, and that in a measure larger life may be within the achievement of all of us.

Triumphant mediocrity.—The great word of the day is triumphant mediocrity. It is an age of great constructive achievements, but these are not the product of towering intellectual giants. They are rather brought about by the growing recognition of the duty of thoroughness which has made many a common man take on the attributes of genius, by following his calling with such painstaking faithfulness as to achieve results far beyond what would have been supposed possible.

A minute obedience.—These men have studied minutely the laws governing the sphere of life in which they have found themselves moving; and by obeying to the very letter the detail of the required program they have found that these very laws will crown him king who obeys them. We see the glamor and glory of achievement and join the popular acclaim which greets the successful accomplishment of a great work; we are inclined to glorify the caliber and genius of the one responsible for it, but we often fail to look back over the long trail which he has traveled in reaching the desired end.

Humdrum details.—Details are humdrum and tiresome, but they are the little daily submissions of will whereby the wise say "yes" to the command of the Almighty, and they build up the highway which leads to the place of power. No possible drudgery could be more taxing and trivial than the steps in the surgeon's preparation for an aseptic operation—the cleansing of the hands and the finger nails, the use of solutions and countersolutions, the sterilization of towels and instruments. To the one who sees only the annoyance of minute and meticulous care it is maddening, but to the other who realizes that he is obeying universal law, it is a labor of love. And the miraculous achievements of modern surgery have crowned the efforts of him who has been willing to co-operate with the God of law in the alleviation of human suffering.

Achievements of great souls.—So also in every great enterprise. A Goethals neglects no slightest detail, and the oceans are joined; a Joffre verifies his plans to the minutest particular, and a great body of troops pushes forward to victory; a Peary scrutinizes in advance every possible contingency of arctic travel, and the North Pole is reached.

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The aftermath of melancholy.—Running through the experience of many and many a master of detail, there is a vein of sadness. After the great end toward which their energies have been bent has been accomplished, there comes a reaction which seems to bathe in melancholy the years which ought to be rich with the warm gratitude of an enriched world. They sense a certain futility about achievement and the human glory which follows it.

The cause of dissatisfaction.—The cause of their dissatisfaction is not far to seek. They have been blind to the larger interests of life. Absorbed in the pursuit of the great end which led them on, they have failed to apply to their own inner life that great principle of obedience to the law of detail. Scrutinizing minutely the principles governing the task which engaged their energies day by day, they have failed to study also the physiology of the inner life and thus by conformity with its laws bring harmony between their outer achievement and inner growth.

Harmonizing the outer and the inner.—No happier soul exists in all the universe than he who has synchronized the study and accomplishment of a great task with the fulfilment of the laws of soul-life. The one has reinforced the other, and having interpreted the message of his spirit in the achievement of his life, he may well say, "Lord, now lettest thou thy servant depart in peace." So also there is an aura of peace which surrounds the life of him who, knowing that he is engaged upon a great task, feels also that the spirit within him, rendering a detailed obedience to the laws of soul-health, waxes strong to nerve and energize him for the outer conflict.

Laws of the inner life.—The physiology of the inner life concerns itself with knowing what these laws are, with the upbuilding of a glad, free spirit: digestive organs capable of assimilating God's truth, a musculature strong for the accomplishing of great tasks, a vision that penetrates the secrets of God and the needs of the world, a heart that sustains with its steady throb the burden of a competent life, and a brain that harmonizes every impression from without and brings forth its own original message.

The soul's satisfaction.—Thus will there be built up an inner life of strength and power which will not be interrupted by death's transition. Life's continuity, proceeding upon a higher plane and in an environment for which these years have given it perfect fitness, will be concerned with eternity's tasks, which far surpass those of this present life; and with it all will be that deep undercurrent of peace and contentment which can only come from a perfect development in accordance with the laws of the Master of all life. "I shall be satisfied when I awake in His likeness."

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THE RELIGION OF A LAYMAN

A STUDY OF THE SERMON ON THE MOUNT

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II. THE INWARDNESS OF CHARACTER

"I came not to destroy but to fulfil." The rôle of the destroyer is easy. All he needs is an ax. His work does not require brains nor conscience nor skill—brute force will suffice. He moves about like a bull in a china shop unhindered by any constructive purpose.

The ruthless critic of the church who is forever indicating her faults; the man who sees nothing of the splendid service rendered by the Young Men's Christian Association to our men in uniform, but dwells solely on some unhappy word uttered by a tired secretary; the one who handles the minor defects of the Bible without gloves, ignoring its majestic service to the higher life of the race; the chronic faultfinder damning the whole social order because of certain unhappy conditions in it and showing no mercy to the spirit of competition as a source of motive; the red-mouthed demagogue who calls down fire from heaven to burn up all public men and public measures which do not fit into his particular scheme; the sour-hearted cynic who is always looking for knot-holes in the board and for defects in his fellows—all these men seem to enjoy themselves while they are smashing something. But when they have finished the poor world is no farther along than it was when they began—it is not quite so far.

The Master of men lived in quite another mood. He came not to destroy but to take the incomplete and fill it full.

He saw the defects in the current morality of his day. "Except your righteousness exceed the righteousness of the scribes and Pharisees," he said to his disciples, "ye shall in no wise enter the Kingdom of Heaven." But he would not destroy the dotting of an "i" nor the crossing of a "t" in the old system until he had made clear how something better was to be secured. "Till heaven and earth pass not one jot or one tittle shall be destroyed till all be fulfilled." He patiently gathered up the fragments which remained from those older systems which were being superseded by his own bounty so that nothing should be lost. And by that constructive method he was constantly building up a finer quality of being in the lives he touched.

Here in the passage before us he shows the weakness of trying to be good by keeping rules. The good people of his day were keen on rules and regulations. They had reduced righteousness to a science as they believed, and it took a well-posted man to remember all the moves in the game as the Pharisees played it. There were thirty-three different ways in which a man could break the Sabbath. He was allowed to walk

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on bare ground or on the sidewalk, but he must not walk on grass on the Sabbath because he might break off some of the blades of grass, which would be mowing; and mowing was included in that work which was prohibited on the Sabbath. He might walk in the open, but he must not walk through the woods lest he break off some of the twigs, which would be cutting wood; and that would be breaking the Sabbath.

You will find it all in the sacred books of that day. There were more than fifty-seven varieties of mint, anise, and cummin which had to be carefully tithed. The priests had bound upon the consciences of men burdens grievous to be borne by their insistence upon endless details in the art of being good. Religion had become legalism. Righteousness was an affair of rules and the whole system had become as dull as a page torn out of a trigonometry.

Now that sort of goodness is always weak and thin. The man who tries to pay his way with the Lord by proper attention to outward observances while his heart remains far from that joyous obedience which belongs to sonship in the Divine Family never finds his way into the Kingdom. The young fellow who is always thinking when he should put his right foot forward and when his left never becomes easy and graceful as a dancer—he can scarcely walk across the floor without falling over the flowers in the carpet. The young woman who is always trying to remember Rule 43 or Rule 97 in some "Guide to Deportment" or "Book of Etiquette" never becomes a lady—she is not cultivating that spirit of kindly, thoughtful, delicate consideration for others which is the essence of good breeding. And the people whose eyes are forever on rules of conduct graven on tables of stone rather than upon the temper and disposition which should possess the heart never become genuinely good.

The Master set himself against that whole system. Except your righteousness becomes more vital and interesting than the righteousness of the scribes and Pharisees, you will never enter in. "A good tree brings forth good fruit." It does it naturally, spontaneously, inevitably. It cannot otherwise. It does it just as a bird sings, because it cannot help itself. Therefore make the tree good and let the fruit come as it will. If the tree is all right, the fruit will be all right.

A good man out of the good treasure of his heart brings forth good deeds. He does it naturally, inevitably, spontaneously. Therefore make your heart right and let your conduct come as it will. Love God with an honest heart, and love your neighbor as well as yourself, and then do as you like. With that sort of heart within, your own spontaneous action will be right.

"Love works no ill to his neighbor; therefore love is the fulfilling of the law." "Out of the heart are the issues of life." "With the heart man believeth unto righteousness." Therefore keep thy heart with all diligence.

The night has a thousand eyes
And the day but one,
Yet the light of the whole world dies
When the sun is gone.

The mind has a thousand eyes
And the heart but one,
Yet the light of the whole life dies
When love is done.

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This, therefore, is the first and great commandment, "Thou shalt love." And love where it is warm and pure fulfils the law.

The Master applied this principle of inwardness in four directions, to the sacredness of human life, to the interest of purity, to the matter of speech, and to the attitude toward wrongdoers.

"It was said by them of old time," as it is said by the law of God and man today, "thou shalt not kill." We feel the force and value of that command the moment it is uttered. It needs no comment. But murder is not confined to the physical act of striking down a fellow-being in cold blood. The ill will which would destroy any man's peace of mind, the thoughtless gossip which would injure a woman's good name or bring a cloud upon her honor, the harsh word which would dash the cup of joy out of another's hands, all become murderous. They take life. If any man is angry with his brother, or calls his brother a fool, or cherishes a heart of malice toward his brother, he is in danger of the judgment.

You may kill a man in ten seconds with an ax. You may kill a woman or a child in ten months by an unsanitary tenement, or with adulterated food, or infected milk. You may kill an employee in ten years by maintaining a factory or a sweatshop where the conditions are inhuman. However these acts may be posted on the books which men keep, on the book which God keeps they are written down as murder. They destroy life. They show that contempt for human well-being which is deadly.

The Master was not content to look upon the outward appearance of an act—he looked upon its heart. He could not rest until he had plucked out of the heart all malice, ill will, disregard for the sacred and beautiful interests of human existence in all the various fields of action where hatred becomes deadly.

The Master held that worship could not be offered by a heart of ill will. "If thou bringest thy gift to the altar and there remembrest that thy brother hath aught against thee"—even though his grudge may be ill-founded, an effort must be made to remove it—"leave there thy gift before the altar and first be reconciled to thy brother. Then come and offer thy gift." So far as in us lies the horizontal relations must be made right if we would have these perpendicular relations of worship become fruitful. If we would ascend unto the hill of the Lord and stand in that holy place, we must come with clean hands, no blood on them, and with pure hearts devoid of malice. "Thou shalt not kill"—the fulfilment of that law means a steady honest regard for all the elements and interests which enter into the lives of our fellows.

"It was said by them of old time, thou shalt not commit adultery." The unlawful act is wicked. The ugly desire which would crawl into action if it could and dared is also wicked. "The greedy gaze which is intended to keep alive and warm an unseemly longing" is a thing hateful in his eyes.

The Master was a gentleman, and he pleaded for an inward, instant, chivalrous regard for womankind, which would hold her too sacred to be degraded for the satisfaction of any dishonorable desire. Find pleasure in demeaning a

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woman's life? To him it was unthinkable. The character of a gentleman is inward and vital, and no mere matter of outward conformity to law.

The evil action is just a symptom. It is a symptom of wrong conditions within. The wise physician studies symptoms, for they enter into his diagnosis, but he treats conditions and causes. If a woman has a headache, ten cents' worth of phenacetine or antipyrin or some other wretched coal-tar preparation which thoughtless people take will stop it. But the wise physician never thinks of pausing there; he ascertains the cause of that headache and treats that. He goes to the root of the matter so that there may not be a fresh supply of headache to be drugged into insensibility the following week. It is this line of action which distinguishes the physician from the quack. It lifts his treatment above the use of cheap concoctions advertised in the newspapers and sold to the unthinking.

The Great Physician, who came not to those who were well but to those who were ill, pursued the same wise course. The outward deeds may by some form of compulsion be brought into agreement with certain rules, but if the springs of action within are left unchanged then little is accomplished. In that case the symptoms are altered, but the underlying cause of the evil action remains the same. We have the legalism of the Pharisee rather than the renewed character of a child of God.

"The law of the Lord is perfect," facing us upon a set of ideals which are altogether right. But the grace of the Lord is mightier in that it renews the heart, causing right action to spring inevitably and joyously from a rightened nature within.

In similar fashion the Master considered the matter of speech.

> Ye have heard that it was said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all! Neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the Great King; nor by thine own head, for thou canst not make one hair white or black! Let your yea be yea and your nay nay.

Of all the raw, senseless, useless habits into which empty-headed, empty-hearted men fall, profane swearing has the least to say for itself. There are forms of wrongdoing which do yield a certain low grade of satisfaction, but what is to be gained by the coarse and irreverent use of the name of the Deity or the name of Jesus Christ? The man who feels that his natural speech is so weak and futile that he must try to bolster it up by interlarding it with these sacred names is an object of pity as well as an occasion for disgust.

You have all seen the reproductions of that frieze on the temple inclosure at Nikko, Japan. There are three monkeys, one carefully covering his eyes with his hands, another covering his ears, and a third covering his mouth. They are resolved to "see no evil, hear no evil, speak no evil." They are intent upon guarding the whole output and intake of life from the taint of wrong.

Let your yea be yea and your nay nay, clear, straight, exact. The man of sense and conscience rejoices in a close fit between what he says and the facts in

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the case with no frills or exaggeration or bluster. He puts his common speech upon that high level of veracity where it needs no attestation by a vulgar oath.

The eschewing of all oaths, of all titles, of all showy forms in social intercourse and in religious worship has given to a certain group of people in this country, not numerous but widely influential, a simplicity, a directness, and a sweetness of spirit upon which the busy bustling world sets high value.

"You have heard that it was said by them of old time, an eye for an eye, a tooth for a tooth, a life for a life. Thou shalt love thy neighbor and hate thine enemy." Do unto others as they do unto you, only do it first. This is the line of conduct enjoined upon us from Leviticus to Thomas Huxley, and from Huxley to David Harum.

There is a certain rough justice in it. And when that old law, "an eye for an eye, a tooth for a tooth," was given, it marked an advance upon the current practice in retaliation. An eye for an eye is not ideal, but it is better than a head for an eye. A tooth for a tooth is not the best that can be done, but it is better than a life for a tooth. The law provided for a limited and measured form of retaliation in that rude age to take the place of the reckless, wholesale, indiscriminate vindictiveness which was common. And as such it was "a word of the Lord" to that morally undeveloped race.

But the time had come for a great advance upon that low standard.

I say unto you, Love your enemies. Bless those who curse you. Do good to those who hate you. Pray for those who despitefully use you, that ye may be the children of your Father in heaven.

God does not retaliate, but causes the sun to shine on the evil and on the good; he sends rain on the just and on the unjust. He treats all men with a certain broad, patient impartiality in the hope of awakening the unjust and the evil to a better disposition toward him and toward all mankind. The Master summons us to take that line that our lives may become round, complete, entire, even as the life of our Father in heaven is round.

Here is the principle underlying all these high commands, as William Newton Clarke has indicated, "Take your own standards of action from within rather than allow some base man to furnish them to you by his meanness." The man who says, "I paid him back in his own coin, I gave him as good as he sent, I showed him that I could be as mean as he was," is allowing that wrongdoer to furnish him his standards of action. The man of conscience will not allow his own spirit of good will to be destroyed by the wrongdoing of another. He takes his standards of action from within his own best self.

You will all remember that in the New Testament two different words are used for love. We translate them by the same English term, but in the Greek they are distinct. There was the love of personal affection, warm, tender, and sweet. "He that loveth father or mother more than me is not worthy of me." When the Jews saw Jesus weeping at the grave of Lazarus, they said, "Behold how he loved him." They spoke of John as "that disciple whom Jesus loved." When Jesus asked

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Peter, "Lovest thou me?"—in all these cases the word was *phileo*, the love of personal affection.

Then there was the love of an intelligent good will. "God so loved the world that he gave his only begotten Son." "Thou shalt love thy neighbor as thyself." "A new commandment I give unto you that ye love one another." Here the word was *agapao*, the love of an intelligent good will. When we are bidden to love our enemies, it is with the love of good will. It is impossible for a man to feel for an enemy the love he would cherish for his wife or child; but he may have the spirit of good will toward those who would injure him by their wrongdoing.

Then to make this teaching effective, the Master, according to his custom, added some of those bold, paradoxical statements which were often on his lips as an oriental.

Resist not evil. If a man takes away your coat, let him have your overcoat also. If he compels you to go one mile with him, go two miles. If he smite you on the one cheek, turn the other. Give to everyone that asketh thee, and from him that would borrow (this seems to many hasty readers like the very climax of sentimental nonsense) turn not thou away.

Now what can we make of all that? What would be the result of taking all those commands literally? Resist not evil. It would wipe all the policemen off the map and turn over the town to thugs and thieves. I would be interested in seeing the city of New York or of Chicago a month after the policemen had been removed. Give to everyone that asketh thee. That would fill the streets with able-bodied beggars, for wherever a living can be had for the asking there are a considerable number of people who will promptly go into the asking business. If a man steals your watch and your jewelry, hurry after him and offer him the silver spoons and forks which he overlooked. And from him that would borrow turn not thou away. This would cut the ground from under the feet of prudence and thrift in order to turn over their savings to the lazy and shiftless. What an impossible program!

But we must bear in mind that the Master was an oriental and that he was speaking to orientals. These bold paradoxical statements rather than the cool abstract utterances of ethical truth belonged to his method. If he had been born in New Hampshire and had been addressing a company of thoughtful New Englanders, the New Testament would have been a very different book. It would have been much less interesting, but easier to be understood by the literalist.

If we were discussing the use of wealth, we would say that it is an exceedingly difficult thing for a multimillionaire to administer his large possessions in a thoroughly Christian way; it requires brains as well as grace. Jesus would say, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." If we were speaking of the value of faith, we would use some such sober language as would come naturally to our lips. Jesus would say, "If you have faith as a grain of mustard seed you can say to this mountain, Be thou removed and cast into the sea." We

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are not told that anyone, not even the Master himself, ever moved a mountain in that way or even attempted it. But that was his way of teaching.

Here in this passage He puts his truth in bold paradoxical form. But the principle is clear. Live out uniformly a generous spirit toward all you meet. In any situation where you find yourself maintain the spirit of an intelligent and patient good will, taking your standards from within your own honest heart rather than have them furnished to you by the meanness of some wrongdoer.

Give to everyone that asketh thee, but not always the thing that he asks. The parents who are wise as well as loving do not always give the two-year-old the thing he asks. They do not give him a hammer and a looking-glass or a pair of sharp-pointed scissors. They give him rather what he needs. They do not turn away from his requests, but they give him according to their judgment rather than according to his.

The man who asks me for a dime on the street to get something to eat will probably go to the nearest rumshop and get another drink to carry him just that much farther along toward perdition. He needs something other and better than a dime. I had best give him what he needs rather than what he asks. I must give according to my judgment rather than according to his. But the generous spirit is imperative. So in everyone of these situations which Jesus named I am to act generously in the light of the man's needs rather than according to his immediate requests.

You notice how the principle holds in the very illustration which the Master used. "The Heavenly Father sendeth his rain on the just and on the unjust." His broad impartiality goes a certain distance and then stops. A man can be rained on, no matter what kind of a man he is, but there are certain things which God does not send alike upon the just and the unjust. He does not send forgiveness, renewal, and the gift of his grace upon the man who persists in being unjust. He cannot. Here are transactions higher and more important than being rained on, which cannot be carried on without willingness and co-operation on both sides.

While you cannot love him with tender affection, you can maintain an attitude of good will toward the man who makes himself your enemy; you can utter words of blessing toward those who curse you, you can offer a prayer in no supercilious fashion, but genuinely for those who despitefully use you. There are certain other and finer forms of relationship into which you can only enter with those who are your friends. But you have discharged your duty when you have taken your standards from the best in your own heart, when you have maintained a generous spirit toward all you meet, no matter what may have been their attitude toward you.

The Master practiced what he preached. He had enemies and he loved them. When the Samaritan village refused Him hospitality, His faulty disciples wanted to call down fire from heaven and burn it up. But Jesus said, "Ye know not what spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them." His action

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was not determined by the selfish rudeness of that little town which refused him a night's lodging. It was determined by his own moral nature.

When men despitefully used him, hanging him on a cross between two thieves, as if he had been a criminal, he prayed for them, "Father, forgive them, for they know not what they do." He dealt with men habitually, not according to their deserts, but according to their needs and according to the great redemptive purpose which he cherished on their behalf.

He lived in the high mood of that ancient Psalm,

> The Lord is merciful and gracious, slow to anger and plenteous in mercy. He hath not dealt with us after our sins nor rewarded us after our iniquities. For as high as the heaven is above the earth, so great is His mercy toward those that fear Him. Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame.

Here then is the vital method of that religion which is taught in the Sermon on the Mount. It was something other and better than an improved system of ethics, a more exalted set of moral rules. It holds before us steadily the sublime end of lives renewed, ennobled, and enriched from within by the action of the Divine Spirit upon the heart.

"I will write my laws," not on tables of stone, not across the face of the sky, and not in lines of action prompted by the wrongdoing of others. "I will write my laws upon their hearts and put my truth in their inward parts." The purpose of God is the development of steadfast, dependable, moral personality within, to which all the interests of conduct may be safely committed.

When this end is achieved, the special action proper to each situation may be left to the determination of that inner life. In your attitude toward human life, toward personal purity, toward the mode of speech, and toward those who have done you wrong, show the generous, high-minded spirit, to the end that your lives may become at last round, complete, entire, even as the life of your Father in heaven is round.

> The quality of mercy is not strained;
> It droppeth as the gentle rain from heaven upon the place beneath.
> It is twice blest—it blesseth him that gives and him that takes,
> 'Tis mightiest in the mightiest.
> It becomes the throned monarch better than his crown.
> It is an attribute of God himself.
> We do pray for mercy and that same prayer
> Doth teach us all to render deeds of mercy.

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THE APOCALYPTIC MIND

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Whenever the world is in travail with a new era, apocalypticism celebrates a revival of devoted enthusiasm. Wars, floods, epidemics, earthquakes, uncertainty, social revolution, industrial upheaval, rumors, suspense—these and their kin nourish the apocalyptic fever.

Consequently, the last half decade has witnessed the production of innumerable weird and uncanny calendars of the immediate future. Russia has been radiant with the hope of the approach of the millennium and the Messiah. Large groups in Wales assume "the second coming of the Lord is here." Ungodly men are beholding Christ, and marvelous cures of "periodical internal pains" are recorded. Clemenceau is credited with a reference to a co-worker who "thinks himself a new Messiah." The quaint American communistic settlement near Jerusalem was long familiar with a white-robed old man who insisted on being clad "in white and holding a lighted olive-oil lamp" because he thought he was one of the ten virgins. America has been deluged with picture pamphlets concerned with the unvarying theme—the nearness of the end. Prophetic conferences, with standing room at a premium, have convened in some of our largest centers of population. A voluminous literature is issuing from groaning and creaking apocalyptic presses. Millennial revivalism is a present fad. Crosscuts of existing denominational groups are proposed, and the formation of a new millennial church loudly advocated. And Canada, not to be outdone, has suffered from the *Revelation of the Diamond Flash*, *Revelations of Geometry for Public Schools*, *The Burning Bush*, and similar excursions into the realm of the dinosaur, serpent, skeleton, death-valve, *red* hearts and arrows, *black* numerals, Eden's anchor, clock-face gate, 1+8+6=10, the buckwheat formula, the refining pot of hell, and the horn code—to mention but a few discoveries. Even prominent secular journals have given space to the discussion of apocalypticism.

The judgment of apocalypticism on the church is thus given by one of its prominent protagonists:

> The mission of the Church in this age is not to save society, make it better, and set up a spiritual kingdom in the world which has rejected the king, and where his cross still flings the shadow of its brutal shame upon an unrepentant earth. The mission of the Church is not to cry peace in a world which, by the grace of God alone, simply exists under a pronounced, but suspended sentence. The Church is here as the ark was in the days before the flood, a witness of the world's condemnation, a warning of judgment to come, and an open door of invitation, bidding men flee unto him who is the head of a new and coming race, and the alone author of eternal life to men.
>
> Lot dwelt in Sodom, took office, sat in the gate, endeavored to purify the sinful

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city, vexed his righteous soul every day with its filthy conversation and was, at last, in spite of his own protest, snatched out of it, saved out of it, by the hand of the Lord and, standing afar off, saw his work of purification, moral effort and social tinkering, go up in a blaze of divine judgment as so much wood, hay and stubble. The Church is not to spend its energies on purifying Sodom, but to witness against it, keep separate from it, and warn those who are within that now is the day of salvation, now is the accepted time.

The Church is not in the world as an abiding and permanent thing for this age. Christianity has its time limit and will come to an end. As the mission of Noah ceased and he and his family were taken into the ark, and the door shut; as Lot was taken out of Sodom, so, we are told, the Church will be taken away from the world. On the eve of his own departure, speaking to the disciples collectively, our Lord says: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2, 3.

Recent historical and comparative research in the apocalyptic field has thrown considerable light on the genesis and development of apocalypticism. To get our course on the boisterous ocean of present apocalyptic fad and fancy, this background needs to be uncovered.

No book of the New Testament has suffered more from the mistaken methods of its interpreters than the Johannine apocalypse. Its exegesis has in a large measure been a tug-of-war between error and nonsense. Some students of the book who began their investigation convinced that they had at last discovered the key to its mysteries have finally abandoned the book in despair. Scaliger remarked: *Calvinus sapit, quod in apoc. non scripsit.* No book of the New Testament has had to wait longer for its proper understanding than this book. Roman Catholicism today gives its verdict in these words: "The apocalypse is one of the most obscure portions of Holy Writ, and no one pretends to be able to interpret it with any certainty."

Not so very long ago folks regarded the last book of the New Testament as the one and only book of mystery. Thereupon someone happened to observe that the Book of Daniel was likewise a volume of mystery. Ere long the relation between Daniel and the Johannine apocalypse was discovered. At this point investigation camped for a time. The wider area of apocalypticism remained unexplored. But the successive publication and study of several Jewish apocalypses, such as Enoch and Baruch and Ezra, inevitably raised the problem of background. Gradually and reluctantly it came to be conceded that the New Testament apocalypse must be approached by way of the numerous Jewish apocalyptic deposits. More recently the comparativist has taken the offensive and traced apocalyptic instinct and feeling back to exceedingly primitive times and demonstrated the underlying philosophy to be a universal human hope.

The human race usually experiences its present and its immediate past as more or less a period of enslavement; it peers into the future to obtain the outline of a golden age; it longs for the coming of the Redeemer. Sometimes the race experience and expectation are referred to as conflict, struggle, sorrow, suffering, and the coming period as one

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of joy and bliss. Sometimes the elements of the apocalyptic equation are tehom, Yahweh, paradise; sometimes chaos, Redeemer, ideal state; sometimes python, Zeus Soter, golden age; sometimes dragon, lion of Judah, no more sea; sometimes sin, Savior, salvation. The terminology varies; the experience and hope agree.

If we need delay for illustrations, they may be selected at random from Roman, Greek, Persian, Egyptian, Babylonian, and Jewish literature.

Lo, the last age of Cumae's seer has come.
Again the great millennial aeon dawns. . . . .
E'en now thy brother, Lord of Light and Healing,
Apollo, rules and ends the older day. . . . .
The goats shall come uncalled, weighed down with milk
Nor lion's roar affright the laboring kine. . . . .[1]

For the age is hastening fast to its end. . . . .
Then shall the sun suddenly shine forth by night and the moon by day. . . . .[2]

Therefore at that time the retribution of the sinful shall be
And so may we be such as make the world renewed
For at the dispensation, the blow of the annihilation of evil shall fall. . . . .[3]

And there shall come forth a shoot of the stock of Jesse,
And a branch out of his roots shall bear fruit. . . . .
And the wolf shall dwell with the lamb
And the leopard shall lie down with the kid;
And the lion shall eat straw like the ox. . . . .[4]

No one should any longer think of beginning the apocalyptic development with B.C. 175 and concluding it about A.D. 135—that period represents only one significant Jewish stratum.

Furthermore, it is now granted that the Jewish hope was not of one kind, but of at least two principal trends with infinite strata. A tortuous development lies between the Day of Yahweh of the eighth-century prophets and the transcendentalism of the first Christian century; for during that period the originally vigorous national hope metamorphosed to such an extent that it became a mere interlude to the commencement of the new aeon.

If the current enthusiasm for the apocalypse were greatly magnified, our age would resemble the epoch that witnessed the composition of the Johannine apocalypse; for the Christian church was born in an environment of apocalypticism. The personal companions of Jesus were greatly concerned about the calendar of the future. Who would estimate what proportion of primitive Christian enthusiasm was due to the expectation of the speedy return of the Lord? What a totally different development would be traceable if the church had not been prevented from attempting this and that because the Lord would soon appear. To explain the plastic organization of the early church, as well

[1] Virgil *Fourth Eclogue.*

[2] Ezra 4:26.

[3] Avesta Yasht 30.8 f.

[4] Isa., chap. 11.

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as its first type of theology, one must assume a tremendous apocalyptic enthusiasm.

And no one would deny that apocalypticism is often associated with intense moral passion, that it has helped keep Christianity democratic, that it has sought to emphasize main issues, that it refuses to disregard the unseen world, that it is frequently met with in perfectly normal and balanced disciples of Jesus.

On the other hand, apocalypticism tends to overemphasize one of the elements in the primitive Christian equation, is an either-or construction of the gospel history, believes in hard-and-fast programs, inclines to dualism and pessimism, depreciates order and glorifies chaos, makes history arbitrary, is by no means serious enough, raises to the level of a universal law and dogma a very conditioned attitude on the part of the early church, denies God's presence in the world of today, and is totally literalistic in its attitude toward the Bible.

To three characteristics of the apocalpytic mind our attention needs to be called. They are: its amazing fertility, its endless variety, and its continuous resiliency.

I. The Amazing Fertility of the Apocalyptic Mind

Apocalypticism is the greatest mother of them all. Polytheism welcomes a pantheon. The Catholic church can increase the number of its genuine relics and saints without destroying faith in its ancient worthies. A collection at Halle which contained, among other charms, twenty-five pieces of the burning bush of Moses, the finger of the Baptist with which he pointed out the Lamb of God, the stone which killed Stephen, and the pants of Thomas of Canterbury, boasted 8,933 fragments and a total indulgence of 39,245,120 years and 220 days. Apocalypticism is quite as fertile as polytheism and superstition, and can produce a hundred predictions and calendars within a year—all of them inconsistent and thoroughly contradictory—and forthwith proceed to the adoption and approval of the strangest and latest puzzle.

Consider Ezra's creative feat.

> So in 40 days were written 94 books. And it came to pass when the 40 days were fulfilled, the Most High spoke unto me, saying: The 24 books that thou hast written publish, that the worthy and unworthy may read therein; but the 70 last thou shalt keep to deliver them to the wise among the people.[1]

And yet what is Ezra's achievement when brought over against that of Enoch?

> Enoch was born on the sixth day of the month Tsivan and lived 365 years. He was taken up to heaven on the first day of the month Tsivan and remained in heaven 60 days. He wrote all these signs of all creation, which the Lord created, and wrote 366 books and handed them over to his sons and remained on earth 30 days and was again taken up to heaven on the first day of the month Tsivan on the very day and hour when he was born.[2]

To be a trifle more specific, take Enoch's description of the return from the dispersion:

> And it came to pass after this that I saw another host of wagons, and men riding

[1] IV Ezra 14:44 ff. (Charles, II, 624).

[2] Book of the Secrets of Enoch 68:1 ff. (Charles, II, 469).

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thereon, and coming on the winds from the East and from the West to the South. And the noise of their wagons was heard and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place and the sound thereof was heard from one end of heaven to the other in one day.[1]

What imaginative art!

Baruch proceeds to draw up a schedule of twelve woes. They read like ancient Bolshevism and fan the fires of revolution. They are:

1. Beginnings of commotions; 2. Slaying of the great ones; 3. Fall of many by death; 4. Sending of the sword; 5. Famine and withholding of rain; 6. Earthquake and terrors; 7. (Lacking); 8. Multitude of spectres and attacks of the Shediim; 9. Fall of fire; 10. Rapine and much oppression; 11. Wickedness of unchastity; 12. Confusion from the mingling together of all that has preceded.[2]

The following from the Ezra apocalypse is a classic:

> Behold the days come when the inhabitants of the earth shall be seized with great pains,
> And the way of truth shall be hidden, and the land be barren of faith. . . . .
> Then shall the sun suddenly shine forth by night and the moon by day:
> And blood shall trickle forth from wood and the stone utter its voice:
> The peoples shall be in commotion, the outgoings of the stars shall change.
> . . . . the birds shall take to general flight and the sea shall cast forth its fish.
> And one whom the many do not know will make his voice heard by night; and all shall hear his voice.
> And the earth o'er wide regions shall open and fire burst forth for a long period.
> The wild beasts shall desert their haunts and women bear monsters.
> Salt waters shall be found in the sweet; friends shall attack one another suddenly.
> Then shall intelligence hide itself and wisdom withdraw to its chamber. . . . .[3]

II. The Endless Variety of the Apocalyptic Mind

In the presence of such fertility we anticipate endless variety. Our expectation is not put to shame. Indeed, one is at first bewildered by the ever-changing and ever-continuous movement of the apocalpytic mind.

Without a brief sojourn among the allegorists it were hazardous and well-nigh fatal to enter immediately into the glaring light of apocalypticism. By referring constantly to the more prosaic results of allegorical exegesis, we shall be better prepared and fortified to appreciate apocalyptic conclusions.

When Philo equates the law of Moses with Platonism the historian marvels. But that is as zero brought against infinity when compared with what can be accomplished with 666. Jerome carefully elucidated the entire plan of salvation on the basis of the letters of the Hebrew alphabet. Such presumption pales when the latest calculation of apocalypticism is considered. Bring on

[1] Enoch 57 (Charles, II, 222).

[2] II Bar. 27 ff. (Charles, II, 496 ff.).

[3] IV Ezra, chap. 5 (Charles, II, 569 ff.).

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all the by-products of the allegorical method, such as the seven lamps of Revelation representing the seven electors of the Holy Roman Empire; the four soils of the parable representing reactionary Judaists, liberal Christians, ultra-radical gentile Christians, and followers of Paul; the medieval discovery: *litera gesta docet, quid credas allegoria, moralis quid agas, quo tendas anagogia;* the modern Mrs. Eddy with her children, being not children but "thoughts," her Dan representing "animal magnetism," her Eve representing "error," her river Gihon representing "recognition of woman's rights in the Old Testament," her mortal mind signifying "nothing claiming to be something"; the Epistle of Barnabas with all its nature-faking (chap. 10), with its discovery regarding the 318 men whom Abraham circumcised ("notice that he first mentions the eighteen and after a pause the three hundred. The eighteen is I and H—you have Jesus—and because the cross was destined to have grace, in the T he says 'and three hundred.' So he indicates Jesus in the two letters and the cross in the other," Lake, I, 373); bring on all the by-products of the allegorical investigation, and you are still leagues below the dizzy conclusion of the apocalyptist. The seventeenth-century saint with his hypothesis that the theology of Job was of the evangelical variety and the theologian who deduced the system of Elizabeth from Luke 1:41, as well as that other celebrated scholar who demonstrated conclusively that *theologia primi theologi Adami vere Lutherani*, are unimportant tail-enders when compared with the present-day adding machines manufactured by apocalyptic firms. The Song of Solomon mentions three couches,[1] and someone has shown that they represent the soul's state of penitence, of warfare, and perfection. This accomplishment resembles a Fish Brothers' wagon of the eighties when compared with the Winton Six in which the millenarian rides.

One who offers a course in apocalypticism may draw on his imagination to answer the hard questions of the student. He would probably be right. Cut into a certain apocalypse and you find that the Messiah is absolutely essential to Jewish eschatology. Half an hour later you revise your theory to read: the Messiah may not be mentioned at all, may play a minor rôle, may play a major rôle, may hail from the line of David or from the line of Levi, may be transcendent and pre-existent or begin and end on earth; indeed, may even die as any mortal, may be called Son, Sprout, Leper, but never Lord. The description of the Messiah's sudden revelation, four hundred years' reign, and death in IV Ezra is worth quoting:

> For my Son the Messiah shall be revealed together with those who are with him and shall rejoice the survivors four hundred years. And it shall be after these years, that my Son, the Messiah, shall die, and all in whom there is human breath. Then shall the world be turned into the primeval silence seven days, like as at the first beginnings; so that no man is left. . . . .[2]

Take as a further illustration the matter of pseudonymity. That is by no means a univeral characteristic of apocalypticism. II Thessalonians 2, I Corinthians 15, the Shepherd of Hermas, and

[1] Song of Solomon 3:1, 7; 1:16.

[2] IV Ezra 7:26 f. (Charles, II, 582).

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Joel are apocalypses but are not pseudonymous.[1]

Thus the resurrection may be very realistically conceived and the resurrection body described as the precise continuation of the present body, or the resurrection of the flesh may be denied, or the whole question raised to spiritual levels. Thus Baruch puts it:

> For the earth shall then assuredly restore the dead (which it now receives in order to preserve them). It shall make no change in their form. But as it has received, so shall it restore them. And as I delivered them unto it, so also shall it raise them. *For thus it will be necessary to show to the living that the dead have come to life again and that those who had departed have returned again. And it shall come to pass that when they have severally recognized those whom they now know, that judgment shall grow strong, and that things which before were spoken of shall come.*[2]

Yet Paul says:

> This, brothers, I declare that mere flesh and blood can have no share in the Kingdom of God, nor the perishable a share in the imperishable. Now I have a secret truth to tell you. We shall not all have gone to our rest, but *we shall all undergo a change in a moment*, in the twinkling of an eye, at the last trumpet call, for the trumpet will sound, and the dead will rise, imperishable, and we, also, *shall undergo a change.*[3]

In the same way the time of judgment varies. It is pictured as occurring after the destruction of the world, after the general resurrection, after the messianic reign. It comes unexpectedly, or often has many precursors. Sometimes God is the judge; occasionally the Messiah holds judgment.

The realm of bliss may be Palestine, Jerusalem—Zion, the heavenly Jerusalem, the earth, Paradise, Heaven. In Baruch there is a description of five heavens with suggestions of more beyond.[4] The geography of the realm of the damned and of the redeemed resembles both the plains of Texas and the Canadian Rockies. The righteous, prior to the resurrection, are described as entering Hades, or as entering the realm of spirits, as under the earth receiving their reward, as guarded by angels, as under the divine throne, as in Heaven, as in Heaven in full bliss. The little children of godless Israelites were assigned to perdition by some rabbis and by others to Heaven. Some thought that even in the new time the pious would eventually die; others regarded the duration of life as forever. The judgment is described as annihilation, damnation, a combination of the two, or a mergence of the two. The executor of the decree of annihilation is variously conceived of as God, the angels, the pious, the nations. The damned are now described as in physical torment and again as in soul torment.

What our millennialist friends refer to as the millennium is really the fossilized remains of the older national eschatology. The idea of the intermediate kingdom is about all that finally survived of the old national hope. The length of time assigned to this interval varies from several decades to thousands of years. The Samaritan Messiah enjoys a long sway. The Messiah of IV Ezra dies at the close of a span of four hundred years. The period of time assigned to

[1] Charles, *Religious Development between the Old and New Testaments*, pp. 36-46.

[2] Bar., chap. 49 f. (Charles, II, 508). [3] I Cor., chap. 15. [4] III Bar. (Charles, II, 534 f.).

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the intermediate kingdom in Revelation is a thousand years, while in Enoch it is the eighth of the seer's ten weeks.

Thus Jewish eschatology was not a fixed dogmatic system of ideas; it was the deposit of the crude, loosely jointed, strangely contradictory thinking of perplexed folks. Not all concluded that one vine would yield 120 billion gallons of wine, though such a longing would easily develop after a protracted dry spell. Not all were convinced that leviathan and behemoth would furnish sufficient food throughout a never-ending eternity for all. The sway of God was thought of as both a future and a present affair. There was no "self-consistent doctrine of eschatology among the Jews in the time of Jesus." In a word, apocalypticism is consistently inconsistent.

III. The Continuous Resiliency of the Apocalyptic Mind

A third characteristic of the apocalyptic mind is its continuous resiliency. This elasticity is of course the twin sister of variety. Possibly this quality should be called inconsistency, expediency, or adaptability. Resiliency is the better designation, since apocalypticism is like a rubber band. It may be stretched. It does not tear. It always comes back. It loves fertility and variety. Inconsistency has never produced a panic within an apocalyptic group.

The apocalyptist predicts precisely the time of the end. The final catastrophe is announced to occur in the year A.D. 187, 1260, 1906, 1914, 1916, 1918, to choose a few out of many. The calendar moves around to these years and passes them, and behold, the earth still moves! The fact has apparently set aside the prediction. Thus the insignificant historian would conclude. Not so! quoth the apocalyptist. For are there not plenty of decades left regarding which a fertile mind may guess? If 1918 comes to a close, choose, say, 1925; you are safe seven years and many tons of water will roll down the Mississippi in that length of time. The general prescription reads: Revise forward! The experience of the Jewish calendar-framer is much in point. After many predictions had failed, the leaders of apocalypticism began to notice the danger that lurked in definite constructions of the calendar of the future and to warn that "it were better that he who speculates regarding what is above, under, before, or after had never been born." But this apocalyptic wail did not discourage advance estimates. When Joachim of Fiori found that the year A.D. 1260, though demonstrated by Matthew and Revelation, was after all not the date of the final catastrophe because January 1, 1261, had dawned, he pushed his estimate ahead. And thus it has ever been.

A characteristic of medieval exegesis was the dating of the millennial reign from the life of Jesus. Indeed, this method held sway until the rise of the Pietists. The founding of the church was regarded as the first resurrection, as the beginning of the millennium. But how should the thousand years be estimated? Should the ordinary chronology hold sway or should the thousand years be taken as symbolic of an indefinite period? As the year A.D. 1000 approached, the average man expected the end of the world. The last decades

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of the tenth century produced fear and confusion. But the dreaded year came and went, and the end was not. Hence the situation necessitated the interpretation of the thousand years as symbolic of an indefinite period. This enabled everyone to construct his own peculiar calendar of the future. The method continueth to this day.

Beware of accusing the apocalyptist of inconsistency. He will convict you of literalism. Hildegard beholds "the blessed virgins standing in purest light and limpid splendour, surpassing that of the sun. They are clad 'as it were in the whitest vestment ornamented with interwoven gold and gems, falling in alluring folds from their breasts to their feet, giving out aromatic odors, and belted with girdles of pearls beyond human conception.'"[1] This is not a "description of heavenly millinery." It merely indicates that the "bliss of heaven can only be shown in allegories." Here is Hildegard's vision which our tainted mortal mind must regard as thoroughly consistent:

I saw a well, deep and broad, full of boiling pitch and sulphur, and around it were wasps and scorpions who scared but did not injure the souls of those therein; which were the souls of those who had slain in order not to be slain.

Near a pond of clear water, I saw a great fire. In this some souls were burned and others were girdled with snakes, and others drew in and again exhaled the fire like a breath, while malignant spirits cast lighted stones at them. And all of them beheld their punishments reflected in the water, and thereat were the more afflicted. These were the souls of those who had extinguished the substance of the human form within them, or had slain their infants.

And I saw a great swamp, over which hung a black cloud of smoke, which was issuing from it. And in the swamp there swarmed a mass of little worms. Here were the souls of those who in the world had delighted in foolish merriment.

And I saw a great fire, black, red, white, and in it horrible fiery vipers spitting flame; and there the vipers tortured the souls of those who had been the slaves of the sin of uncharitableness.

And I saw a fire burning in a blackness, in which were dragons, who blew up the fire with their breath. And near was an icy river; and the dragons passed into it from time to time and disturbed it. And a fiery air was over both river and fire. Here were punished the souls of liars; and for relief from the heat, they pass into the river, and again, for the cold, they return to the fire, and the dragons torment them. But the fiery air afflicts only those who have sworn falsely.

I saw a hollow mountain full of fire and vipers, with a little opening; and near it a horrible cold place crawling with scorpions. The souls of those guilty of envy and malice suffer here, passing for relief from one place of torment to the other.

And I saw a thickest darkness, in which the souls of the disobedient lay on a fiery pavement and were bitten by sharp-toothed worms. For blind were they in life, and the fiery pavement is for their wilful disobedience, and the worms because they disobeyed their prelates.

And I beheld at great height in the air a hail of ice and fire descending. And from that height, the souls of those who had broken their vows of chastity were falling, and then as by a wind were whirled aloft again wrapped in a ligature of darkness so

[1] For this and the following quotation see Taylor, *The Mediaeval Mind*, I, 469 ff.

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that they could not move; and the hail of cold and fire fell upon them.

And I saw demons with fiery scourges beating hither and thither, through fires shaped like thorns and sharpened flails, the souls of those who on earth had been guilty bestially.

A final illustration of the resiliency of the apocalyptic mind is furnished by the world-conflict. The war ended in the eleventh month, on the eleventh day, and at the eleventh hour. Thus 11 occurs three times. Eleven is a very meaningful number. It has 1 in the units place and 1 in the tens place. To multiply by 11 you separate the units and tens of any number and place between them their sum. Thus $12\times11=132$, $14\times11=154$, etc. And 3 is a perfect and sacred number. Much must therefore be indicated by the termination of the war November 11 at 11, 1918.

The war began in 1914; 1914 is exactly divisible by 11.

The war ended in 1918; 1918 divided by 11 gives a remainder of 4.

1918 (11 months) minus 1914 (August) gives a remainder of 4, counting according to the Jewish method.

The apocalyptic mind is now assured that it is on the right track. But where should its theory be confirmed? Such a question could occur only to the non-apocalyptic mind. The Bible of course will confirm any apocalyptic guess. Very well.

The Protestant Bible has 66 books; $66\div6=11$.

There were 11 judges.

There were 11 apostles after the death of Judas.

Revelation contains 22 chapters; $22\div2=11$.

Isaiah contains 66 chapters; $66\div6=11$.

Number of the beast is 666; $666\div6=111$.

Now that 11 has unquestionable significance, apply it to the Bible with reference to this war. Simply astounding results follow.

Deuteronomy 11:11—"But the land whither ye go to possess it, is a land of hills and valleys." Evidently the prediction of occupation of the Rhine valley by the allied forces.

Joshua 11:11—"And they smote all the souls that dwelt therein." Surely a reference to the unconditional surrender to Marshal Foch.

Judges 11:11—"Then Jephthah went with the elders of Gilead and the people made him head and chief over them." Plainly a prophecy of President Wilson's trip abroad and the formation of a league of nations.

I Samuel 11:11—"God smote the Ammonites." This is unquestionably the Old Testament way of calling attention to the breaking of the Hindenburg line.

I Kings 11:11—*Notice that this is the eleventh book, eleventh chapter, eleventh verse of the Bible.* We should anticipate special revelation. And we are not disappointed. "Wherefore Jehovah said unto Solomon: I will surely rend the Kingdom and give it to thy servant." If that verse does not state the abdication of Kaiser Wilhelm, the Bible is a scrap of paper.

II Chronicles 11:11—"And he fortified the strongholds and put captains in them and stores of victuals and oil and wine." Of course this is the allied occupation of the fortresses in Alsace, Lorraine, and along the Rhine.

Job 11:11—"For he knoweth false men. He seeth iniquity also, even though he consider it not." Certainly the divine judgment on Germany.

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Proverbs 11:11—"By the blessing of the upright the city is exalted." Fairly the establishment of a new government in Germany.

Jeremiah 11:11—"Behold I will bring evil upon them which cannot escape." The inevitable outcome for unrighteousness.

Daniel 11:11—"The multitude of the King of the North shall be given into the hand of the King of the South." Either the Italian victory or the British victory in Palestine or the allied victory in France. The precise application is not clear. The general import is exceedingly clear.

Hosea 11:11—"And I will make them to dwell in their houses." Naturally the return to the devastated regions of Belgium and France.

Revelation 11:11—"And after three days and a half, the breath of life from God entered them and they stood on their feet." Finally and conclusively the prediction of the effective entry of the United States into the war and the speedy victory that followed. Glance back over the daily reports, and it will be observed that it was precisely three years and a half after August, 1914, that the United States began *effectively* to intervene.

Such an overwhelming array of evidence would bring conviction to a tenderfoot in apocalypticism. The stalwart needs no such accumulation of prediction. The cold critic might quote I Kings 11:12, "Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son," and conclude that Wilhelm was to be restored and the *Kronprinz* to lose the realm. The merciless historian might be compelled to inquire whether 666 is not to be regarded as an interpolation or at least as originally 616. The unsympathetic investigator might naturally point out that of the 66 books in the Bible, only 12 can be used in this construction. What's wrong with the 54? And how can the Roman Catholic with his 72 or 73 books divide exactly by 11? Various other objections of this sort could easily be countered by observing that, of these twelve definite predictions, 11 are from the Old Testament and 1 from the New Testament. And 11+1=12! Anyone possessing an apocalyptic mind and therefore subscribing prior to investigation to the result the investigation offers obviously is convinced that the Bible contains the whole history of the world-war imbedded in its pages. Anyone can find arsenic in any stomach if he employs arsenic in his test.

A final question remains. Can the apocalyptic mind survive in the modern world? It has survived through millennia. Will it continue with us another millennium? This much seems clear, that the usual method of dealing with it will not prove effectual. The trouble is deeper down than supposed. Only a historical view of the Bible can provide the attitude necessary to combat it and overcome it. Until Christianity is ready to help folks to a proper understanding of the Bible, the attempt to destroy millenarianism will prove abortive. And the only place to begin with the proper understanding of the Bible is the Sunday-school kindergarten. Those who have tried to introduce the real view of the Bible to Christians are not exceedingly optimistic regarding the immediate future of biblical study. But apocalypticism has never been able either to destroy progressive Christianity or to

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disintegrate the entire church. It has been able to retard Christianity's rate of progress. It has during this past quadrennium caused schism in some Christian churches. Its present mighty effort is almost spent. Christianity as such is dealing constructively with the problem of the new time. The apocalyptic mind cannot ultimately survive in a large and significant way in the modern world.

PROFANITY

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The old distinction between sacred and profane history has long since vanished. It was a distinctly medieval discrimination, based upon a much older and widespread belief in the essential evil of matter. Hence all that side of life that had to do with material interests was linked up with evil and evil spirits. The wise and holy escaped as far as possible from the contagion of this inferior, if not positively wicked, existence and sought the things of the spirit within church walls, if not in hermit cells and conventual exercises, in pilgrimages, in fastings, and in a multitude of other self-abnegating conditions. Occasionally they came forth among men to protest against the prevailing corruption, to explain the causes of the world's misfortunes and miseries, to sound the loud call for repentance, only to retire leaving the profane multitudes to go on their inevitable way to still worse conditions, amidst which superstition was almost the only check to the grossest living of man or state.

The widespread, popular protest against these unnatural conditions, partly religious, partly philosophical, in the sixteenth century, followed by a marked reaction in the seventeenth, led directly to that mighty movement in the Western world toward a return to nature, which was eventually to bring all thinking men out of the Slough of Despond of an essentially evil world and make so clear the wonders and beauties and helpful possibilities of nature that the modern world would be said to have been "hypnotized by the universe."

This reaction led, among other things, to an appreciation of the ancient Hebrew point of view, of the sanctity of even the material world and its highest embodiment in man, made in the image of God, with a brain to think His thoughts after Him, even His approving thoughts about matter.

The Christian religion at its sources was seen to be a fulfilment of the prophetic ideal and to present a view of nature quite out of harmony with what appeared later as the medieval concept. Much of the ancient classic lore also appealed to the modern philosopher, poet, artist, and historian. The outcome has led to the utter breaking down of the distinction between sacred and profane. The whole of modern pedagogy protests against the existence of a

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profane world and a profane history. All is wonderful and sacred, fit and worthy for the study of every mind and calling, for participation by everyone in this workaday world. He who escapes is a traitor to his day and generation. A sacred obligation rests upon everyone to do a worthy part, accomplish a distinct mission, to use the material world and all its concerns as a stepping-stone, a foundation for the things of the spirit.

Our word "profane" harks back to its classic origin. A "fane" (*fanum*) was a temple, a consecrated place, to pollute which was sure, according to common belief, to bring down divine wrath upon the desecrater and all his interests. On December 25, 168 B.C., the Hebrew temple at Jerusalem was so profaned by the minions of Antiochus Epiphanes, and swine's broth dashed against its walls from within and without, that the "abomination of desolation" took possession of the holy places. Thus Pompey the Great profaned the same Holy of Holies, stalking into the darkness of the most sacred shrine, there to find that the God of the Hebrews was a spirit, to be worshiped in spirit and in truth. Such "profane" acts stirred with horror the ancient heathen world, and again and again the most sacred places and emblems of the early and medieval Christian church were flaunted by the barbarian and Muslim invader. In its earlier uses, then, the word and the idea of profanity had primarily to do with places.

The third command in the ancient Hebrew Decalogue was essentially an ordinance against profanation in any holy place or act. The first table of that law had reference to the Godward side of man's life, as the second table dealt with the manward side. The first commandment proclaimed that God was one in contrast to the prevailing polytheism, and personal as over against an already-appearing pantheistic tendency. The second commandment says that one personal God is a spirit and may not adequately be represented in any material form. The third commandment demands that He be worshiped in spirit and in truth. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." Blasphemous worship was the greatest crime known to the Old Testament prophets, and again and again they cried out against it in most scathing terms. Taking on one's lips the Sacred Name in an act of worship, private or public, in any light, frivolous, empty, hollow, perfunctory manner—this was indeed an abomination of desolation more heinous than any desecrating act of a conquering heathen enemy or of any careless, vulgar personal use of the divine names. In indignant denunciation the prophets of Israel cry out:

> "What unto me is the multitude of your sacrifices?" saith Jehovah: "I have had enough of the burnt offerings of rams and the fat of fed beasts." "Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil?" "When ye come to appear before me, who hath required this at your hand to trample my courts? Bring no more vain oblations, incense is an abomination unto me; new moon and Sabbaths, the calling of assemblies. I cannot away with iniquity and the solemn meeting."

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The Psalmist gives the typical outcry of the heart of the Hebrew scriptures as he asseverates, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

In the New Testament our Lord found no crime so heinous as pharisaic pride and blasphemous religious performances. In characterizing these he rose to the heights of righteous indignation and denunciation, weeping over the Holy City and its temple which had perverted the faith of the fathers.

The attempt to capture the primitive Christian church and swing it back into a rabbincal legalism or even into a Mosaical ritual called forth St. Paul's first great epistle—that to the Galatians —rightly denominated "The Declaration of Independence of the Spirit," probably the first written portion of the New Testament. The leaders of that early church faced and conquered this most insidious foe of all true religion; at least they stormed the citadel; and the church, from this vantage ground, has ever since been capturing the outworks.

That much remains to be done is seen from the fact that nothing today stands so solidly in the way of the Kingdom of Righteousness in the world, especially as expressed in the Christian church, as the breaking of the third commandment and the disregard of the spirit of the prophets and the New Testament. When one once takes into view the number of great hymns thoughtlessly sung, the number of prayers gone through perfunctorily, and the constant tendency to let a church service deteriorate into a hollow mockery and a profane use of sacred things, one is inclined to fear that there is more, and that too far more heinous, "profanity" within church walls than is to be found on the outside, even in the coarse vulgarity of so much of common speech. A supposedly spiritual leader may easily be the profanest of men as he invites his audience to join him in empty and blasphemous phrases as he takes the name of the Lord his God "in vain." Every clergyman has to face this grievous temptation, into which he falls more times than he dares confess. We may not wonder, in this connection, that St. Paul, starting in by calling himself "the least of the Apostles," and going on to think of himself as "the least of all saints," realizing the frailty of his or any ministry, should denounce "sinners, of whom I am chief."

In coming to the more ordinary application of the word "profanity" it is clearly in mind that there is a much worse sort still, of which we have been speaking as briefly as the importance of the theme would allow. It is certain that the vulgar attempts at rhetorical emphasis which we call "swearing" are, at the least estimate, ninety-nine cases out of one hundred the result of sheer thoughtlessness, a matter of habit, the outcome of ignorance and bad example, and are woefully lacking in the force of utterance intended.

Fannie Hardy Eckstorm, in her forcefully written *Penobscot Man*, in speaking of the Maine lumberman and riverman, well asks, "How does it happen that in a country where neither dog, horse, ox or log will move until it is prodded with an oath, where profanity is general rather than the

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exception and there is a variety and ingenuity and artistic finish about even the commonplace cursing that marks it as the work of no unpracticed tongue, how does it happen that this commonest of all vices is selected as the most censurable?"

She answers her query in a most discriminating paragraph, the sanest bit in literature on the subject of profanity. She says (pp. 30–31):

> In its common forms it is neither censured nor censurable. Nor is it a vice. It is a vulgarity. There is no harm intended by the pleasant maledictions of everyday life, the oath of emphasis, the oath of affection, the oath of good fellowship just to make you feel at home, the picturesque and kindly cursing of the fellow of scanty vocabulary.
>
> But now and then arises a man of different temper, who blasphemes violently, who studies it as an art, who, not using it as a neighborly bypath of speech, so lavishes his energies on purely rhetorical anathemas, that he chills the blood of even these seasoned woodsmen and rivermen. Such men, they say, will sometimes swear five minutes at a time without stopping, and swear "most horrid"; and these, they say, are "wicked men," because, as they know from dread experience, no man can defy the Almighty and come out scatheless.

The point of view of this wise student of human nature is patly illustrated by that well-known inscription on a western tombstone under which rough miners had buried a cherished companion, and on which they inscribed words intended to be both reverent and tender: "Here lies the body of Joe Smith who died . . . . (date). He done his damnest; angels could no more."

It is certainly a misfortune that in our English speech so many of our words for deity and for the popularly supposed acts of enraged deity begin with gutturals or dentals. In moments of excitement in play or anger or pain or fear the throat contracts and the teeth shut; consequently any expression that tears its way through is bound to begin with those very same gutturals and dentals. When your name of deity is "Bog" (Slavic) or "Allah" (Arabic) there is little relief in any fierce utterance of the same in time of excitement; nor may we think of the people of the Greek orthodox faith or the devotee of Islam as more reverent than the average user of the English tongue. It is hard to see how any sort of genius can do what genius often sets itself to do and make out of our misfortune an asset, unless our poignant temptation shall put us more on our guard and give thereby heavenly thoughts to ward off the danger. A large share of it is occasioned by a lack of control, a giving way to a spoiled temper, a childish thing bordering on senility and insanity. Of whom was it said that "He could keep silent in seven different languages"? If it could be thoroughly inculcated in all minds that ordinary vulgar profanity is a weakness, a stupidity, an essential lack of virility, a negation of the real purpose of the user, an ignorance of the first principles of rhetoric, we would at once see a marked decrease in silly objurgation.

A careful student of profanity as ordinarily found soon comes to the certainty of its great barrenness and monotony. Take a day's tramp with a group of men of this linguistically

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poverty-stricken type and you will find that a superb mountain, thrusting its crown up into the eternal snows, is "a hell of a mountain." A river sweeping around a bend that attracts the attention of even the inartistic eye is "a hell of a river." Everything awakening enthusiasm turns out to be in its turn "a hell of a tree," "a hell of a flower," "a hell of a horse," "a hell of a girl"—all in the most innocent fashion. It seems sheer childishness, pitiable puerility and vacuity. It loses even the force of a parrot's monotonous garrulity. While here and there some power of native ability and marked individuality may produce an unexpected raciness of lurid utterance that might possibly be thought original, for the most part men of profane speech are all ironed out into a sameness that becomes tedious to the last degree.

We admire the handy man, the man who has himself so perfectly in physical control that instinctively he knows what to do and how to do in every exigency thrust upon him. Our admiration for such a one is coined in the adage "Handsome is as handsome does." It is a worthy ambition for any man to master any native handicap of awkwardness or undevelopment and stand forth every inch a man. In a similar way it is a fine use of time and study to master speech and to command on every occasion "words fitly spoken." Originality and appropriateness and force of speech may be to a marked degree at the command of the average man and woman, and to a degree of everyone.

It is clear to a student of human nature that any normal human being must have a reasonable stock of expletives for use in the excitements of sport or pain or other exigency of life. The pity of it is that one is tempted to select expletives of a character that are utterly lacking in originality. It seems quite needless under such circumstances to drop into the colloquial utterances of men of generally filthy verbiage. Far better is it, if expletives must be had, to keep out of the slough of despond of vulgar profanity and deliberately choose some high ground worthy of the individuality involved.

One of the notable theories of the origin of human speech, and a very plausible one, is that man began his invention of language by the use of interjections, cries of fear or pain or joy. At any rate the demand for expression along those lines may be accounted primitive and universal in man and not to be eradicated. We may be sure it will never cease to be a constituent part of the race. Utterance must be had for every phase of human life. Vigor of body, mind, and heart will always call for definite, strong, emotional expression. No study of our theme can stop with the negative side of it. It is imperative that, however imperfect human speech must always remain, it shall yet furnish man with words fitted to ease the mind under conditions of deep emotion and to convey one's feelings with force and effectiveness to others.

Music is a parallel instrument, rousing the soul of the performer to high states of feeling and conveying the same to others in a marked degree. Certain instruments have well-known special powers—the fife, the drum, the

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bugle, the bell—often welding together vast audiences to the performance of some high endeavor. In tragedy and comedy music sweeps the whole gamut of human emotions.

We live in an epoch when more is demanded of human speech in utterance of a high moral indignation than perhaps was ever known to man. It is no time for cheap, ribald rottenness of vulgar profanity. It is a time for deeds rather than words; but when adequate words are attempted language is strained to the utmost. The intensity of feeling makes all former metaphors and symbols beggarly, when we cast up the account of human misery present among men and entailed on generations yet unborn. It is now a fundamental in pedagogics that anger is a highly desirable quality; indeed, that to be without the possibility of it is to be dehumanized. The child that fails to exhibit at least traces of it is accounted deficient and a subject for pathological treatment. The capacity for moral indignation, the rising of the soul in hatred of cruelty and injustice, is accounted a necessary attribute of human nature. The Hebrew prophets lived in such times, and gave the world lofty utterance of anathema in their denunciation of evil in all its forms of gluttony and drunkenness and in their towering invective against the traitorous slacker in time of national need.

"Curse ye Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judg. 5:23). "Woe to the bloody city (Nineveh); it is full of lies and rapine" (Nahum). "Woe to pastors that destroy the sheep." These are a few out of thousands of fierce and just maledictions against crime and evil in high places and low; and the impassioned Heart of Nazareth cried out with a divine pathos, "Woe unto thee Chorazin!" "Woe unto thee Bethsaida!" "Woe unto you scribes, pharisees, hypocrites!" The Bible is surcharged with righteous indignation against evil. Its God is a mighty hater; and that makes it possible for Him to be a mighty lover (John 3:16).

One of the great lessons a warrior has to learn is that of self-control under all conditions. We are all summoned to the same high standard. Balance of body calls for balance of mind and soul. Life is mainly made up of positive things, of approvals, the ardent love of truth, of justice, of kindness, of industry, of co-operation in the great things of life, such as home and country and humanity. Strong natures lead the way in both deeds and expression. Their clear, powerful utterance encourages all who hear or know. But incidentally they must denounce and fight the wrong. They must have a fitting language of condemnation. But what we know as "profanity" is utterly inadequate for their use. It is belittling and unheroic. It smirches the user more than it does the denounced. When you call a man a "scoundrel" you mar the force of the epithet by supplementary adjectives picked up from the gutters of speech.

In the lighter, jovial, companionable side of life, with its whimsicalities of utterance that give piquancy and spice to conversation, there should be a reasonable individuality and originality

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of word and phrase, selected by some natural process, but inoffensive to the ear of the pure and devout-minded. If there is anything so bad as to see a woman drunk it is to hear a woman swear.

In these recent days we have been advertising American characteristics to the ends of the earth, the good and the bad. In the worst sense of the word the American is the profanest man on the earth. Just why is another story; but the fact is a saddening one, and the characteristic he makes so public is as unworthy as it is esssentially misleading as a test of character. There are a lot of worse things, such, for instance, as those set forth in the opening of this article. American profanity is rightly explained by our European friends as a "provincial" trait, due to ignorance and a western tendency to exaggerate and thus to weaken the rhetorical effect of speech. It is to be hoped that our fighting men have come home wiser and better men, with a marked control in manner and speech, a finer balance of judgment, a tendency to say what they mean in plain straight speech and with a chivalry of utterance that shall be in keeping with their knightly deeds of valor for country and humanity.

One of the largest organizations in the Catholic churches of America and Canada is entitled "The Holy Name Society," now numbering several million men and boys, all pledged under the most solemn oath to revere the name of God and all his attributes and to abstain wholly from swearing. Each year great processions of this body parade our streets to witness for their aim and thereby to plead with all men to join in the holy cause. All that this great communion can do to discourage and forbid "swearing" is called to the aid of this worthy organization. It is getting to be that "profanity" in America is mainly practiced by bad Catholics and non-Catholics. The law of the land is largely against the vulgar and vicious practice and it is illegal to indulge in it in public places. The schools have always discouraged the practice. It may be they could do much more than they do. Womanhood stands almost a unit against the vice. The ultra-orthodoxy of the man of the street comes startlingly to the front in his profanity; yet men who have long lost all belief in hell still hold tenaciously to terminology long dropped out of their talk in polite circles. Is it not time to banish the whole sickening custom?

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CURRENT OPINION

Shall We Fear to Be Happy?

Arthur Clutton-Brock contributes to the good cheer of the approaching Christmas season by his discussion of "The Pursuit of Happiness" in the *Atlantic Monthly* for December. In this "Christmas sermon," as he styles it, he runs counter to current ethical and religious orthodoxy by challenging the assumption that happiness must be pursued, and is attainable only as a by-product. After instancing the failure of Germany and England alike to find happiness in the pursuit of power in the one case and riches in the other, he takes issue with the notion that there is an instinctive quest for happiness, which needs modifying or diverting into some other channel. Ideas of God and of nature in all stages of religious and moral development reflect but little of the optimism implied in such a natural tendency. Fear predominates over hope, and fear is *the* deadly sin. The idea of the malice of circumstance is deeply rooted in human reactions and closely associated with the instinct of self-preservation.

In marked contrast to the pessimistic trend of religious thinking in our own time no less than at the beginning of the Christian Era is the happy biblical affirmation, "God is love." Yet the writer had to add, "Whom the Lord loveth he chasteneth," and we accept that contradictory statement as equally true, and interpret the former accordingly; we can't believe it and take it seriously. The father who says "This hurts me more than it does you" is a byword. Jesus teaches that God's love is like a father's; he doesn't chasten; he forgives. But we are not willing to heed the parable of the Prodigal Son who repents only when he comes to himself and contrasts his own misery with the happiness of his abandoned home. The father doesn't chastise him, doesn't even improve the occasion; he just forgives him. Nor does he even punish or rebuke the censorious elder brother; he pleads with him. This is all too good to be true; so we deny God and follow the devil of duty or patriotism or common sense, because we are afraid of happiness. We want a God like that, but the picture is beautiful rather than true. Jesus says this beauty is truth. God is just like that, and he really enjoys forgiving.

Perfect love is needed to cast out the fear of happiness, a fear which exists because we are not fully human yet, and so do not know what happiness really is. The word humanity is a prophecy of what we shall be when we understand ourselves and are capable of having a single, adequate aim. Humanity means men in right relation, just as beauty means things in right relation. The test of this rightness is happiness. The attempt to pursue happiness alone is like trying to play tennis alone, and shows ignorance of what happiness really is. We find it only as we give it to others, yet not altogether in the orthodox acceptance of that statement; for happiness is by its very nature something to be had in common, the token of a right relation achieved, apart from which one cannot deny one's self having as yet no self to deny. Thus the egotist tries to indulge a self not yet achieved, and the altruist may be similarly astray in his efforts at self-sacrifice. This imperfect selfhood makes us hard on ourselves and on others; our sense of sin too often amounts to an identification of the past, partial self as the real self. A proper sense of sin is but recognition of refusal to maintain those right relations in which selfhood is achieved and happiness found.

Jesus' command to love finds an echo in our hearts, but his poetical, paradoxical sayings need translation into everyday prose, that we may achieve a technique of

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Christian conduct, a practical love that is tolerant because it has a sense of humor and recognizes one's own inadequacies and inconsistencies as well as those of other people. Instead of that we believe men are unwilling to confess and repent until we pull a long face, the very thing that makes them deny their wrongdoing. We can't make Germany repent by preaching at her, as experience shows. The best way to get a man to repent is to forgive him beforehand, and that not as a virtue but as a matter of course. Making an example of the evildoer does him little good, and us still less. By refusing to be bound or to let others be bound by the past, by good-humored, spontaneous forgiveness, by aiming together at happiness which is rightness of relation, we achieve happiness together.

Hymns as Theology

Not the official theologians of the church so much as the hymn-writers are responsible for the prevailing Christian doctrines; and chief among these self-appointed popularizers of theology is Isaac Watts, of whom Frederic Palmer writes in the *Harvard Theological Review*. Watts marks the transition from psalm-singing to hymn-singing. During the seventeenth century metrical versions of the Psalms were commonly used; but anything less strictly scriptural was generally discountenanced. Before he was fifteen years old, young Watts took exception to the versions of his day and decided that he could do better. This fact is significant in appraising the value of his hymns as poetry: that he wrote in answer to the demand of an occasion rather than because of an inward impulse to self-expression. Hence many of his hymns justify the impression that they are made to order. Even so, his early efforts were a decided improvement over the literal wooden translations of the Psalms to which he objected; and it was not long before he went beyond the accepted usage in writing hymns, saturated with Scripture and theology to be sure, but broader in scope and more imaginative in treatment than the current psalmody. As a pastor without arduous parish responsibilities, on account of poor health, he had abundant leisure for writing. His published works include scientific, philosophical, and theological treatises, but it is to his hymns that he owes his reputation. Written for use in public worship, they became popular at once, and have remained so to this day. Even yet in many of our hymn-books the name of Watts is found more often than that of any other writer.

The value of Watts's hymns as purveyors of doctrines is less in the opinions they inculcate than in the moods they convey. Much of the subject-matter expresses a somber theology. The majesty of God is a constantly recurring theme, as is the imminence of death and the terrors of hell, while he delights to picture the joys of heaven. But his theology was more severe than his practice, and it may be said of him, "Much of that which he felt bound to hold, he, like other people, found it convenient not to be held by." His hymns are notable first of all for their reverence, the attitude of worship expressed; then for depth of feeling, theology in terms of emotion; introspection again is characteristic of them because of his individualistic theology; and associated with all these is the homiletic motive. But there is also a love of beauty evident, both in appreciation of nature and in attention to literary style, almost unknown among Dissenters of his day. It is furthermore his merit to have introduced children into poetry, in his "Divine and Moral Songs." He well deserves his fame as "the first Englishman who set the gospel to music."

What Soldiers Believe about Death

The *American Journal of Theology* for October contains a suggestive presentation of "Our Soldiers' Doctrine of Death."

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The author, C. H. Dickinson, points out that for the soldier, death like any other duty is all in the day's work. So he does not seem to make much of it, and his failure to take it seriously offends both our personal and our religious sentiments. How can he be apparently indifferent to that possibility of parting which is so significant to us? And how can he be so lacking in a sense of the religious import of death—something that he ought to prepare for? His attitude is due mainly to military discipline. It is his business to obey orders. That is taken for granted, and if death is a consequence of obeying orders, it is a part of his duty. He does not need to be supplied with exalted motives for suffering and dying, for doing his duty. He has it to do, that is all; the duty is concrete in the deed. There is little sense in talking Christian motives to persuade a man to do what military discipline requires. Such obedience has a moral quality, for it is not forced, slavish submission; it is duty recognized and appreciated. Nor does the soldier think of himself as exceptional in his attitude toward death as incidental to duty. Anyone in his place would think and act as he does.

This attitude is opposed alike to that which sees death as a finality and to that which views death as the gate to heaven. Men to whom death is incidental to duty have in them that which denies the finality of death. They show that spirituality is universally attainable; for duty is the path by which we enter the spiritual universe. Furthermore that life of duty is a social life, that duty is social. But if duty and spiritual reality are thus related, what of the heaven that lies beyond death? It must have something in common with what is spiritual on this side of death. It cannot be such a contrast to this life: faith exchanged for sight; duty, service, sacrifice for reward; a place for a few individuals. Since an eternal spiritual life is demonstrated by the fact of duty, faced unflinchingly, as a matter of course, by the rank and file of our army, it follows that such spiritual life is accessible to common experience, is social in essence, is guided to social ends, and is fulfilled in sacrifice. By taking death as all in the day's work, the soldier reveals to us the glory of the day's work.

Were the Hebrews Democrats?

Writing for the October number of the *Yale Review*, Professor Charles F. Kent finds in Palestine the birthplace of a democracy centuries antecedent to the democracies of Greece and the Roman Republic, and more worthy in some respects of such designation than they, or indeed than our own country. The Semitic tribe was organized for the welfare of its members, each of whom had a say in settling questions and selecting leaders whose authority was delegated and who were in fact as in theory servants of the people. This principle of government the Hebrews took with them into Palestine, where they maintained it loyally in the face of hostile autocracies. Their judges and early kings were chosen for their experience or capacity as military leaders, and it was in gratitude for services rendered only less than for continued service that their authority was made lifelong, and transmitted to their descendants. Saul recognized the prowess of David as endangering his own hold and that of his descendants upon the kingship. David's dying wish that Solomon should succeed him was respected by the people, whose confirmation of that choice was none the less necessary; and in the case of Rehoboam, the more democratic northern tribes refused to abide by Solomon's choice because they were not assured that he would not exploit rather than serve them.

We are misled by the words "king" and "kingdom" as applied to the Hebrew commonwealth, for the Hebrew word does not imply absolute authority. The kings were counselors or advisers, like the tribal

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sheiks, and the people reserved the right to overrule their decisions. When autocratic ideas of kingship were introduced by Solomon and Ahab, the people resisted them as an innovation, although these men were able to maintain their policies by force of arms. When they died the people reasserted themselves.

Moreover, town government among the Hebrews was democratic in marked contrast to the cities of Canaan, or later of Greece. Authority was vested in a village council rather than in a king or governor, and political, social, religious, and legal questions were discussed and settled in open assembly. These town meetings developed a democratic atmosphere apart from which the unique work of the great prophets cannot be understood, for the prophets were protagonists of the common people, protesting against the various forms of oriental despotism with which Israel came into contact at different periods in her history. Amos and Isaiah carried democratic ideals from politics into economics and religion, and the Deuteronomic code gives evidence of a bold attempt to incorporate the social principles of these prophets in laws and institutions. Suggested reforms were preventive as well as remedial.

It was largely because of their painful contacts with other nations that the Hebrews were so exclusive in their practice of democracy, but their prophets had the broader vision expressed in Micah, chapter 4, which forecasts a league of nations, and Isaiah, chapter 19, which places Israel on a level with her traditional foes. Thus they laid foundations on which Jesus could build his program for a universal democracy. In his teaching again we are misled by the word "kingdom" and its autocratic connotations. "The democracy of God" better expresses his meaning, and Paul may have avoided that word "kingdom" because of his democratic principles, speaking instead of the church as the "body of Christ," a conception which he develops in a thoroughly democratic fashion.

Israel's laws were copied by the founders of the American commonwealth, notably in the early days of the New Haven and Massachusetts Bay colonies, and the influence of her institutions, civil and religious, is seen no less in town meetings than in services and places of worship. But even more, the democracy that is now sweeping the world is instinct with the spirit of the Hebrew prophets, with their message of political and economic justice, of equality of religious and social opportunity, and of universal responsibility.

The Conception of a Finite God

Mr. H. G. Wells is by no means the first writer who has maintained that God is finite, but his advocacy of such a conception has stimulated a vast amount of discussion and has led many a theologian to put the question to himself whether the God he really believes in is infinite; while not a few have followed the example of Mr. Wells by rushing into print, in protest against his idea of God, or sometimes conceding the pertinency of certain of his observations instead of classifying them as all alike impertinent. Dr. F. R. Tennant, of Trinity College, Cambridge, evidently has Mr. Wells's book in mind as he discusses the problem in a recent issue of the *Expository Times*.

The word "infinite" as a theological term is not scriptural, nor is the conception that it implies required by the nature of religious or specifically Christian experience, whose demand is for an *adequate* God. This term, so frequently, almost universally, employed in Christian theology, is borrowed from Greek philosophy, and Dr. Tennant asks whether such borrowing is necessary or beneficent. The connotation in Greek literature is not always the same. Sometimes "infinite" means "without defining limitations" and is thus equivalent to "absolute" as often used. In this sense it

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is found in gnostic and mystic writings, and perhaps occasionally in some of the Alexandrine Fathers. Again it has the mathematical sense, endless as to time, space, or number, which manifestly has little value for theology, as if to say, "Can man by adding find out God?" In Plato, infinity implies perfection or immutability, ideas incompatible with certain theistic beliefs. The new mathematical doctrine of infinity has nothing to offer us. So, as the word has no definite content, and as its various meanings are more or less inappropriate to Christian thought, there is a tendency to use other words, such as "perfect" or "eternal," in place of "infinite." The Christian's God is not indeterminate, and the word "infinite" as applied to him has come to denote a measure of determinateness, which needs careful defining. The attributes rather than the person of God have been described as infinite—omnipotence and omniscience, for example. But omnipotence is not unlimited in view of such other conceptions as providence and purpose, alike related to a time-process, so that since Origen's day men have spoken of God's self-limitation, which serves very well to provide for actual limitations but suggests that God is what he is by an act of will rather than as an expression of his own nature. The idea of human freedom is of course inconsistent with an unlimited omnipotence, and, though less apparently, none the less in fact, with absolute omniscience. The free acts of God's creatures are their own creations, not his, and as such are not a part of his knowledge, which is thus limited in accordance with his purpose of bringing into existence free beings.

Those who still insist on calling God infinite tend to identify him with the Absolute, thus implicitly denying his personality and ethical goodness. God is limited by his creatures, or there is no such thing as individuality or freedom. To escape from a pantheism in which such human values as good and evil are meaningless, we are bound to think of God as determinate, limited in power and knowledge, the mystics to the contrary notwithstanding, for so-called "immediate experience" is largely an interpretation, psychologically explicable, and does not require a corresponding objective reality. On the other hand, such a God is much more and other than a consciousness compounded of the best elements in our consciousness.

The World-wide Social Peril

The increasing disappointment and apprehension over social conditions in Europe and America are pointedly expressed by H. G. Moulton in the *Yale Review* for October. Professor Moulton's article is entitled "The Rising Tide of Social Unrest." Reviewing the alarming spread of the red peril in Europe, the economic crisis in England, and unemployment in America, the writer finds acute industrial and social unrest the world over. The optimists of the armistice days are now asking with a certain distinguished liberal M.P.: "Is the Christian Era which began with the crucifixion of an individual to end with the immolation of society?"

The causes of the intense world-situation are analyzed in some detail. The recently entertained expectation of easy prosperity was so ill founded as to be ridiculous. Among the factors which made it impossible of fulfilment are mentioned the disorganization of world-trade, of industry, and of foreign exchanges, and extreme variations of prices and incomes. These factors were entirely ignored by the prophets of prosperity, who fallaciously argued that the shortage of labor and the demand for production would produce good economic conditions. The world's population, while needing and led to expect increased production, is confronted with a greatly reduced producing power. While the number to be supplied with goods has been slightly reduced, the supply of goods has been greatly reduced, national resources depleted,

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and world economic organization shattered. The last-mentioned factor is the most serious and determinative. Again, on account of the reduction in equipment for industry, there is in fact a surplus instead of a scarcity of labor in relation to the possibility of employment. The promises made by statesmen to labor in the late stages of the war but accentuate the tendency of the workers to complain of prices, rents, and unemployment. The war has not created but only advanced the cause of industrial democracy. The demand for social readjustment is greatly in advance of sound knowledge of the subject, and therein lies the peril. Bolshevism spreads as a result of social despair. The Russian Red Guard is recruited from the unemployed, who face the alternative of starvation or adherence to Bolshevism. The process goes on in Central Europe. In the opinion of experts consulted by the writer, Russia is bound for total economic collapse, in which Western Europe is also imperiled. In the United States there is a continued increase in unemployment, and the problem is still unsolved. But the abundant harvest in America will tend to an expansion of trade. The crisis for America will come, in Mr. Moulton's view, not immediately, but in a year or two, when Europe either begins to pay interest on her debts in goods and services or else utterly collapses. If Europe survives, her industrial and agricultural competition will bring American industry to the test.

The attempt by the Railway Brotherhood to eliminate profit from the railway administration is symptomatic of the present aims of labor. The overthrow of capitalism, possible in Europe, will not come in America without a period of industrial warfare.

The Conditions of Industrial Peace

The *New Republic* for October 1 editorially discusses the possibility of an industrial truce. With a million houses too few for the nation's population, and the danger of a coal shortage, even a temporary lull in the industrial strife would be welcomed. The nation is paying in restricted production for the industrial war. But statesmen who are demanding a truce should remember that in military affairs a truce is not made unconditionally, except in a case of absolute deadlock. The Germans had to accept an armistice that took account not only of military positions but of relative potential force. Labor is, in this struggle, in the position of the allies in the field. It feels that it has the power and the right to win, and will not accept an armistice on terms which represent a deadlock.

Labor has not used up all its reserves. The urgency of increased production is a cumulative force working in favor of the claims of labor. Yet the laborer's pay has not increased so rapidly as the cost of living, and to pause in the conflict while this is the case would be to accept defeat where victory is apparently possible. To base a settlement on the expectation of a fall in prices would be unjustified.

The primary condition on which labor can be expected to negotiate a truce, the editor believes, is the regulation of wages by prices so that the purchasing power of wages will not be less than in 1913. Together with this should go the sharing by labor in industrial control.

Social Instruction for the Catholic Laity

Catholic leaders, at least in America, show a disposition to enlist the laity in all their endeavors, and are now seeking aid in that quarter rather than from the Pope or the hierarchy in meeting the social crisis.

The *Catholic World* for August contains an article on "Catholic Social Study" by Father Cuthbert, O.S.F.C. The writer's aim is to encourage Catholics to become familiar with the church's social teaching, in order that they may make that teaching effective in the new era. The urgent need

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for such study has impressed itself upon Father Cuthbert, in view of the remaking of civilization and the prevalent lack of information among the Catholic laity regarding the church's position on the social questions of the day. Very significantly, the present crisis in world-affairs is interpreted as the break up, not of the medieval system, but of a system that supplanted the medieval through the two great apostasies of the pagan Renaissance and Protestantism. The fact that the present revolt against rationalism and immoral capitalism is largely a vindication of medieval principles is recognized, it is claimed, by many non-Catholic students of history.

Catholics may therefore turn with energy to the task of building up the new social order. They have encouragements in their task. The League of Nations voices an ideal to which Catholicism naturally responds. Are not the revolutionary claims of organized labor only revolutionary in a world that long ago revolted against Catholicism? Further, the old attitude of suspicion toward Catholic teaching is giving way to one of expectancy.

The clergy have their part to play, but the real work of social reconstruction will fall largely upon the laity, and therefore the social education of the laity is of paramount importance. The general ignorance of the laity on social questions Father Cuthbert attributes to the period during which Catholics were shut out from public life. But already in England much progress has been made through the agency of the Catholic Social Guild, which aims to instruct and to unify the sentiment of all classes from the coal miner to the university man.

It is those who are taught to think politically and socially who will have the deciding voice in the reconstruction of the future. Catholicism, if it is to achieve this place, must make an organized endeavor to provide sound instruction in Catholic social principles. Behind this instruction of the laity there must be provided a body of expert teachers, men and women to carry on the work on the platform and in the press and to criticize and guide the organizations employed. The church does not possess the necessary colleges for this, and must for the present depend on social study centers, some of which already exist. Father Cuthbert desires to see Catholic scholarship undertake and pursue this task with the same zeal and efficiency as characterized the Schoolmen of the thirteenth century. Social thinking is as universal today as Aristotelian forms of thought were in that age. As then the demand was for a harmonizing of faith and the "new logic," so today there is a demand for the alignment with Christian morality of the new ideas of social justice.

Defense of the English "Enabling Bill"

The "Enabling Bill" is still a bone of contention in English church circles and has received much criticism from various points of view. J. H. B. Masterman, one of its sponsors, writes in defense of the measure in the *Contemporary Review* for September. His arguments are specially directed to liberal churchmen, few of whom favor the bill. He remarks that its critics come from both extremes of opinion, and that it has been attacked as a sacerdotal measure and as a concession to democratic ideas. The real motive of the framers of the bill, he assures us, was to gain speed and efficiency in ecclesiastical legislation. Such legislation has suffered from needless delay in Parliament, and many members of Parliament are opposed to the detailed discussion of religious matters in the Commons. The authority of Parliament is recognized, however, by the right to veto the legislation proposed, and an amendment in the Lords has altered the bill to provide that the royal assent to legislation will be given only on an address from both Houses.

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Canon Masterman defends the bill against the charge that it gives no adequate power to the laity. Each piece of legislation proposed will have to receive the consent of the laity before it is submitted to Parliament. While it is true that at present the Diocesan Conference and the Provincial House of Laymen attract only a few laymen specially interested in ecclesiastical matters, nevertheless, if real power is given to a lay court adequate lay representation will follow. The awakening of the laity to their new religious responsibilities will be a gradual process. No radical program of change is contemplated, nor could such a program obtain the consent of Parliament.

On the charge that by the bill the Church of England is changed into a sect, Canon Masterman recognizes that in a sense it has been a sect ever since the toleration of other denominations began. It is useless to pretend that persons entirely unconnected with the church are in any sense members in it. The church is not coextensive with the nation, and could only become so by the suppression of freedom of opinion or by ceasing to have any definite convictions. The latter alternative seems to be the solution chosen by some liberal churchmen.

The analogy is drawn between the new labor organization contemplated in the Whitley Reports and the ecclesiastical changes offered by the "Enabling Bill." The laity will be enlisted in loyal support of the church, when they are given real powers, as is the tendency on the part of labor in industry.

The Tenacity of the Privileged

It matters not whether he is an English nobleman, whose ancestors for many generations have taken their toll of the unrewarded service of men, or a self-made American millionaire, who in the process of being self-made has unmade numbers of his fellows, the man who enjoys great economic privilege is usually prepared to defend it with astonishing tenacity. The *New Republic* for July 23 publishes an account of some of the proceedings of the British Coal Commission under the title, taken from the room in which the Commission met, "In the King's Robing Room." The sketch is from the pen of Walter Weyl. Some striking excerpts from the testimony of the coal owners, the chief of whom were dukes and lords, do much to illustrate the recent coal strike. The Duke of Northumberland blandly confesses, "As an owner of coal I do not perform any service to the community." The Duke of Hamilton, with an income estimated at £240,000 a year, has a little daughter who owns five mansions, yet his agent at the hearing testifies that the families of the Duke's mine workers live five or six in a room. This official sees nothing unfair in his master obtaining more than a shilling per ton on the coal produced and enjoying the air of the Riviera, while the actual workers receive less than a shilling per ton.

The phase that strikes Mr. Weyl most forcibly, however, is not the callous inhumanity of the owners. Rather it is the revolutionary suggestion in the whole procedure of the Commission. Among those representing the labor interests on the Commission are such aggressive reformers as R. A. Tawney and Sir Leo Chiozza Money. These men could not be expected to treat the owners gently. Their questions are based on the assumption that there should be something of a just distribution of economical privilege. But there is nothing to show that the peers understand the prospect of their being compelled to disgorge. Yet the Commission is a harbinger of revolution. "It is only in England that revolutions take place in the King's Robing Room, in the minutes of a Coal Commission." The likelihood of armed conflict playing a part in the outcome is not greater, Mr. Weyl thinks, than was the case in 1845, when the situation was relieved by reforms.

Turning to America we find evidence of a similar tenacity of the moneyed classes

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editorially discussed in the *World Tomorrow* for July. While this attitude is not universal among employers, yet extreme instances of it appear. The editor refers to a demand from the New Jersey manufacturers for the dismissal of the chairman of the War Labor Board, whose crime was that he had foretold grave labor disturbances unless an understanding between capital and labor could be effected. A Boston captain of industry traced the labor agitation to the fact that laborers are "overfed." This indicates a total ignorance of actual conditions. The rise of living costs, especially the rise of the price of milk, has proved an increasing hardship to the wage-earners and their families. According to reports of the Health Department the proportion of underfed children in the city of New York reached 19 per cent in the year 1918. In 1914 it was 5 per cent, according to statistics of the United States Bureau of Labor. The cost of food went up 100 per cent during the war, while wages increased 18 per cent.

Peace and Immigration

Hon. Anthony Caminetti, Commissioner General of Immigration, asks the question, "Need We Fear Immigration?" in a recent number of *Forum*. His answer acknowledges this difficulty of prophecy on the subject of immigration, as the European governments have not declared their policies on the question. Immigration is determined by social and economic conditions. Social improvements in European countries may be introduced which will tend to keep the populations contented where they are; but on the other hand taxes are sure to be extremely burdensome for some time to come. It is to be borne in mind that the population of European countries has actually been greatly diminished. The ties that bind people to their country have been strengthened rather than diminished by the war. Yet the migratory spirit has ever been strong among veterans of war, and America is the logical goal of those who would migrate. There is no serious probability of the United States becoming an emigrant nation. The Commissioner recommends in conclusion the employment during labor shortages of the available labor of Porto Rico, the Virgin Islands, and the Philippines in the United States as a means of binding those possessions loyally to the country.

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THE CHURCH AND THE WORLD

MISSIONS

A Survey of the Effects of the War upon Missions

In 1814 the hopes of the individual missionary societies were allied with plans for co-operative advance. After five years of war, the *International Review of Missions* for October endeavors to show something of that struggle's impact upon missions. It was thought in the beginning that the war might be localized in the Balkans or in Europe, but the societies soon realized that no part of the habitable earth could remain untouched. It swept over the mission fields of Africa, Mesopotamia, and incidentally to India, Asia Minor, Persia, Syria, Palestine, less directly Japan and China and the island fields of the great oceans, and it made serious inroads on the finance and missionary personnel at the home bases. Nevertheless, here as elsewhere there was a remarkable exhibition of loyalty and steadfastness by the lovers of missions.

The American board in Turkey dwindled from 150 to 36. These missionaries led in the distribution of funds supplied by the American Committee for Armenian and Syrian Relief, and when diplomatic relations were suspended they bore the full burden. Much of the equipment in buildings was taken over by the Turkish government for military purposes. The schools and colleges in Turkey shrank exceedingly in enrolment. In Syria and Palestine the elimination of those not of the Turkish race bereft the mixed population of these warm friends and advisers. Similarly, the British missionary effort suffered in this Near East war area. Schools, hospitals for the insane, orphanages, and other materials of the missionary program were carried on in a very inferior manner or given over for Red Cross or other military purposes. Some of these buildings were destroyed by shell fire.

In Persia the struggle moved backward and forward, hampering the medical and other missionary work. In helping the population fight starvation and disease several of the missionaries died from disease and overstrain. The missionaries were compelled to leave Mesopotamia and Arabia, closing the medical work and leaving the Arabic services to a catechist. The whole equipment of the hospital and school at Bagdad was lost. The work in Africa was much disturbed. War had claims on many in the missionary ranks—especially doctors and nurses. Mission hospitals were filled with the sick and wounded. Large numbers of the native Christians were requisitioned for war services. Forty-two missionaries of the Universities' Mission to Central Africa were taken into captivity by the Germans in the Rovuma district and were war prisoners for twenty-six months. Much of the mission property in the path of the war was looted and destroyed. Other buildings were commandeered by the German government. In several sections the missionaries had to be withdrawn. The great Jewish missions in Eastern Europe had to be closed.

The effects of the war on the German has been more serious than on the allied missionary work, for many of its effects are of a more lasting nature. The allied governments have decided to exclude the German missionaries from their territories for a period, and since the work of German missions was carried on mainly either in British territory or in the former German colonies now under one or the other of the Associated Powers the consequences are far-reaching. These repatriated missionaries are turned back from their livelihood under the political necessities of the time, and in the best years of their lives are separated from the work to which they are most deeply devoted.

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"Figures of native Christian communities bring before us in the aggregate hundreds of thousands of men and women deprived of the spiritual guides through whom they had learned of Christ and to whom they looked for enlightenment and consolation." In 1913 the Gossner mission in India had a Christian community of 100,000 with 61 foreign missionaries. The Schleswig-Holstein mission had, in 1913, 14,000 baptized Christians, 60 schools, 30 missionaries, with 12 main stations. There were 259 schools, 11,000 pupils, 33 missionaries, and 24 main stations in the Leipzig mission. These are but part of their work in India. They had considerable missions in Hongkong, British North Borneo, Egypt, the Gold Coast, British East Africa, South Africa, the former German colonies in Africa, Caroline Islands, Syria, and Palestine. They still have their smaller work in Japan and an extensive mission in the province of Kwangtung, China. The Dutch East Indies is the only important field of German missionary effort not adversely affected by the war. Other missionary groups will act as trustees of the German missionary communities during the period of political reconstruction.

Following is a general summary of the impact of the Great War on missionary enterprises: Instead of a natural increase, twelve British mission societies decreased in staff from 4,899 to 4,630, working in more than one field. For the single fields these societies decreased from 1,668 in 1914 to 1,596 in 1918. The American missionary situation shows some fluctuations, but the totals show an increase in every field except two. Entering the struggle later the effect of the war is not so patent, though there is evidence that the strain was beginning to tell. With the neutrals there is some fluctuation, but on the whole there is more or less advance. It was difficult to increase the personnel on the various fields, due to scarcity of transportation and the difficulty in getting permits. Traveling in perilous waters, suffering imprisonment and privation, combating virulent disease, all took a large toll in the lives of the missionaries. Six American boards report the loss of twenty-six missionaries through wounds, disaster at sea, or disease. British societies record thirty-six deaths from similar causes. In addition many missionaries were removed for one cause or another from their work. Four hundred American missionaries, according to the survey, acted as chaplains, Y.M.C.A. workers, and as doctors and nurses. Five hundred British missionaries replaced their ordinary duties by war work either on the mission field, home base, or the front. Fifty-four German missionaries served as combatants and numbers of others in other branches of war service. The dislocation of the furlough has depleted the physical strength of hundreds of missionaries. Thus there have been many handicaps in the work of Kingdom extension, but the loyalty and courage of those dark years of turmoil bespeak new devotion for the future in this great enterprise.

Political Reform and Hinduism

In leading India toward the goal of responsible government, there must come a radical change in the traditional ideas of the relations of the rulers and ruled. Professor A. G. Hogg, in the *International Review of Missions* for July, presents the possible contribution of Christianity in the coming political reform. In the passage that he quotes from the Montagu-Chelmsford Report is this pertinent statement: "Unless the political changes now in contemplation are accompanied by an educational campaign directed to awaking in all classes alike. . . . a sense of citizenship, disaster will certainly result." The great movement toward responsible government in the West had the aid of Christianity. Nor do we give Christianity all the credit. It worked in conjunction with the politi-

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cal ideas of the Greek city-states and that influx of crude free spirit of the north. It presented the germ with a congenial soil. More than that, it demanded that those in authority should claim that authority through willingness to serve. While Christianity gave a theocratic message to the old aristocratic form of government yet today it breathes life into the civic point of view of responsible government. Could that gulf have been bridged by any other religion?

Civic disaster is predicted without a collateral of education, and a knowledge of responsibility depends on the experience of responsibility. This idea of preparation for governmental responsibility while simultaneously exercising its functions was the great lack of the Minto-Morley reforms. The whole adventure is not without grave misgivings. Who knows but that the problem of Indian political reform may turn out to be one with the problem of evangelization? Today there is the danger of laying at the door of racial characteristics the blame that may properly belong to religion. The easy-going tolerance toward other creeds by nominal Christians credits them with an excellent supply of religion, but sees an inferior character development due to race. This racial intolerance is taking the place of the old religious intolerance. But it is quite possible that if there is such inferiority its deepest cause is the religious factor. It may be that the metaphysical idealism of Vedantic thought, the contribution of the Aryan spirit, succumbs to pessimism on account of social and political causes. If there is a new social and political outlet it may enhance the life of that earlier idealism and alter the religious faith of India.

The obstacle to responsible government, caste, has proved its ability to bend in making adjustments. No doubt it could give that respect to the political equality of all citizens demanded by responsible government while retaining the dogma of human inequality. Britain has made some inconsistent compromises at home. Hinduism as a conservative factor could consolidate gains, but it seems to have little of the motive power for constructive social effort. Thus where the question is not the existence but the inauguration of responsible government, Hinduism appears to be a dead weight to be overcome. To regard caste not simply as a system of social cleavages but as a religious institution, one discovers that inequality is regarded not as an injustice but as a just recompense for the deeds of previous incarnations. It is clearly dangerous to inaugurate a crusade among the masses even when there is a religious sanction for their just claims. How hazardous would be this procedure, such sanction being absent! The doctrine of karma is that men should unrepiningly accept the status in which they were born as a religious duty, for this inequality is the intention of heaven. The masses cannot press for rights when troubled by a religious bad conscience. While we cannot put a large faith in a priori reasoning where Hinduism is concerned, we must see that the controlling and sobering sense of a religious sanction is not present in the movement for responsible government.

This sense of inequality keeps India's kindliness of heart from reaching out to the less fortunate members, though the belief that giving to him who believes in the one *ātman* gives to one's self and the idea of storing up merit have contributed to a superficial sort of charitable endeavor. This may have copied Christian mission activities. "The moral of all this is that if our fear of the risks involved in provoking among the unprivileged a demand for rights unsanctioned by their religion leads us to hope that the evolution of responsible government as a working institution may be brought about mainly by systematic effort on the part of the immemorially privileged to uplift their brethren, it is not to Hinduism that we can

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look to inspire and control this effort." The problem of the political reconstruction of India is closely bound up with the problem of India's Christianization (Luke 22: 25, 26). Hinduism bases its tenure of authority and privilege on a system of giving rewards for an unremembered past; Christ teaches an authority that rests on service. It is respected because of its reality through service. This is the dynamic. It is not suggested that India must be predominantly Christian before she can practice responsible government successfully. The latter goal is likely to be realized before the former. Then too this new outlet of social and political life can give an opportunity for the fulfilment of the optimistic idealism of her early philosophy. It will take away much of the occasion for world-weariness. Seeing young students revert to the speculative pessimism after a noble Christian enthusiasm in their college life suggests the way of new opportunity as an assurance of a continuing life of service for the welfare of all.

Some Hindu Impressions of Christianity

The questions sent out to three Hindu gentlemen, asking for their estimate of Christianity, stumbling-blocks to its development in India, and along what lines hope of progress lies, brought out some interesting suggestions. These are published in *Young Men of India* for August. One sees as obstacles: (1) The rooted attachment to Hinduism, with which the traditions of the nation are so intimately bound. (2) The foreign garb in which Christianity presents itself: its religious ideas are foreign to the Hindu consciousness. Its chief preachers for more than two centuries and even now are foreigners. The mode of life of a large number of its converts is foreign. In their ideals relating to the development and nature of the Indian Christian community they are essentially foreign, and in this they are dominated by the outward life of their foreign missionary teachers. The influence of the feeling of Western race and political superiority has kept an *official* character in the relations of missionary to convert. However, there is evidence of improvement. Much Indian, European, and American thought has been focused on this feature in attempting to avoid this crippling *denationalisation*. "Personally I think that the contribution of the Indian Christian community, when it is liberated from its leading strings and comes to its own—thus entering upon its true and independent life—to the building of a real and lasting Indian nationality will be of uniquely valuable character." Their ideas of citizenship, obtained from associating with the best type of Western civilization, will supplement the defects in the non-Christian conceptions of an Indian nationality. "The work that has been done in this way by devoted Christian patriots like the late Dr. Macnichol and Mr. C. F. Andrews, promises abundant national fruitage."

The ignorant cannot understand and the educated cannot accept the purely Christian theological ideas of dogmatic Christianity. With the ethical and sociological ideas of Christianity it is quite different: "These have a lasting hold on my mind and heart." The Christian pattern of family life is "the noblest and the best." Another thinks that no one religion can claim a monopoly to salvation, and that the religion into which a person is born is enough. The Western nations, in their historical happenings and modern tendencies, do not inspire in others what they profess for themselves. They need the preaching of Christianity more urgently than India which has its own religion. They have their own superstitions, narrowness, rigidity, and drawbacks. "Christianity will however be respected as one of the great religions of the world."

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RELIGIOUS EDUCATION

Civic Education

Civic education has been enhanced by the war experience. *Young Men of India* for October has an article on this subject by Kenneth Saunders. He reviews the educational work of the army carried on by the Y.M.C.A. and the universities under three heads: (1) Education in civic duties, including, of course, some of the great questions of reconstruction. Thousands of the men of the army were interested keenly in questions of reconstruction nationally and internationally, and in the practical relation of their personal ambitions to questions of reconstruction. There was a reciprocity of ideas on a large scale, for these men represented a wide variety of sections and interests. (2) Education in matters of sex and the family life. Here much good work was done in the face of poisonous and pernicious doctrines by men of high position in the army. The harmful "40 D" legislation has been repealed, and this repeal has strengthened the hands of chaplains and doctors in their campaign for purity. (3) Education in imperial citizenship and in matters international. In France troops from many sections of the empire and many nations of the world elbowed each other in service. Race prejudices were mollified for the time and larger race appreciations were engendered. Lecturers tried to interpret the heroisms and values of the varied races and communities. There were lectures on the possibilities of Russia, on the welding together of the two great Anglo-Saxon races, and others that drew crowds from the great countries of the East or Africa. "In one camp such lectures were given by a missionary on leave fourteen nights running, and the average attendance was 2,000." The ends of the earth thrown together in service taught men that each race or nation has a contribution to make.

They learned, too, that the work of the church is more virile and constructive than they had thought. The Association has tried to educate men that the church exists to establish the Kingdom of God, and that the ideals for which they have been fighting are her ideals. The question has arisen: Can this educational work along the lines of constructive citizenship be continued in the days of peace? How can it be fruitfully applied in India? Cannot the Association start *round-table conferences* in each city?

This task of civic education is an urgency in India. India is asking for self-government and the *Montagu-Chelmsford Report* states that such a radical change in the political life of India must be accompanied by education and a sense of citizenship to avoid disaster. A great campaign in citizenship has to be organized. Germany and Japan effected a radical change of mind in their peoples in one generation by an educational campaign. "I believe that men of goodwill in India can do the same if they work whole-heartedly together, and the Association may help to bring them together. Let it realize and teach that 'self-government rests on a sufficient capacity in enough individuals to put the interests of other people before their own.' This work of educating the adults in the villages should be fostered by the presence of several hundred soldiers who have returned to civilian life and who have got to know the Association on the various fighting fronts." But it is with the generation of boys that the Association must work even more wholeheartedly. The idealism of youth must be saved from harmful sedition to the positive ideals of constructive citizenship.

The Church's Job

Durant Drake, in *Religious Education* for October, asks, "What is the church's

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job?" It is to train men to *be* Christian in their daily conduct. The older type of piety was largely obtained by poring daily for hours over the Bible and by prayerful allegiance to its teaching. It produced a noble type of Christian character. However much we may bewail it the fact remains that for the younger generation this old-time uniqueness of the Bible is gone. With it has gone a hurtful narrowness that blemished the exclusive piety of other days. This narrowness had bred an ultra-conservatism that made the church the least plastic of our institutions. New problems set the stage for change. The old piety had been too merely personal piety and did not realize that our greatest moral problems are social. The perplexing currents of modern life have driven home this fact.

It seems incredible to us today that the devoutest Christians of the past generation should have done so little to Christianize our industrial, political, international life. What were they thinking of! With saloons, houses of vice, vile "shows" in every city, with graft and boodle rampant in government, with newspapers in the grip of selfish interests, industries run for the private profit of a few lucky owners, with children working long hours when they ought to be in school, with the luxury of the rich jostling the bitter need of the poor, with the nations following policies so selfish that they led to the Great War—what were they doing, communing comfortably with God in their closets, when every ounce of their effort was so sorely needed for the solving of these intricate problems, the steering of the world to a really Christian order?

The people of the younger generation feel the unreality and remoteness of the older type of religion—that while they need the Bible they need more than that to live religiously today. The old type of personal piety, beautiful as it was, is not available today, and we must achieve methods that will produce a strong devoted Christian character for the felt needs of our own time.

Our method must really *interest* the average boy and girl. They need a church program that does not bore them but one in which they can have a part. Splendid as are the stories of the great religious heroes of the past, they are only partly able to meet the live interests of growing young people. The Boy Scout and Campfire Girl organizations are good examples of new methods that really work. The scout law is based on a positive psychology: "A scout is trustworthy; a scout is loyal; a scout is clean; a scout is cheerful; a scout is reverent." This is the boy's movement. It appeals to his physique and his character. It is replete with adroit *suggestion*. By his personal espousal of the scout code he develops self-compulsion, which is the essence of conscience. There are practical ideals for the boy to work out, for he has to do his "good turn" each day not merely for his own honor but for that of the troop. This is not the negative virtue of "keeping out of mischief," but a challenge to sturdy resourcefulness and clean normal living. The salvation of youth lies in wholesome activities, "so shot through with moral values that out of the very joy of doing will crystallize social ideas and personal power." Character-building takes time, but then scouting compared with the small time of Sunday school and church is a seven-day-a-week affair. Even the public school occupies less than a quarter of the boy's waking hours.

If it is claimed that this method is not religious education, it may be answered that Bible study or church attendance is not in itself religious education. Nor need there be any competition at this point. The scout troop may be utilized as part of the religious-education program. As it is, 80 per cent of the troops are connected with churches and the majority of the leaders are ministers and Sunday-school workers. As the boys and girls grow older they must be made to feel that the church is

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a great organization that seeks to realize in the world the ideals that they have sought. It must create the mood and point to a way of Christian living that is as practical as trooping. The church they attend needs to have a presentation of materials that strengthen and fulfil the practical ideals of boyhood and girlhood. In all humility the church can learn from the Scout and Campfire movements, not only utilizing the programs but also the underlying psychology. After all, these movements are but putting into practice the ideals that the church has handed down and has only partly lived up to. It is the church's job to breathe the pure air of these ideals and translate them into action for the future welfare of democracy.

Training in the Democracy of Jesus in the Church School

The interpretation of the Kingdom of God was central in the Master's message. It was not a kingdom place but a kingdom condition for the social order which already had a crude beginning in their midst. That it should develop from a grain of hope to the proportions of a League of Nations, recognizing the fraternity of men and the Fatherhood of God, was the vision of the Prophet among the prophets. Mr. Hugh Robert Orr, in *Religious Education* for August, shows how the prophet and teacher speed up the slow selective processes of evolution and urges practical methods in realizing the democracy of Jesus through the church school. This democracy is a spirit and its application lies in the field of human relationships. Buddhism attempts to save man by isolation from the world; Christianity proposes to save the world by socializing the individual. The dynamic is God leading in a kingdom of righteousness over a way that may lead to Golgotha.

Jesus had three essentials in method: (1) the group provided a natural field for social instruction; (2) the laboratory method of inductively teaching the universal moral principles of religious living; (3) the training of the learners in their task rather than for it. To apply these three to the church school will mean, first, the organization of the group of young people in the church school according to democratic principles. Student government is yet an experiment. In training for the democracy of Jesus through the group each group must exercise a measure of self-government to learn self-discipline. The whole group must through its democratic form of organization be led to see its social mission in the community and world-service. Secondly, the curriculum employs the Bible, the great book of the religious education of a people. As Jesus is the center of the Christian faith, so his gospel is the core of the church's teaching. But he has not retired from his world-program. He is the living, healing, saving Christ at work in the world today. Thus the curriculum must be a growing one. "The programme of teaching will therefore include Bible study, teaching methods, recreational methods, modern missions, life service, church methods, social and economic problems, community service, and world democracy . . . . beginning in an elementary way and continuing straight to the task of translating the gospel into the language of capital and labor, politics and trade, society and government." Thirdly, youth must learn through doing. He must have a place on the program of service activity, extending from the home gradually to the world-task. To fail to set youth its task in forging the democracy of Jesus in his world is the unpardonable sin against the holy spirit of youth.

Teacher Training in the Churches

In response to the *Sunday-School Journal*, several of the leading denominations made a brief statement in regard to the teacher training of their churches. The Methodist church in Canada has adopted the new

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standard in teacher training. Plans for promotion are: (1) The teacher-training class meeting as part of the regular Sunday school. This is a class of selected prospective teachers above seventeen years of age. (2) A local church midweek class. More than one-half of the teacher-training classes are midweek classes. (3) Community classes. The Methodist community school had two hundred and seventy-five weekly in its spring term. (4) Summer schools. Nearly three thousand young people attend each year, and one of the courses is a standard teacher-training course. (5) The Provincial Education Act of Ontario requires at least one hour a week in the study of religious knowledge. Subjects from the standard teacher-training course have been introduced as the particular form of religious knowledge to be studied.

The United Brethren of Christ planned an intensive campaign for September, attempting to reach every school in the denomination (1) in preparing prospective officers and teachers; (2) in training the ones now at work. The three-year standard course is emphasized, with certificate, seal, and diploma, for the successive years. Proper credits are given for reading course, community training school, institute, and college work. The Presbyterian church aims to have a teacher-training class in every school if practicable. The Reformed church puts the teacher at the center of the Sunday-school problem. Special attention is given to adequate training. To meet the need of backward schools, the former standard courses are used in emergency and are recognized as second grade. The new standard is recognized and schools helped to see that they can master it.

The Methodist Episcopal church, south, has a department of teacher training of the general Sunday-school board. A superintendent has general supervision, promoting schools for teachers and leaders, and co-operating with religious educational institutions. (1) Local church classes and individual students specialize for the task. (2) There are two summer schools, one in the East and the other in the West, for the training of leaders. A faculty of representative Sunday-school leaders of the nation is provided. The annual-conference Sunday-school boards, aided by the general board, are conducting "standard training schools." These are typed after the general training schools. The most competent teachers in the country are used part time by the general board, and they supply the training schools part time. Eleven schools of this type have been held during the first six months of this year besides the two schools of the general board at Junaluska and Dallas. In the Richmond school of three hundred and fifteen were eight courses (four general and four specialization). No student was permitted credit for more than one course. Two types are developing, one the school of the conference, and the other the school of a city or district. (3) Five members of the Sunday-school board and five from the education board of the general conference form a Joint Commission of Religious Education in Colleges. It has already outlined a course of religious education for the colleges, half a dozen of which have already made provision along this general line. (4) A field organization is being planned with conference and district superintendents and a teacher-training director in the local church.

The Northern Baptist Convention is urging on individual churches and the field men the need of adequately trained teachers. The standard of the Sunday-school drive has been adopted: (1) At least one teacher-training class meeting during the Sunday-school hour; (2) one class meeting during the week, or church members following a correspondence course; (3) a workers' conference; (4) a usable educational library.

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The new standard has been emphasized and it is bringing results at this early date. Where difficulty appears in understanding the new course, guides to use in connection with the textbooks are provided. There is not a three-year-cycle plan of a standard course in religious education in all the Baptist summer assemblies.

CHURCH EFFICIENCY

The Federated Church the Next Great Forward Movement

The spirit of federation is in the air. W. H. Hopkins, in the *Christian Union Quarterly* for July, sees in it a secret of success for the church in a time of supreme need. The federation of the armies under a single leader served the cause of liberty at a critical period on the Western front. War will be driven out of the world through the federation of the nations. In the United War-Work Campaign this principle succeeded splendidly. The movement is coming to the churches. It will relieve the waning quantity of the church in thousands of country and small-town communities, as well as in not a few of the over-churched communities in our large cities. It will unite the little bands of heroic workers under the driving power of a consolidated purpose.

The reasons for the old-time divisions are largely of the past. With the same Bible, hymns, and God we have come to find that the doctrinal differences within any one of the leading denominations are greater than those which separate them from each other. The principles fought for by Martin Luther, Elder Brewster, John Wesley, and Alexander Campbell are not now the common property of any one church. The unifying religious experience of the "Y" huts during the war has led these home-coming men to see the littleness of the denominational fences we have built. The church of Christ is facing a new and great opportunity. We are building a new philosophy and ideals for the whole of life while rebuilding the world of opportunity. The task to be done at home, in France, Russia, China, and South America demands that the prestige and leadership which the United States achieved in the world-war should not suffer from an unwarranted divisiveness in making her contribution to the Christianizing of the world.

The federated church conserves the essential factors in each church's life and makes possible a real community religious life. In working toward the new ideal of a co-operative brotherly life, it should not remain the one great institution which divides and separates. Dr. Robert Horton, of London, claims that a divided Christendom is the greatest hindrance to the spread of Christianity. We need to overcome the divisive spirit of one hundred and ninety-eight denominations in America. It is true that the active earnest Christian cannot go from the cherished associations into a new church and feel at home, but the federated church is not a subtraction, for it allows him to retain all the fellowships and traditions of the past. The mission boards will continue to need support and it would be a calamity to neglect them. The federated church leaves each church to carry its missionary work as in the past, and the federated church member has a chance to grow that is not possible in the local denominational church. "May it not be also for Christ's prayer 'that they may all be one' to be answered? It will be some time. Why not now? Every federated church helps toward the goal."

International Conference of Red Cross Societies

The Christian church is interested in the promotion of human welfare. Its members

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will be interested in the plan of Henry P. Davison, former chairman of the War Council of the American Red Cross, submitted to the recent international Red Cross conference in Paris. This conference of Red Cross societies was called by the United States of America, France, Great Britain, Italy, and Japan. This plan proposes to the Red Cross societies of the world an extended program in the interest of humanity. The governments of the five powers represented favored the conference and desired that the submission of a plan embodying the purposes of the Committee be submitted at the conference.

The motive of the plan: An appalling amount of widespread human suffering has followed in the wake of the war. Vast food problems need the financing of governments, but in addition there is a very large field for supplementary and emergency effort by voluntary national relief organizations. The original Geneva conference guaranteed the neutrality of those caring for wounded combatants. But the war has shown that the battlefield of modern war extends into every home of the nations involved. It is the feeling that the Red Cross should accordingly extend its ministrations. Throughout the war it has maintained its high ideals of neutrality and helpfulness, and it purposes to apply its principles of relief with equal vigor in times of peace. Care for the welfare of motherhood and childhood has come out of the war experience. Novel and promising possibilities in the care and treatment of tuberculosis and other diseases have been demonstrated. Its position of preeminence as a great natural agency and its adaptability and flexibility fits it peculiarly for the relief of human suffering. It is the great neutral among nations, races, religions, and between classes. "It is expected that out of this world-gathering there will emerge an international organization through which the peoples of the world may co-operate in stimulating and developing activities in the respective countries for the betterment of mankind. Such activities would foster the study of human disease, promote sound measures for public health and sanitation, the welfare of children and mothers, the education and training of nurses, and the care and prevention of tuberculosis, venereal diseases, malaria and other chronic or infectious diseases, and would provide measures for the handling of world-relief in emergencies, such as fire, famine, and pestilence.

Plan of procedure: The world-executive will go into headquarters at Cannes, France. To that point will be invited the world's leading experts in public health, tuberculosis, hygiene, sanitation, and child welfare. The formulated plan will be submitted at the world's Red Cross Congress at Geneva, and following this Congress it is purposed to establish a permanent working organization at Geneva. It will be the clearinghouse of world-information in this field, and it will circulate information among all the peoples. Thus expert advice anywhere will be at the service of the world. It is the plan "that the international organization at Geneva will continue to formulate and propose lines of Red Cross effort, these programs to be communicated to the individual Red Cross societies. . . . . Each national Red Cross society in the light of information from the international organization or on the basis of its own experience and desires will stimulate among the people of its own country effective measures to accomplish the results aimed at."

Its meaning as a whole: It will attempt to arouse among the peoples a co-operative responsibility for the welfare of their fellows throughout the world, an association in the interest of humanity. It is ideal "in that its supreme aim is humanity"; practical "in that it seeks means and measures to meet the tragic crises which are daily recurrent in the lives of all

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mankind." It is a piece of international co-operation in the promotion of the health and happiness of all the peoples.

The Young People's Challenge to the Church

Youth yearns for action and responsibility. Some way of granting a fair measure of responsibility and self-direction in the church program to the young people of the church community must be found. In its editorial for August the *Pilgrim Magasine* discusses this problem. At one of the state conferences the young people asked for a larger task and more responsibility, in the carrying out of which will come a needed enlargement in the understanding of the older members of the church. It was stated by some that they wanted to be left alone, and unfortunately this was the case.

Several speakers said, in response to the youthful appeal for responsibility, that those who had spoken were exceptions, and that the young people they knew did not want anything to do in the church. Others in the conference audience said that there were not enough jobs to go around. Still others told those presenting the young people's case that it was a big enough task for the young people to live the Christian life. If this is a typical attitude a new leadership is immediately called for, or a new point of view on the part of the present leaders of the church. Youth lived up to the responsibility of the country's battles in the great world-cause. It can do so in the tasks of the kingdom at home.

There is just a partial truth in the answer that it is just the exceptional ones who want larger responsibility. Even at that, these rare spirits, finding no outlet in the church, will doubtless find their soul satisfaction in some other cause. Ordinary common sense shows the necessity of winning these leaders, or what will the church do in the next generation? Those who ask, "What shall we give them to do?" fail to understand what they want to do. It is not so much specific tasks for each one, but rather a conscious place in the whole church program, a department of life and activity under their own leadership and through which they can contribute to the kingdom through the church. The church plans have been extremely adult, and only recently has there come a remedial effort in church building. Those that answered that to lead the Christian life is a big enough task without asking for something to do, do not realize that our young people are catching the social vision and that vitality in Christian life depends on service in all the relationships of life. The church must place before them definite and difficult objectives in the application of their religious living. The Committee on Religious Education can have a large share in this development, and this young people's department can be integrated with the life of the local church in its large program in inspiring and applying co-operative Christian living.

The Church and Industrial Problems

The *Missionary Review of the World* for November gives some account of the National Conference of the Interchurch World Movement called for October 2 and 3 in New York, to discuss the relation of the church to the labor problem. The calling of this conference was requested by Secretary of Labor Wilson and Senator Kenyon, chairman of the Senate Commission on Education and Labor, and from officials of the American Federation of Labor. Dr. Fred B. Fisher, chairman of the industrial relations department of the Interchurch World Movement, presided and announced the following policies as the basis of discussion:

The principles taught and lived by Jesus Christ and entrusted to His followers, as the

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dominating force in the adjustment of industrial relations:

a) They condemn all conditions repressive of human liberty and social advance.

b) They equally condemn desertion of duty to public safety by sworn servants of the law.

c) They work for mutual understanding and co-operation by the irresistible force of love and justice.

The Interchurch Movement proposes to prepare speakers to help improve industrial relations; co-operate with churches and other religious agencies in providing places of free discussion of any and all affairs; to render service to industries in considering the relationships which should exist between concerns and employees and in setting up the organization for promotion of such relationships; to promote responsibility among employees for production both in quantity and quality; to aid in the establishment and ownership of American homes, such as suburban development and colonization for the relief of congested districts; to study the emigrant, his motives in coming here, and to improve conditions surrounding him after his arrival; to render service in the solution of the problems of readjustment to the new environment and in training for loyal citizenship.

The conference decided to investigate the causes of the steel strike and adopted a program of policy toward industrial and social problems: the right of labor to a share in the profits of industry, the equality of women in labor, the benefit of co-operation between labor and capital, and opposition to the exploitation of any class for private gain. There is need that the church see the danger of becoming sidetracked from its great objective and becoming pocketed by partisanship. The church stands for the principles of Jesus and is opposed to all unrighteousness. It does not wish to usurp the office of the government in settling political and industrial disputes. Evil must be combated wherever it appears, combated by the power of the living Christ through prophetic and fearless leadership.

School of Oriental Research Reopened

The American School of Oriental Research in Jerusalem, which has been closed during the war, since the end of 1914, has now been reopened. The director, Professor Wm. H. Worrell, reached Jerusalem October 7 and is now on duty. He will be joined by Professor A. T. Clay, of Yale University, Dr. W. F. Albright, of Johns Hopkins University, and the Rev. Dr. John P. Peters, of New York City. Negotiations have been carried on in London with the newly formed British School of Archaeology in Palestine, which will result in a close affiliation between the two schools and hearty co-operation in all enterprises. Also as a result of negotiations carried on in Paris by the American representatives the French may probably establish a similar school which will be included in the affiliation. The director of the British school is Professor John Garstang, of Liverpool, assisted by an able staff. As soon as political conditions warrant, the American school will erect on its property its first building with the $50,000 given for the purpose by the late Mrs. James B. Nies, of Brooklyn. Information concerning the work and needs of the school can be had from Professor James A. Montgomery, chairman, University of Pennsylvania, Philadelphia, or Professor George A. Barton, Bryn Mawr College, Bryn Mawr, Pa.

The Interchurch World Movement

S. Earl Taylor, executive secretary of the Interchurch World Movement, interprets the purpose of that movement in the *Church School* for October. American Christianity has been in danger of the grave heresies that God is either Methodist, Baptist, or some other "ist," and that God is an American. The practical difficulty becomes real when we attempt to make

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explanations to children. Denominational loyalty is an asset. There are 50,000,000 people in the United States who have not the slightest trace of it. Few of them are atheists or particularly opposed to churches. They have been described as "honorary members of all churches except their own." Of the 25,000,000 who count themselves as Protestants, more than half of them take no real responsibility in their church's task.

Denominational loyalty may be of much value, but it often stops short of complete loyalty to the Kingdom of God. The purpose of the Interchurch World Movement is not to tear down the machinery of any denomination but rather to strengthen it and extend it for more effective service. Each brings the contribution of its own genius to the program of world-Christianization. There is a sort of patriotism that uses its energy in hating some other country or countries and betrays its own country by sowing the seeds of future conflict. The world-war has stimulated patriotism. In this the interchurch program of Protestantism is patriotic but not in a narrow sectional way. Its love, respect, and admiration extend beyond the confines of America to other nations. During the war we suffered from the man who was disloyal, the one who did not love or respect our institutions. There are still a large number of those who are in positions that breed disloyalty.

They live in miserable hovels and tenements, they work in miserable shops and holes for miserable wages, which may increase but seldom increase as fast as the cost of rent, food, and clothing. Sometimes they have to send their children to miserable schools, and very often the church facilities extended to them are even more miserable than their homes, shops, or wages. The old sectionalism is gone, we hope forever, but there is still the sectionalism of the "East Side" and the "West Side"; the rich city and the impoverished rural community.

The love of country means the making of that love effective toward every man, woman, and child in the country. In aiding in its extension the church has no easy task. The Protestant churches of America wish to unite in a program to make such an ideal practical. But a patriotism that stops with love of country so often ends in that country fighting some other country. There is no conflict between love of country and love of other countries, as for instance United States and Canada. Thus it is purposed to take a fair share of the world-responsibility of extending human brotherhood. America as a Christian nation would be unsafe were not other races and nations Christian.

The Interchurch World Movement is making a world-wide survey of the religious resources of mankind with the purpose of using this information toward the creation of a world-wide Christian civilization. Responsibility is to be as estimated and placed as fairly as possible. The task of American Protestantism will be based on the details of this world-survey: "This program will face two ways, toward our domestic problem, and then toward our international obligations. It will involve both reconstruction and entirely new construction. Make America Christian; make the world Christian." It is the scientific and business-like union of loyalties in the larger loyalty of the Kingdom of Christ.

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THE BOOK OF THE MONTH

HEBREW AND PAGAN RELIGIONS

J. M. POWIS SMITH, PH.D.
Professor of the Old Testament Language and Literature in the University of Chicago

These volumes[1] will be of constant use to students of folklore and to Bible students. With characteristic industry and zeal, Sir James G. Frazer has brought together from all quarters of the globe a great mass of folklore materials having more or less to do with the interpretation of the Old Testament. Students of the Old Testament will appreciate the service rendered them by this work, but it will be even more useful to the student of folklore in general. The author's method is to take up in turn each of the samples of folklore found in the Old Testament and having briefly set forth its essential features, then to bring together alongside of it parallel customs or traditions from either the ancient or modern world. The great bulk of the materials of the three volumes is therefore naturally made up of the folklore brought in by way of illustration. One can hardly avoid the impression that this outside material is the author's main interest. But even so, we should not blame him, but rather be grateful that this interest of his has yielded so much of service to Old Testament interpretation. A work like this enables us to see more clearly how thoroughly human a product the Old Testament is and to appreciate more intelligently the height of spiritual and ethical grandeur to which it ascends as we realize vividly the depths of ignorance and superstition from which it set out.

A very interesting suggestion is made in Volume I, chapter 2, in connection with the discussion of the story of the fall of man to the effect that in the original form of the story the two trees in the garden were the tree of life and the tree of death. Given the opportunity to eat of the tree of life and live forever and warned not to eat of the tree of death, man, nevertheless, seduced by the serpent, eats of the forbidden tree and loses his chance of immortality. This brings the episode into line at once with many tales of a similar sort among other peoples and at the same time illustrates the way in which the ethical genius of the Hebrews transformed their old traditions into vehicles of moral instruction and inspiration. Another suggestion of similar sort is that the mark of Cain was in reality a sign that protected him against the revengeful notice of the ghost of his murdered brother. Here again parallel superstitions are cited from ancient Greece, British East Africa, the Omaha Indians, New Guinea, British Columbia, the Eskimos, and the Fiji Islanders.

A less attractive hypothesis seeks to explain Jacob's supplanting of Esau as a case of ultimogeniture, i.e., a survival of an older practice in accordance with which the inheritance went not to the oldest son, but to the youngest. The author states this view with great hesitation in Volume I, but goes on notwithstanding to give us case after case of ultimogeniture among non-Hebraic peoples and to such good effect that in Volume II, where the dis-

[1] *Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law.* By J. G. Frazer. London: Macmillan, 1919. 3 vols. Pp. xxv+569, xxi+571, xviii+566. $15.00.

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cussion is continued, he finds himself convinced of the soundness of his argument. It is very doubtful whether he will be equally successful in convincing others. Another dubious proposal is that we should regard the Levirate marriage as a survival of an old custom in accordance with which a group of blood-brothers married a group of blood-sisters.

The larger part of Volume I is given to a collection of flood traditions representative of all parts of the world. A corresponding position of quantitative pre-eminence in Volume II is given to the subject of Jacob's marriage, in connection with which a great amount of material upon the marriage of cousins is collected from many climes and times. In Volume III legal practices receive much attention. The curious prohibition against seething a kid in its mother's milk is elucidated by the citation of many parallel cases having to do with practices intended to safeguard the milk-producing qualities of the cow. In connection with the law providing for the boring of a slave's ear as a sign of his lifelong servitude, a great quantity of customs is presented ranging from the cutting off of ears to all kinds of devices adopted by fearful parents to deceive demons set upon the killing of children. Very little of this apparently has anything to do with the Hebrew practice of boring the ear of a *slave*. In the chapter on "The Ox That Gored," our author collects illustrations of the *lex talionis*, some of which would seem unbelievable were they not matters of record. For example, the Roman Catholic clergy of recent centuries frequently pronounced sentence of excommunication upon ants, leeches, and the like.

The comparative point of view is invaluable in the study of religion. It is the most effective method of sweeping away superstition and prejudice. This work by Sir J. G. Frazer will perform invaluable service along those lines for any who will undertake to familiarize themselves with its contents.

BOOK NOTICES

Encyclopaedia of Religion and Ethics. Vol. X, Picts–Sacraments. By James Hastings (editor). New York: Scribner, 1919. Pp. xx+915. $7.00.

This great work draws toward its close. In this tenth volume it has reached the discussion of the sacraments and seems in every way calculated, thanks to the skill of that past master of editorship, Dr. Hastings, to complete itself in its proposed number of volumes without sacrificing its admirable perspective. As one examines each successive volume of the series, it seems as if it contained the most important topics. Particularly is this true of the present volume. It would not be possible to overestimate the importance of a volume which through the exigencies of the alphabet discusses such terms as "Pilgrimage," "Plato and Platonism," "Pluralism," "Polytheism," "Positivism," "Possession," "Prayer," "Preaching," "Predestination," "Presbyterianism," "Priest and Priesthood," "Prophecy," "Propitiation," "Providence," "Psychology," "Purification," "Puritanism," "Quran," "Rationalism," "Reformation," "Regeneration," "Religion," not to mention "Rewards and Punishments," "Righteousness," "Roman Religion," the "Sabbath," and the "Sacraments."

Any detailed discussion of these articles is obviously impossible. Particular attention, however, might be called to the article on "Predestination," because its author, Professor Martin, has done something more than produce a mere historical treatise. He has led the discussion up to a biological conception of environment and has recognized that the approach to the religious conception must be through the social and scientific.

So too the article by Stanley A. Cook on "Religion" has the very decided excellency of a discussion of the methodology of a complex subject. The reader will find in it a summary of various current theories as to religion before the elements of religion are discussed. As, of course, one would expect, the author gives full

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weight to the primitive religions, but is not indifferent to the fact that the higher forms of religion are also to be studied as well as the primitive. One can believe that this latter topic would have been more thoroughly treated if the limits of space had permitted a full discussion. The final paragraph upon "realities" is one to be commended to all those who are obsessed with the idea that philosophy and theology are to be submerged in psychology.

Attention may also be called to Professor Denney's discussion of "Righteousness and the Teaching of Paul." An elaborate, exegetical study, it is an illustration of the limitations of a method which comes to Paul through some other gate than that of history. We shall never fully understand Paul's reference to righteousness until we cease to think of the term as philosophically abstract and conceive of it as a phase of the juridical conception of messianism.

The discussion of "Sacraments" includes a reasonably complete exposition of the non-Christian mysteries and their extension into the Christian church. The discussion of this latter fact is hardly more than a few sentences. It is to be regretted that there should not have been more recognition of the transformation of Christianity from a non-mystery religion into a mystery religion through the influence of contemporary practices and beliefs and the rise of the conception of the church and the priesthood.

But these differences in opinion are no exposition of weakness. Rather are they simply the personal obverse of admiration for a work of such notable worth.

Records of the Life of Jesus. By Henry Burton Sharman. New York: Doran, 1917. Pp. xix+319. $2.50.

Professor Sharman here gives us an admirable "superharmony of the Gospels." In parallel columns appears the material of Matthew, Mark, and Luke (Mark in the middle), the material of each Gospel printed just as it follows in the original source, with no dislocation. Since parallel passages frequently occur in different succession in the different Gospels, there is perforce much repetition, passages out of their proper order being printed in italics. An elaborate series of cross-references make the connections clear, and each page presents all the material parallel to anything on that page, which is an enormous convenience. A second part prints the Fourth Gospel, with all synoptic points of contact listed in the margin, another element of great value. The work will be of the utmost service to those who study the life of Jesus through the medium of an English harmony, and is an outstanding contribution to our equipment for such study. In the division of the material and in the choice of titles assigned to chapters and sections, Dr. Sharman has done something of the service of a skilful commentator.

The Consuming Fire. By Harris Elliott Kirk. New York: Macmillan, 1919. Pp. xi+183. $1.50.

Dr. Kirk, pastor of the Franklin Street Presbyterian Church in Baltimore, is a fine combination of the interpreter of the Bible and the preacher. In this volume he studies the character and work of Isaiah with especial reference to the application of the message of the prophet to our own times. He believes that in the present struggle between mere efficiency and moral reality the latter will win if men of the prophetic type will unite for the conflict. The titles of the chapters are invitations to the reader, for example, "The Staleness of the Years," and "The Ironic Realism of God." The interpretation is well grounded in accurate knowledge of the times of Isaiah and the character of the prophet. But the most admirable point about this book is the way in which the truth is driven home to the needs of our own generation. This is a prophet's interpretation of a prophet's soul. It is difficult to select pages that illustrate this because the book is full of examples; but pages 60 and 61 are typical. The style is clear and fresh. The "onliness" of God is new to us. It is a dignified and noble book; there is elevation about it, for instance in the chapter "The Stately March of Providence." Isaiah lives again in these pages. We understand the warrant for the favor which the lectures found at Northfield.

The Kingdom That Must Be Built. By Walter J. Carey. New York: Macmillan, 1919. Pp. vii+111. $1.00.

Fourteen chapters in this book are devoted to a constructive study of the effort to realize the Kingdom of God in modern life. The discussion gathers around four main points in the equipment of the kingdom builders: a right faith, obedience, keeping in touch by prayer, and sacramental grace. Therefore, as is apparent, the treatment of the subject is from the standpoint of a churchman. The discussion moves in the sphere of thought that has been evoked by the Great War. For example, take the treatment of sin on page 50. The author is not satisfied with the negative conception of sin, against which such chaplains as Tiplady have protested, making it consist in practicing certain grosser forms of evil. He makes righteousness a positive achievement, the motive power of which is love. The paraphrase of the Ten Commandments in Christian terms on page 53 is suggestive. This is a ringing

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call to positive Christian service and it is put in the terms of modern life. Any Christian will be stimulated to a higher form of spiritual life by reading these earnest discussions.

The Sunday-School Century: Containing a History of the Congregational Sunday-School and Publishing Society. By William Ewing. Boston: Pilgrim Press, 1918. Pp. xvi+141. $1.50.

It is fitting that the centennial of one of the most useful organizations in the field of Sunday-school work should be celebrated by the appearance of a history. Dr. Ewing has for many years been in the service of the Society whose records he has searched with affection and a good sense of proportion and set forth in this book with a fair degree of interest. There are too many quotations and lists of names in the volume to allow the narrative to flow as freely as it should. But Dr. Ewing apparently desired to arrange a large amount of material for permanent statistical record rather than to embellish a noble story with brilliant narrative. Hence the book is a reservoir of sources. The dramatic and romantic aspects of this hundred years must be presented by another writer.

The Prophets in the Light of To-Day. By John Godfrey Hill. New York: Abingdon Press, 1919. Pp. 240. $1.25.

The author is professor of religious education in the University of Southern California. He has presented his subject in twelve chapters, covering the various aspects of the life and literature of the Hebrew prophets. He says that he has attempted to help correct "prevalent unscholarly misuse of prophecy." The interesting and discriminating way in which he has handled the subject ought to serve this praiseworthy end effectively. Professor Hill has a fine sense of humor which he occasionally uses to enliven his theme; he has also read widely in current literature and draws on Wells and "David Grayson" to illustrate his points. There are many sentences in the book that stick in one's mind: "Reason by itself sooner or later runs into a stone wall, and faith alone into the fog"; "The deepest realities of life are not demonstrated. They are divined." It is made clear that the worth and permanence of the prophets is not assured by their predictions of events to come but by their interpretation of the life of their time in the light of principles that thereby become of everlasting validity. To speak of the utterances of the prophets as "sermons" is unwarranted. The publishers ought not to have sent out a book of this kind without an index.

The College Gateway. By Charles Franklyn Thwing. Boston: Pilgrim Press, 1919. Pp. 277. $1.50.

The president of Western Reserve University publishes fifteen baccalaureate discourses delivered since 1904 in this second series of sermons to graduating classes. They are uniformly excellent occasional addresses, brief and concrete as fits a commencement occasion. President Thwing knows the college mind and temper and he fits his sermons to it admirably. He analyzes the situation in the college and in the world into which the graduate is going with discrimination. There is an accent of reality in all his statements. The factor of feeling is present and yet held in fine reserve. He makes his points clearly and the counsel that he gives is sensible and useful. The emphasis upon religion and the claims of Christ upon personal life are wholesome. These are fine examples of baccalaureate sermons.

The Temple. By Lyman Abbott. New York: Macmillan, 1919. Pp. ix+171. $1.00.

Another profitable book from the fertile mind and heart of Lyman Abbott. He says that its purpose is "to describe human nature." There are fourteen chapters, beginning with "The Body" and closing with "Love." Dr. Abbott describes the religious use of the physical organs in the first half and then discusses the mental and spiritual powers in the second section of the book. As usual, his observations are judicious and command one's assent as the setting forth of a noble and reasonable way of life. It is good, wholesome talk, never rising to any plane of distinction, but quite worth while.

On page 41 Dr. Abbott says that the *only* Aramaic words spoken by Jesus are "Eloi, Eloi, lama sabachthani" (Matt. 27:46). But how about "Talitha cumi" (Mark 5:41) and "Ephphatha" (Mark 7:34)? On page 108 he quotes Prov. 23:7 in confirmation of the truth that our ruling ideas determine our acts and our character; but the margin of the American Standard Version and the plain context made impossible the use of this verse in this connection long ago. Preachers who employ it as Dr. Abbott does here have overlooked their standard translation.

A Course for Beginners in Religious Education. By Mary Everett Rankin. New York: Scribner, 1917. Pp. xi+236. $1.25.

Any book for use with children of kindergarten age, associated with the names of Miss Rankin and Miss Patty Hill, both members of the faculty of Teachers College at Columbia University, must command the attention of

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Sunday-school workers who are handling children of the kindergarten age.

Miss Rankin's lessons have been worked out in the laboratory Sunday school of Union Theological Seminary under the direction of Professor George A. Coe. The book contains helpful chapters on the characteristics of five-year-old children, music for beginners, story-telling for beginners, dramatic play, handwork, and other equipment and activities. A feature of the method is the weekly letter which the child is to take home to his parents. Topics center around a few essential principles of childhood religion, helpfulness, obedience, loving, giving, sharing, and the like. The book is very attractively illustrated with photographs from actual Sunday-kindergarten experience. This volume belongs to the general series of textbooks for the Sunday school published by Charles Scribner's Sons.

An Introduction to Early Church History, Being a Survey of the Relations of Christianity and Paganism in the Early Roman Empire. By R. Martin Pope. New York: Macmillan, 1918. Pp. vii+163. $1.25.

This small book consists of a series of paragraphs with topical headings designed to sketch the history of Christianity down to Constantine. The author aims to present only a mere outline or, better, a series of impressions, which he hopes will meet the needs of those readers who desire to possess the main features of a development which culminated in the acceptance of Christianity as an imperial religion. The propriety of attempting to embrace so large a field in so brief a monograph might easily be questioned.

Altruism: Its Nature and Varieties. By George Herbert Palmer. New York: Scribner, 1919. Pp. ix+138. $1.25.

With that delightful and kindly insight into human behavior which marks Professor Palmer's method of ethical analysis, the present little volume brings the charm of literature as well as the satisfactions of scientific exposition. Altruism—so inexplicable when the individual is considered as a self-contained unit—ceases to be a mystery when the essentially social character of man is considered. Nevertheless altruism needs to be morally defined and controlled. Good manners make us social beings; giving enables us to put part of our life into others; partnership in a business or a society enables one to say "we"; love obliterates distinctions of mine and thine; but only in justice do we find the complete social ideal. All other forms of altruism are defective at some point. Justice is "impartial love of our fellowman." The book abounds in shrewd observations on and criticisms of everyday behavior. It is an alluring example of fine humanism.

Democratizing Theology. By Herbert Alden Youtz. Boston: Pilgrim Press, 1919. Pp. 39. $0.25.

This stirring address, delivered before the Ohio State Congregational Conference, is a plea for religious thinking which shall be dominated by the spiritual ideals which inspire the movement for democracy. Three tyrannies, against which a democratic theology must protest, are discussed—the Tyranny of Orthodoxy, the Tyranny of Mechanism, and the Tyranny of Externalism. A free theology has for its task the establishment of the art of spiritual self-control and the affirmation of a moral meaning in the process of history. Without the message of Christian faith there can be no sublime interpretation of the world in which modern men must live.

A Survey of Religious Education in the Local Church. By William Clayton Bower. Chicago: University of Chicago Press, 1919. Pp. xv+177. $1.25.

This title may easily mislead, for Professor Bower is not offering a bird's-eye view of religious education in a church; he is showing just why and how a careful, analytical survey should be made. There are many who, ignorant of modern survey technique, are playing with this catchword; here is a revelation for them if they will read. The world of religious education is grateful to Professor Bower for filling a vacancy in its methodology and for presenting so carefully and in such detail the principles of the survey and the manner of its exact use in a church. On the program that he provides a church may find a factual basis for its educational work.

God's Responsibility for the War. By Edward S. Drown. New York: Macmillan, 1919. Pp. 56. $0.60.

The discussion of the specific question proposed in the title takes place against the background of a larger topic, namely, the problem of evil in the light of the divine omnipotence. God is a moral being whose essence is creative love. Therefore he must work out his purposes in a universe of free sons of God. He is limited, therefore, in such ways as are consistent with his moral purpose. Such limitation brings far greater power than the static omnipotence often ascribed to him. He cannot do anything that involves a moral contradiction. God lets man co-operate with him in producing a moral

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universe. The conclusion is inevitable. God was not the author of the war; the war was truly against the will of God. It was man's creation. Yet through the terrible experience the love of God is still at work, bringing good out of evil, so far as that is possible. The living, loving, personal God is in the midst of human life, sharing our infirmities, fighting our fight, overcoming evil with good.

Heart Messages from the Psalms. By Ralph Welles Keeler. New York: Abingdon Press, 1919. Pp. 137. $0.50.

The author has prepared thirteen studies in the Psalms, in which the text is attractively printed without verse divisions, in poetic form. An exposition follows the text. Each study concludes with an interesting list of "Questions to Think About." The purpose of the explanation is to get at the real message of the writer in its application to our modern life. We feel that living men wrote these poems out of genuine experiences. This makes them timely and worth while. The author gets hold of the essential point and interprets it clearly. In chapter vi we think Psalm 43 should have been printed as the third strophe, concluding the two in Psalm 42. On page 40 there is a fine bit of interpretation which is so vivid that we suspect that it is autobiographical. The paragraph headings are well chosen to arrest attention and create interest in the text. We commend this volume for use in Bible classes of young people and adults. It is remarkably well made for a fifty-cent book.

Issues of Faith. By William Temple. New York: Macmillan, 1917. Pp. 69. $1.00.

This book contains five lectures on the third paragraph of the Apostles' Creed: "I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting." It is not easy to say anything new on these articles. Dr. Temple interprets "the gates of hell" in Matt. 16:18 as meaning that death or the grave cannot prevail against the communion of saints, "the gates of death can make no separation in the fellowship of Christ's disciples." This is certainly an ingenious rendering of the passage. He does not grapple in any serious way with the problem of the resurrection of the body, which a thoughtful modern man is bound to raise. He says, "We need not vex ourselves about the physical side of the question; but we believe that our entire personality, with the fruits of all its actions, is immortal through the love of God." He does suggest that "a real resuscitation of the material particles of which our bodies are composed" is "mere framework" and that Paul is quite "free from such materialism." A clear statement of what a modern man may hold on this point is greatly to be desired and is not in the chapter.

Christian Internationalism. By William Pierson Merrill. New York: Macmillan, 1919. Pp. 193. $1.50.

This is a discussion of the international content of Christianity in twelve chapters, setting forth the function of Christianity in the modern world, the relations of internationalism to the Bible, democracy and the church, and stating the problems confronting the defenders of this ideal, as well as constructive proposals for realizing an international order. The arrangement of the material might have been improved; for example, the chapter on the "Church and Internationalism" (xi) might well have followed the discussion of "Christianity and Internationalism" (iv). It is a clear statement of the question put with fine feeling and restraint. One of the clearest discussions is concerned with evolution among the causes of the Great War. Dr. Merrill says: "It is when evolution is allied with a materialistic philosophy that it comes into conflict with godliness, when it justifies and glorifies the brute in us, and exalts the law of the pack and the gang into the supreme law for states. . . . . Paganism, in its search for God, goes to the jungle, to nature, to the animal. Christianity, in its search for God, goes to humanity." Needless to say, the League of Nations finds stout defense in this book.

Soldier Silhouettes on Our Front. By William L. Stidger. New York: Scribner, 1918. Pp. xi+209. $1.25.

The author has seen service as a trained Y.M.C.A. worker overseas. He is a keen observer and interprets the soldier and his life with sympathetic accuracy. This book belongs to the "heart-throb" variety of literature; but it is not mushy and the sentiment is healthy and virile. One reads the book with an occasional choke in the throat and closes the volume with a finer admiration for the quality of the American soldier and a deeper faith in the human soul. Many of the stories told by Mr. Stidger are adapted to use in sermons and addresses. He puts forward the best side of the Y.M.C.A., but not in a partisan way. The illustrations are excellent. The silhouettes are thrown on the screen rapidly and sometimes they are scrappy; but on the whole they are clear and they bear the marks of life.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

JESUS OF NAZARETH

HOW HE THOUGHT, LIVED, WORKED, AND ACHIEVED

By ERNEST D. BURTON

JESUS WORKING IN GALILEE (*Continued*)

14. JESUS EMPLOYS HIS DISCIPLES AS HELPERS IN HIS WORK MARK 6:7-56

Mark 1:16–20 contains the story of Jesus calling four fishermen to leave their business and become his companions and fellow-workers. In 2:14 he is recorded as making a similar request of Matthew, the tax collector. In 3:13–19 he is said to have enlarged the group to twelve, whom he chose "that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons." Turn back and read these passages, and then read Mark 6:7–13. Notice that the disciples, having been *with him* for some time, are now being *sent out*. Compare 3:14, 15 with 6:12, 13. The instructions that he gives them seem very strange to us, but they were manifestly adapted to the circumstances under which they were given. To wear two coats (tunics) was a sign of wealth. People were accustomed to give travelers food without pay and would have been insulted by an offer to pay. To have more than one place of entertainment in a given village would consume time in visiting. Would Jesus have given the same directions in a cold climate, or if the disciples had had to cross the ocean, or if the customs of the country in respect to hospitality had been different from what they were? Why did he send them out two by two? Into what relation to the people to whom they were to preach would their dependence upon them for food bring them? What did Jesus aim to accomplish by this preaching and healing tour of his disciples? Why did he not limit them to preaching and forbid them to spend their time in healing sickness and casting out demons?

Read Mark 6:14–29. Why the narrative of the preaching of the Twelve is immediately followed by the story of the death of John the Baptist is not wholly clear. Perhaps the latter event happened while the disciples were on their tour. The Herod here spoken of was Herod Antipas, son of Herod the Great, who died in Jesus' infancy (Matt. 2:1–19). His real title was tetrarch, though Mark gives him the courtesy-title of king. The Philip whom Herodias deserted to marry Herod was a private citizen. In what light does this story present the Herodian family from the point of view of private morals? What kind of a ruler does it show Herod to have been? Was the character of his rule affected by his private morals? Were the imprisonment and execution of John lawful, according to the usages of that time? What is fundamentally wrong in a government under

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which such things are lawful? How does its fundamental estimate of people, as people, compare with that of Jesus?

Read Mark 6:30–44 and give a title to the story. Verse 35 locates this event by the Sea of Galilee. The fact that the grass was green (vs. 39) implies that it occurred in the spring, as the summer heat dries up the grass in Palestine. Perhaps the crowds were on their way to Jerusalem to attend the feast of the Passover, which occurred in March or April. The incident just as it is told in the Gospels is quite beyond the range of present-day experience, and some people who are strongly impressed with the teaching of modern science respecting the uniformity of the laws of nature (cf. Mark 4:26–29) have difficulty with it. In every respect, however, except the miraculous multiplication of food the narrative is true to the situation and the probabilities of the case. Jesus invites his disciples to go apart and rest. The people come. They seem to his compassionate heart like sheep without a shepherd. He gives up his rest and teaches them until night comes on. Then they are hungry, but it is too late to go away and get food, and he tells his disciples that they must manage to feed them. He takes charge of the matter, gives directions to his disciples, uses the food that he finds at hand, and everybody is fed. Aside from the question how so little fed so many, is the Jesus of this story the Jesus you have found in the Gospels thus far? In what is he interested? For what is he concerned? What characteristics does he exhibit? Have we here efficiency without goodness, goodness without efficiency, or efficient goodness?

What is the most significant feature of this story, Jesus' compassionate interest in people and all their needs, which made him both teach them and feed them, or his making much out of the little available food?

Read Mark 6:45–52. Notice especially vs. 45 showing how Jesus undertook to secure for the disciples the rest they had missed, vs. 46 illustrating Jesus' own habits, and vs. 50 showing the influence of Jesus' presence on his disciples. Compare Mark 4:35–41. What is the explanation of that influence?

Read Mark 6:53–56. Consider again the relative place in Jesus' life of healing the sick and teaching. Why did he teach? Why did he heal the sick? Why did he feed the hungry? What did he seek to accomplish by his life?

Suggestions for further study: 1. How many members of the Herodian family are mentioned in the New Testament? What is their permanent place in history as compared with that of their political subjects, John the Baptist and Jesus? What makes the difference? 2. How much of Jesus' instructions to the twelve apostles applies to missionary work today? 3. In what respects does the story of Jesus' feeding the multitude furnish an example to us? Is human hunger a fact which we can neglect? Is human need of any kind a fact to be ignored? If Jesus could make five loaves do the work of five thousand, and we can induce a thousand people each to give five loaves, what would our possession of his interest in people lead us to do? Wherein would the results in the two cases be different? 4. Jesus relieved suffering but organized no agency to do so, or to remove the causes of poverty. What would the possession of his spirit lead us to do today? If the same spirit leads us to a different thing from that which he did, why is this? 5. Has the world made any progress since the days of the Herods in its idea of what constitutes good government? If so, in what direction and to what extent? What is the true purpose of government? Jesus did not meddle with political affairs. Have his teaching and example any bearing on

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what constitutes good government? Have they had any influence in the development of better forms of government in the past? Have they any bearing on the present industrial situation? on present international problems?

15. DISCUSSION ON FOOD AND CHARACTER. MARK 7:1-23

Read Mark 7:1-5. Notice: (*a*) That as before[1] the Pharisees had criticized Jesus for allowing the disciples to neglect fasting, and to disregard the strict law of the Sabbath, so now they are finding fault with him for allowing his disciples to disregard the Pharisaic custom in respect to the washing of hands before meals. (*b*) That again the Pharisaic custom and scruple found their starting-point in the Old Testament law. The law of unclean foods (Leviticus, chap. 11) forbade the eating of certain kinds of food, and the tithing law required that a tenth of all the product of the soil and of the herd (Lev. 27:30-32) should be given to the Lord, i.e., be devoted to the support of worship. In their scrupulousness to avoid any accidental infraction of the law through particles of "unclean" or untithed food clinging to their hands, the Pharisees had made the custom of washing their hands before eating (see vs. 3) a matter of religion. (*c*) That the general name for all these regulations and customs which the Pharisees had built up around the law was "the tradition of the elders" or, as we might say, "the teaching of the fathers." (*d*) That Jesus did not encourage his disciples to observe these scruples.

Read Mark 7:6-13. Notice that Jesus does not continue the discussion of the particular matter of washing hands or eating "unclean" food, but takes up the general question of what was acceptable to God, the observance of traditions established by men, or the doing of the will of God. As his illustration of the disregard of the law of God, he cites the way in which the Pharisees, following the tradition, evaded the law in reference to children honoring their parents. Jesus seems here to be setting "scripture" over against "tradition." Does he do this because he believes that whatever is in the Old Testament is "the word of God" (see vs. 13), and whatever is later than the Old Testament is unauthoritative human tradition; or is he for the moment taking the point of view of the Pharisees with reference to the authority of the Old Testament in order to show them that from that point of view they could not defend their traditions; or does he accept the command to children to honor their parents as a law of God, not because it is in the Old Testament, but because it is self-evidently right, necessary for the welfare of human society? If you are in doubt on this matter, hold the question in suspense till we take up the remainder of the story.

Read Mark 7:17-22. These words deserve very careful study. Notice that in vs. 15 Jesus returns to the question whether it was necessary as a matter of religion to wash the hands before eating; or rather to the question that underlay that, namely, how is character affected by food? In vs. 15 he lays down the general principle, which he further explains and illustrates in vss. 18-23. Of course he is not saying that one's temper may not be affected by indigestion caused by overeating, or that intoxication has no indirect influence on character. He is laying down the broad general principle that evil character is the product of one's choices and deeds, not of one's food. He no doubt has specially in mind the law of Leviticus, with its minute distinctions between clean and unclean meats; but his

[1] See Mark 2:1—3:6.

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statement is not limited to that law. Where did Jesus find this principle? Is it stated in the Old Testament? Does it underlie the law of Leviticus, or does it contradict it? Could it be learned by experience and observation? Does human experience in general sustain it? If he set aside the Levitical law of clean and unclean foods, on the basis of his observation of human experience, can he have judged that the law of children and parents in Exodus and Deuteronomy was the word of God (see vss. 9–13) because he found it in the Old Testament, or must he have had some other reason than this for ascribing to it divine authority?

Suggestions for further study: The passage just studied throws much light on Jesus' thought about religion from four points of view. 1. Verses 18–23 deal with the relation of conduct and character, and what kind of conduct affects character. Two different ideas have been found in these verses by different interpreters. Some have thought they mean that evil deeds *are the expression of* an evil heart; others that they mean that the evil thoughts men think and the evil deeds they do *make* men evil. Are both things true? Do evil thoughts and deeds defile the man, and does the defiled heart find expression in evil deeds, thus making a vicious circle? Which of the two things does Jesus say in vs. 23? Which is the natural antithesis to his statement in vss. 18, 19? Which is most important to remember? 2. Jesus seems to assume that unless eating or not eating a certain kind of food affects character, the rule against eating it is of no value or divine authority. What does that imply as to his thought about God? Did he believe that God makes laws that require or forbid external actions for their own sake without reference to their effect upon character? 3. Jesus calls one command of the Old Testament the word of God (vss. 9–13). He implies that another command also in the Old Testament, not being sustained by experience, had no sound basis or authority (vs. 15). How did he decide what commands of the Old Testament were the will of God and what were not? 4. In vs. 18 he seems to express surprise that the disciples did not at once see the truth of what he was saying. What does that imply as to the obligation of men to judge for themselves what is the will —the real law—of God?

16. A JOURNEY OUTSIDE OF JEWISH TERRITORY. MARK 7:24—8:26

Read Mark 7:24–30. In this narrative we have the only instance recorded in the Gospels of Jesus going outside of Jewish territory. Look up on a map the location of Tyre and Sidon in relation to Capernaum. The motive of this excursion into gentile territory was evidently not to preach but to rest, or to gain time for thought or conversation with the disciples. See vss. 24, 27, and notice that Matthew (15:24) expands the implication of vs. 27 into the explicit statement that Jesus said, "I was not sent but unto the lost sheep of the house of Israel." The term Greek in vs. 26 means simply "Gentile," not specifically a person of Greek blood, or one who spoke Greek. The word "Syrophenician" means a descendant of the Phoenicians of Syria, as distinguished from the Phoenicians of Africa. The matter of chief interest in the narrative is Jesus' reluctance to heal the girl, and his eventual yielding to the persistence of the woman. In view of what you have already read about Jesus in the Gospels, would you ascribe his reluctance to lack of sympathy with the child and her mother, or to a somewhat strong feeling that his own personal mission was to his own people? (The seeming harshness of the language is somewhat softened by the fact that the word "dogs" in vss. 27, 28 is a diminutive, and, if we may judge from this word and the woman's reply, that she understood him to be speaking, not of the scavenger dogs of the streets, but of

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the dogs of the household. Perhaps it was still more softened by Jesus' way of speaking.) What does the fact that he finally yielded to the woman's plea show as to his controlling motive? Which was stronger, his general conviction that he should work only among Jews, or the appeal of human need regardless of race?

Read Mark 7:31–37. The word "Decapolis" means ten cities, and refers to a group of cities founded and controlled by Greeks in the larger sense of the term, most of them lying east of the Sea of Galilee and the Jordan. The region was therefore prevailingly gentile. By what power did Jesus heal this deaf-mute?

Read Mark 8:1–10, and notice the close resemblance to the story of the feeding of the five thousand, told in Mark 6:30–46. Is it possible that this is another account of the same event, Mark having found the two narratives in different Gospels and assumed them to refer to different occasions? It is interesting to notice that Luke, who in general avoids telling two similar stories, though he sometimes repeats Jesus' sayings, omits this narrative, though he probably had it before him in Mark.

Read Mark 8:11–23. The idea that a prophet should prove himself such by signs from heaven was apparently a common one in Jesus' day, as the argument from miracles has been ever since. It is a remarkable fact that Jesus did not share this feeling. Moved by compassion he healed the sick and cast out demons, but as a rule he did not like to have even these works of his talked about. And when people demanded a sign he was distressed by the request, and peremptory in refusing it (see vs. 12). It is the more remarkable that Mark records this reply of Jesus, because he himself laid great stress on Jesus' deeds of power. Matthew apparently could not believe that Jesus meant to speak so unqualifiedly, and added the phrase (in 16:4) "except the sign of Jonah," which he has elsewhere interpreted as referring to the resurrection (Matt. 12:39, 40). Why did Jesus object to the demand for a sign?

Suggestions for further study: 1. Why was Jesus distressed at the demand for a sign from heaven? Was it that he felt that he had already given the Pharisees evidence that was sufficient to lead them to listen to him and to accept his teaching? If so, what was that evidence? 2. What was Jesus' reason for confining his work almost exclusively to Jews? Was it (*a*) because he knew nothing about the rest of the world? (*b*) because he regarded the Jews as the one people in whom God was interested? (*c*) because he himself had no interest in them? or (*d*) because he felt that his personal mission was to his own people? Would there be some reason for him to think that, the Jews having already the purest and highest religion of the ancient world, and being already scattered widely over the world, the most important thing for him to do was still further to purify and elevate this religion at its source? 3. Why did Paul pursue so different a course? Might Jesus have done as Paul did, if he had lived as long as Paul did? That is, might he in later years have gone into gentile lands? 4. Is Jesus' conduct in this matter an argument against foreign missions? If not, why not?

17. A SECOND JOURNEY FOR RETIREMENT. MARK 8:27—9:32

Read Mark 8:27–30. Find Caesarea Philippi on the map, and notice the direction of the journey and the proximity of Caesarea Philippi to Mt. Hermon. Had Jesus, so far as our records have shown, ever asked his disciples the questions which he is here recorded to have put to them? Compare what he said when he called the four fishermen (Mark 1:16–20), and when he chose the Twelve (Mark

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3:13–19). Had any of the disciples before this said to Jesus what Peter now said? By what tie had the disciples of Jesus thus far been bound to him? Why did Jesus ask them the question of vs. 29? Why, if he wished his disciples to recognize him as the Christ, did he wish them not to tell others (vs. 30)? There was in Jesus' day a widespread expectation of the coming of the Christ (the Messiah), but people had very different ideas, and doubtless many of them very vague ideas, of what kind of a person he would be, and what he would do. Perhaps the two ideas that they all had were that he would represent God, and that he would be the Savior of Israel, but as to how he would save Israel there was much difference of opinion. Would the discussion of the question whether Jesus was the Christ or the idea that he was such have diverted attention from the real message and work of Jesus? Was his messiahship the thing he most wanted men to accept? As he discouraged much talk about his deeds of healing, so also may he have wished to keep the thought of his messiahship in the background? Yet the question was in the air, and at this point he seems to have felt that the time had come when, with his disciples but not with the people generally (compare Mark 4:11), he must discuss the matter, and, if they had come to think that he was the Christ, rid their minds of some of the false ideas that they associated with this belief. Was it perhaps for this purpose that he took this journey away from the large towns of Galilee? Notice the expression "the *villages* of Caesarea Philippi."

Read Mark 8:31–33. Notice that Jesus, having listened to Peter's declaration that he was the Christ, immediately began to tell Peter about the sufferings which he foresaw he would have to endure. These announcements were directly contrary to Peter's idea of the career of the Christ and therefore in his mind contrary to the declaration that he had just made that Jesus was the Christ. Peter expected the Christ to be accepted by the nation and to reign over it, not to be rejected by its leaders—to crush his enemies, not to be put to death. Naturally, therefore, he refused to accept the predictions of Jesus. But Jesus insisted upon it, saying that Peter was thinking men's thoughts, not God's. Do you recall anything in the previous record of Jesus' experience that would account for his expectation that the Jewish leaders would reject him and put him to death? Had he ever expected or hoped that they would receive him? What led him to believe that this suffering and death were God's thought for him? What was it in Peter's thinking that he characterized as the thoughts of men?

Read Mark 8:34–37. This is one of the most significant of all the utterances of Jesus. It should be read, remembering the conversation with Peter that precedes it. Peter had said Jesus was the Christ, meaning that he would be King of Israel, and no doubt thinking that when Jesus sat on the throne, he, Peter, would somehow share in his glory (compare Mark 10:35–37). Jesus did not deny that he was the Christ, but he did immediately say that, if so, he was to be a suffering Messiah, rejected by his people and dying at their hands. This idea Peter cannot accept. Jesus reaffirms it, and then adds the utterances of these verses, 34–37, in which he says that suffering is not for him only. Any man who would be his disciple must be ready for the same experience. What does Jesus mean by "denying one's self"? Does he mean (*a*) denying or ignoring one's own existence, (*b*) denying one's self some pleasure or comfort, or (*c*) refusing to make one's own interests the supreme thing in life? If the last, what would become the supreme thing in life?

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What did Jesus make supreme? Does one who "takes up his cross" of necessity die on it? Does he signify his readiness to die, if need be? Verse 35 is manifestly paradoxical—seemingly self-contradictory, but its meaning is most important. "Life" is best understood as meaning not simply physical life, what one loses in death, but the sum total of the possibilities that come to us because we are alive, as when we say of a man, "He is wasting his life." If we take Jesus' words to mean, "Whoever makes it his purpose to keep his life for himself, in reality wastes it, and whosoever gives his life for the ends for which Jesus gave his really makes the most of it and gets the most out of it," would this be consistent with the spirit and teaching of Jesus as you have thus far found it in the Gospels? If Jesus based his philosophy of life on a study of human experience, do you think he might have learned this principle in this way? Is the word "life" in vss. 36, 37 probably also to be taken in the sense suggested above? Would Jesus dissuade men from risking their lives in the sense of risking the chance of death, or warn them not to waste their lives in the broader sense of the word? Is the former probable in view of what he has just said about taking up the cross?

Read Mark 8:38—9:1. These words have a distinctly "eschatological" sense (that is, a reference to the end of the word) that is quite lacking in the previous part of the passage. They emphasize the relation of men to Jesus rather than their attitude toward life in general, and they appeal to awards of the last judgment. Verse 1 of chapter 9 predicts a coming of the Kingdom of God with power in the lifetime of people then living and there present. The emphasis of the prediction is probably on the words *with power*. The Kingdom of God was already present in a sense. But Jesus foresaw a great increase of its power within the life of the generation then alive. He foresaw that he was to die, rejected by the Jews, but he did not believe that this meant the defeat of the Kingdom, but quite the contrary. What was the basis of this conviction of Jesus? Matthew (chap. 15) reports Jesus' statement in a form which makes it refer to Jesus' reappearance, because he thought that it was thus that the Kingdom would come with power. But Mark's language is undoubtedly the older form of the saying.

Read the story of the transfiguration in Mark 9:2–8. The high mountain referred to in vs. 2 is probably a spur of Mt. Hermon. Moses is of course the representative of the Law, Elijah of the Prophets. Together they represent the Old Testament and its religion and suggest the indorsement of Jesus by the Law and the Prophets. But the fact of central importance is the reutterance of the declaration of the baptism that Jesus is God's beloved Son, only now spoken not to Jesus but, even according to Mark's narrative, addressed to his disciples, "This is my beloved Son," and designed, it would seem, not to comfort Jesus but to assure and convince the disciples. That, after a talk with Jesus on the mountain top, in which they had perhaps discussed the relation of what Jesus was saying and doing to the Law and the Prophets, one of the disciples should have had such a vision as this is not strange. It is more remarkable, but perhaps not without parallel in religious history, that three men should have shared the experience. What part did this experience probably play in establishing the faith of Jesus' disciples in him, as compared with their daily contact with him, listening to his teaching, and observing his conduct?

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Read Mark 9:9–13. Again Jesus charges his disciples not by public talk to contribute to the discussion of the question whether he is the Christ. Why did he wish to prevent discussion? What was the leading purpose of all his work? The question about Elijah is probably based on Mal. 4:5. Jesus' answer means that John the Baptist had fulfilled Malachi's prophecy.

Read Mark 9:14–27. This story of the epileptic boy is much like the other stories of persons supposed to be possessed of a demon that we have already studied. Notice the conduct of the father and recall that of Jairus (Mark 5:22–24, 35–42). Notice also Jesus' effort in both cases to develop the faith of the father. In whom did Jesus desire men to have faith? And what was the faith that he desired them to exercise? Read vss. 28, 29. Verse 29 seems to imply that some cases of this kind were peculiarly difficult to cure. If so, what does this suggest as to the relation of prayer to the hard tasks of life? An able surgeon once said that after a successful operation he always wanted to be alone with God for a time. What was probably the basis of that feeling, and is there any relation between that feeling and Jesus' saying in vs. 29?

Read Mark 9:30–32. Is it at all significant that as Jesus followed Peter's confession that he was the Christ by an announcement of his death, so the transfiguration experience was followed by a repetition of the announcement of his death? On the former occasion Peter would not accept the idea that Jesus was to die. Now the record says that the disciples did not understand the saying. What lay behind their inability to understand it? Did their unwillingness to believe it perhaps lead them to try to find in it something else than its plain meaning?

Read Mark 9:33–37. What does the fact that the disciples were discussing the question who was the greatest show as to how fully they had grasped the teaching of Jesus in Mark 8:34–37, and his announcement of his death? Verse 35 contains another of those simple yet fundamental and far-reaching sayings of Jesus of which there are so many in his teaching. Consider carefully what this sentence means. Was this a repetition of an idea commonly accepted and followed in Jesus' day, or was it a startling paradox? How many of those who heard it would suppose that it was meant to be taken literally, at once accept it, and begin to act upon it? Read vs. 37 carefully. What does receiving a little child in Jesus' name mean? May it refer to receiving anybody who brings a message from Jesus, even though only a little child? In other words, does it mean that not the bearer of the message, but the message, is important? Recalling the real nature of the teachings of Jesus thus far considered, do you find the basis of the second part of this verse in some external credentials that Jesus possessed that he brought a message from God, or in the character of the message itself? Compare Mark 8:12 and 7:18.

Read Mark 9:38–40. This is a very striking story. There were many people besides Jesus in that day who were casting out demons. Besides the methods described in the remarks in Mark 5:1–10, the method of incantation or reciting of magic formulas and the use of the names of deities or great personalities was often used. This man was probably a strolling exorcist who, having heard of Jesus as a successful healer of demoniacs, was using his name in an incantation, successfully it would seem from the statement of vs. 38. It was natural that the disciples should object. Is it surprising that Jesus did not object to such a use of his

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name? Was the man apparently a disciple of his in any spiritual sense of the term? For what was Jesus most concerned, that unfortunate people should be helped (as despite his crude ways the man was apparently helping them), or that no one should misuse his name? He says that a man who used his name to do a great work would not easily speak against him. Would this fact be a sure protection against his being evilly spoken of, or was he taking some risk in relying on it?

Notice the broad tolerance of Jesus expressed in vs. 40. To get the full significance of it, consider how far this principle has been accepted by his followers and by religious bodies generally.

Read 9:41, 42. These verses state two reciprocal or complementary principles. Whoever has interest enough in Jesus to give a disciple of his so small a thing as a cup of cold water will not lose his reward. Whoever repels or hinders one who has an unintelligent faith in Jesus, as the exorcist who used Jesus' name had, is worthy of severest condemnation. What is the common thought or feeling that underlies both these sayings?

Read Mark 9:43–50. It is evidently the reference to giving offense or causing one to stumble (vs. 42) that suggests the inclusion of these sayings here. What is the common thought that underlies all these sayings? One of the most difficult, yet one of the most important, tasks of the interpreter is to distinguish sayings that are meant to be taken literally from those that involve bold figures of speech. See, for example, Mark 10:52. Is the language of these verses, 43–47, to be taken as a rule to be literally obeyed, or as a strong statement of the general principle that one ought to sacrifice anything, however dear, that endangers one's highest life? In view of vs. 42 can we infer that we should be more careful for our own interests than for those of others?

Suggestions for further study: The eighth and ninth chapters of Mark contain some of the most significant of Jesus' teachings, the understanding of which has much to do with really understanding Jesus. 1. Did Jesus look for a political Messiah? Did he expect or desire to be such a Messiah? Did he expect to be, or think he was, Messiah in any sense of the word then current? In any sense at all? If so, in what sense? What elements of the idea of messiahship would appeal to Jesus? 2. The statements in Mark 8:34–37 have sometimes been called "the secret of Jesus," that is, the key to all his thinking. What is the self-denial that he here implies he practices and that he enjoins his disciples to follow? Would it be correct to describe it as living socially, i.e., making common cause with one's fellows, devoting all one's energies, not to one's own pleasure or interests, but to the welfare of the community? Do you know of any people who have lived or are living in that way? Who get the most out of life, people who live in this way, or those who live for themselves? If the former, is this what Jesus means in vs. 35? What does the experience of men show to be the very best and wisest principle on which to live one's life? Which was the most successful life, that of Jesus of Nazareth or that of Alexander the Great? that of General Booth or that of William II of Germany?

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SECONDARY ENTHUSIASMS

Supreme crises make direct appeal to supreme ideals. At other times primary enthusiasms go stale. They are a little too remote from the day's task. In time of war our country is a present reality. In time of peace it is a place to make money. Yet it may be just as truly patriotic to build up a nation's business as it is to help it win wars. In fact, that may be the way in which the genuine patriotism of many people will express itself. But the immediate motive for industrial activity is commercial.

So in the case of the church. We all want to see the Kingdom of God brought to pass, but it is harder to arouse enthusiasm for the Kingdom of God than for a denomination.

It is regrettable that primary causes do not always evoke primary enthusiasms, but, taking life as it stands, church leaders may as well face the inevitable. The wise leader is one who can utilize secondary enthusiasms to further primary causes. That is the method of the practical idealist. Your radical is interested in ideas more than in persons, in reforms more than in folks. He denounces such policy as opportunism. But one difficulty with radicals is that they assume that human nature is as tractable as ideas. Most of their lamentations are to the effect that men are not as good as they ought to be because they do not immediately put ideals into operation.

Nothing is easier than to shoot an ideal into the air with the hope that it will strike somebody somewhere. But such a method is like laying down a barrage where there are no signs of the enemy. An artilleryman who wants to save his country must do something more than write letters about patriotism. He must aim his gun and fire it. That is a secondary duty that may be counted upon to further primary ideals.

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A great many people are engaged in giving the church reform by absent treatment. They discuss the shortcomings of the church, its failure to touch society, its lamentable educational methods, the selfishness of its preachers, and the hypocrisy of its members. They complain that the church has not made the world perfect and that Christianity is a failure because it has not produced a Christian humanity.

But they do not go to church. They deal with ideals, but have no readiness to teach Sunday-school classes, go to prayer meeting, listen to sermons, work on committees. They prefer emphasizing primary ideals to being bothered with finding means with which to make life a little more like ideals.

Of course there must be primary enthusiasms. But if we are to "hitch our wagon to a star" we must first catch the star and put it into harness. That gives dignity to the harness-maker.

For our part, we charge those who are performing the humbler tasks of the church not to be discouraged. To get the prophet's reward you do not have to be a prophet. You simply have to give a cup of cold water to somebody because he is a prophet. For even a prophet cannot live long without being thirsty.

Great undertakings are composed of what may seem small duties and small undertakings. To go about these with a sense of what they are contributing to some great cause is to find new dignity in life. It is also to make a secondary enthusiasm the embodiment of a primary enthusiasm.

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FACING THE FUTURE IN INDIA

REV. R. A. HUME, D.D.
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For forty-five years Dr. Hume has rendered distinguished service to the cause of foreign missions. He has been preacher, educator, writer, philanthropist, promoter of industrial training, and teacher of Indian preachers. He is now in this country, but, though a man of seventy-three, he plans to return to the land to which he has consecrated his life.

Our fast-changing world makes us all interested in Christian internationalism. But "Christian internationalism" is only a new, but excellent, name for the good old term "foreign missions." More or less we all are coming increasingly to realize that all parts of the wide world and all people in the world *are* members one of another, that if one suffers all suffer, and that all have the duty and the privilege of being helpful one to another. India was the first country across the seas for which the Christian people of America began to feel some international responsibility, and in which the American Board started its first foreign mission. It is well that we now consider the situation in India today and for the future.

Christian internationalism requires all Christians to do their part in making a Christian world. Making a Christian world depends on the world's securing five essentials: (1) experience of the Christian God; (2) experience of the Christian man; (3) experience of the Christian Spirit of God; (4) experience of a Christian atmosphere; (5) experience of Christian relations in the family, the church, and the state. Without these essentials there cannot be a Christian world. Manifestly these essentials have not yet been realized anywhere. Nor are they so apart from one another that they can come only one after another. More or less each is necessary for the other, and growth in one promotes the growth of the others.

Take first the *Christian God.* Until lately there was in India no experience of the Christian God. Gods innumerable the masses of Hindus recognized. Brahma, an impersonal, pantheistic, all-controlling It was the supreme power of many upper-caste Hindus. Allah, an absolute sovereign of the world, submission to whom is religion, was the god of 65,000,000 Mohammedans. The Christian God was unknown and could not be known until Christ was known, that revealer of the Father God who said, "No man cometh unto the Father but by me." Very strangely many Christians have misread and misrepresented that word to mean that no one can come to God at all except through Christ. Whereas what Christ said and meant exactly was that no one knows the Father God save his Son, and he to whomsoever the Son reveals that Father. And everyone knows that in every land and in every age men have known that there is a god, or that there are gods, and have in divers ways tried to come into right relations with him, or with them. But experience of the Christian

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God, the Father of the spirits of all men, who always patiently takes the initiative in trying to bring his human children into filial relations with himself, who suffers that this may be done and until it is done, could not be had until the Lord Jesus by the teaching and by the life of himself and of some of his followers could begin to help Indians to have some experience of the Christian God.

It gives me deep satisfaction to testify that a goodly number of Indian Christians and also Indians who do not take the Christian name are coming to know and to have some experience of the Christian God, the God who is a Person, and who in character is like the Lord Jesus Christ. When I first went to India as a missionary forty-five years ago the assumption of all Hindus and Mohammedans with whom I had intercourse was that their gods and my God were very unlike. Nor was their assumption wrong. But it is most gratifying to be able to report that in even these forty-five years a considerable change has come in the ideas and ideals of many Indians about the character of God. Nowadays I never have occasion to try to induce Hindus generally to recognize that there can be and is but one God, and that he must be a Person. Various influences are bringing about these changes. Whenever people of any community recognize themselves as real persons with responsibilities for themselves and others they must consciously or unconsciously recognize that the Supreme Power in the universe is and must be a Person. Also as men increasingly recognize that good character is the supreme need and possession of men, people in India, as men everywhere, recognize that nobility of character must be the highest characteristic of the Supreme Person. Also as men more and more realize the worth of truth, and sympathy, and patience, and hope, and love, they both consciously and unconsciously believe that these qualities are the highest characteristics of the one God. And unquestionably the chief means by which Christians and non-Christians in India are coming to know about and also to have experience of the Christian God is knowledge of and fellowship with the Lord Jesus Christ. Speaking from long and widespread experience I give my deliberate and glad testimony that many in India assume that the one God is a Christian God because he is like the Lord Jesus Christ. The far-reaching influence of such an assumption and conviction is big with promise for the eventual development of a Christian India.

The second essential for a Christian India is experience of the *Christian man.* While experience of the Christian God helps to create Christian men, without an experience of Christian men the world gets little conviction of the Christian God. In India, as in other lands, great reverence has always been felt for those who were considered holy; and those were deemed most holy who had renounced the world. Until knowledge of the Man of Nazareth began to come, nowhere could men have knowledge of the Christian man. Among the marvelous changes which I have seen in India in the forty-five years of my missionary life few changes are the cause of so much grateful hope as the

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gradual growth among Christians, and among not a few who do not take the Christian name, of the assumption that the Lord Jesus Christ is the ideal man; that the ideal man is not one who withdraws from the world, but one who lives in the world, who by character, example, and teaching ennobles fellowmen by developing in them the conviction that they too are sons of the all-good Father, and therefore with filial loyalty to such a Father God they should count every man a brother, and by self-sacrifice should strive to share with all men the physical, mental, and above all the spiritual blessings which they personally are receiving from the Christian God. There is hardly any other so marvelous a growing change in the assumptions and ideals of intelligent Indians, non-Christians as well as Christians, as increasing reverence for the Lord Jesus Christ, and therefore of conviction that to become like him might well be the desire of every aspiring man.

One of the significant indications of reverence for Christ is strong dissatisfaction with any and all who call themselves Christians but are unlike him in thought and conduct. As a single example of such reverence for Christ and of aversion to un-Christian men I mention a conversation with one of the foremost Indians of today, the Honorable G. K. Gokhale, a man of noble character, a foremost political leader and social reformer, a member of the viceroy's legislative council, a delegate from India to England. A short time before his recent lamented death, when he called on me, I asked him his attitude toward Christ. Instantly he replied, "I revere and am helped by him, but your Lord Jesus Christ is hopelessly handicapped by his connection with the West"; by this meaning that un-Christian dogmas and un-Christian men in the West make the following of Christ difficult for the Indians. I replied, "Handicapped by his professed followers Christ has been for nineteen centuries, but never hopelessly. Who like him claims the homage of mankind and even your homage today?"

The awfully un-Christian sentiments and acts in the recent war of many who call themselves Christians have caused in India revulsion from the claims and efforts of even Christ's more faithful followers. Nevertheless, at bottom even this indicates great reverence for Jesus Christ, the Christian man. Slow and long yet sure is his gainful leadership of men as the ideal man and the Supreme Helper of men into filial relations with our Father and into fraternal relations with brother-men.

The third essential for the development of Christian India is experience of the *Christian Spirit of God, whom men call the Holy Spirit.* As with early Christians in Ephesus who told the apostle Paul that they knew nothing about the Holy Spirit, as with multitudes in so-called Christian lands who speak rarely of the Holy Spirit and seem little conscious of his empowering, so in India there is yet but little experience of this Spirit of Christ. Nevertheless there is evidence of his activity and fruitfulness. Despite the prevalence of idolatry, of formal religious acts, of traditionalism in religious thinking and practice, there is a growing experience of

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the Spirit of God. Foremost among indications of such experience among multitudes is a break with traditionalism, seen in loss of regard for the authority of sacred books, of priests, of institutions, and of customs unless and only so far as these satisfy inward convictions of what seems reasonable and helpful. The old claims of verbal and infallible inspiration for Vedas, Upanishads, Puranas, Quran, and other religious books are greatly discredited. Loss of respect for so-called holy men who are neither holy in character nor useful in service is clear evidence that the Spirit of God is at work in India. Recognition of the patent fact that pilgrimages and religious ceremonies do not change characters or habits is one result of the silent teaching of God's Spirit.

In a Christian assembly it is needless for a missionary to express veneration for the Bible, the greatest of books. Yet the more he trusts his Master, the more he accepts that Master's teaching that it is not a book but the Spirit of truth who is to lead men into all the truth. And experience teaches a wise missionary that simply quoting from the Bible as the supreme authority for spiritual verities does not and cannot commend to intelligent Indians the message of a Christian preacher *unless* his testimony and appeal find themselves confirmed by the spiritual apprehension and experience of the hearer. Rather the reverse happens. Such a Christian speaker is more or less classified with Hindu and Mohammedan scribes. The successful Christian advocate is one who, like his Master, has himself had helpful intimacy with the Holy Spirit, and who, using suitable teachings from the Bible or from other books, trusts the Spirit to impress His influence on men in India.

The fourth essential for the development of a Christian India is the *experience of a Christian atmosphere.* When we stop to think of it we partly realize how much every individual and every community is molded by his and its environment, even without knowing it. In India there is growing a silent but powerful Christian atmosphere. The railroad, the telegraph, the post-office, the hospital, the school and college, public opinion, literature, varied intercourse with the world, better sanitation, philanthropic activities, the neighborhood and example of not a few Christians, Indian, European, and American, missionary and non-missionary, are often unconsciously, but truly, exerting a Christian influence of great power.

The fifth essential for developing a Christian India is *experience of Christian relations in the family and church and state.* In the West we are being deeply impressed with the necessity of Christianizing the social order, with the basal facts that the Christian faith is a social faith, and that all truly Christian life must be helpful social life permeating all human relations. There is gratifying evidence that there is a growing Christian character and tendency in the entire social order in India. Probably the most outstanding Christian feature in the social order of India is the improved family life in the Christian community. The wife is growingly receiving her rightful position in the family. Christian ideals are more and more recognized and aimed at. Gradually the daughter is becoming as esteemed as the son.

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Even in large sections of non-Christian society there is growing respect for women. Sometimes there have been in the West misinformed ideas about the position of women being alike in every section of India, whereas in some intelligent and devout sections women have been revered, and everywhere mothers are beloved. Yet, alas, in India as a whole woman has not had her due. She has not had her due in education. According to the census of 1911, while 10 per cent, yet only 10 per cent, of the males in British India can read and write, of the females only one in a hundred can read and write. While it is estimated that in British India (that is, in three-fifths of the territory and three-fourths of the population of the peninsula) 23 per cent of the boys of school-going age were attending schools, only 3 per cent of the girls of the school-going age were in school in 1911. In Hyderabad, the premier state of India, only one in twenty of the men and only one in two hundred and fifty of the women can read and write. Yet female education is fairly rapidly increasing.

Another mark of unfair treatment of women has been due to what is called the Zanana system, i.e., "the women's apartments," meaning the social custom which largely confines forty millions of Indian women to their own apartments. Of this system a Hindu lady has written: "The life of women in Zananas is like that of a frog in a well." Yet even some of these Zanana women are very influential in directing the general home life affecting husbands, children, and most domestic arrangements. However, only one Indian woman out of four is now subject to the Zanana system, which is itself being modified. Public opinion is considerably enlarging the opportunities and functions of women. In social, philanthropic, literary, and even political spheres intelligent, modest, cultured, forceful, public-spirited women in many ranks of society are taking a larger and larger part.

The blighting system of child marriage is gradually passing away. According to the census of 1911 there were then in India 2,522,203 "wives" under the age of ten, 134,005 "wives" under five years of age, 13,212 baby "wives" under one year of age. It needs no words to indicate how such marriage contracts lead to the early withdrawal of girls from school and are a prolific source of enfeebled physique, impaired mind, and premature death, and of resulting child widows. In India one female out of six is a widow. But it is an indication of growing ideas of Christian relations in the social order that there is a diminution of the practice of infant marriages. Non-Christian Indian social reformers universally denounce this custom. Two principal native states, Mysore and Baroda, have passed acts forbidding the marriage of girls under eight and nine years respectively.

The social and religious customs of many Hindus cause many girls, even in childhood, to be dedicated to immoral lives in temples, and a general name for these temple women is *devdasi*, i.e., "servants of God."

And yet, and yet, in general in India as a whole there is growing among non-Christians a protest against the evils in the Indian social order, an improvement in the condition of women, and some growth toward the Christian ideal for the family. There is real loosening of the bonds of caste.

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Turning to the *Christian ideal in the church*, there is still imperfection in apprehension and in application of the Christian standard. Traditionalism has too great sway. Too often the church is thought of as an end instead of a means. Subscription to dogma is too often the touchstone for membership.

Nevertheless, if we compare the standards, the spirit, the activities in the Indian churches with similar elements in the churches of Corinth, Galatia, and Colossae as described by Paul, or if we compare the Indian churches of today with those of fifty years ago, we can find great encouragement. Today the churches of India have goodly numbers of fairly educated, godly, devoted ministers and preachers, many intelligent and active members, and organizations for the training of catechumens, for stimulating and directing the activities of members, and for evangelistic and missionary effort. The evil of disunion is growingly lamented, and irenic effort is made for union. Experience of truly Christian relations is growing in the Indian church.

In my judgment *experience of the Christian relation in the state* is growing. I mean that among European and even Indian rulers there is an increasing appreciation of the Christian standard that rulers are wholly for the good of the people, with a growing sense of responsibility for promoting the welfare of all the people, and a marked increase of open demand from the intelligent classes that all rulers, foreign and Indian, should be held responsible for their administration. The example of English administration is having an excellent influence on many of the 675 Indian princes and chiefs who exercise rule over two-fifths of the area and one-fourth of the population of the Indian Empire.

After this encouraging review of the India of today let us now face the future. The first fact to be frankly recognized is that only an encouraging beginning has been made. To only a small extent has all India come to have an experience of the Christian God. Think of India's enormous population. In area India is only half as large as the United States. But in that moderate area there live three times as many people as in the whole of our country, and twice as many people as in the entire Western Hemisphere. Another impressive way of seeing the herculean task of trying to give a Christian experience to India is the following: India is pre-eminently a land of villages. There are only thirty cities of one hundred thousand or more inhabitants, and only one-tenth of the population live in towns of five thousand inhabitants or more. According to the census there were nearly 750,000 villages inhabited by five hundred persons or less. So, if from the time of Christ a man had begun to visit daily a single Indian village every day until now, about eighty years would still be required to visit the remaining villages, though he went to a new one every day! How tremendous the task of giving in every one of India's 750,000 villages even one proclamation of the Christian message, and how colossal the difficulty of giving to those myriads of people, mostly illiterate, an experience of the Christian God. Yet, as a century ago when the immortal Carey proposed the missionary adventure to India, the only motto for the Christian church today is, "Expect

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great things from God, and attempt *great* things for God." And the results of the first century's missionary effort is wonderfully *beyond* the results which were expected by the pioneers at that century's dawn. Take a single illustration from the history of the American Board's first mission to Bombay. In the first twenty years of that mission more missionaries died than Indians became Christians! Yet according to the last government census the Christian community in India proper was the third largest section of the population, numbering about four millions. And whereas in the decade from 1901 to 1911 the entire population had increased only 6 per cent, the Christian community had increased 34 per cent. From 1872 to 1911 the Christians had trebled.

Now while the door of opportunity for influencing even the upper classes is wider open than ever before, it is exceptionally open to the submerged classes numbering about sixty millions; and because other diverting influences may reach even these submerged classes it is especially the church's duty immediately to multiply and to expedite all efforts for those waiting communities. The missionaries of the American Methodist church alone estimate that today their area would supply a hundred and fifty thousand new members to their churches if adequate workers were available to throw Christian influences around those classes.

Facing the future the most insistent problem is whether the indigenous church, with its numerous assistants of foreign missionaries, can and will exemplify to Indians the spirit and life of Christian men. What the non-Christian community needs and looks for in the daily lives of both Indian and foreign Christians is Christian, truly *Christian*, men and women. And what the Indian church looks for in the Christian missionary is the sympathetic, the appreciative, missionary, and from the churches of the West even more generous pecuniary support and prayers.

Facing the future in India the outstanding facts are, first, the immensity of the task to Christianize that mighty empire containing one-fifth of the population of our globe; second, the necessity that men of a deeply Christian spirit give to these millions by word and by life the message and only the message of the Christian God revealed by the Supreme Christ, under the empowering of the Holy Spirit of Christ; and third, that, whereas now the alert Indian church has become a new factor in the spiritual forces of the Indian Empire, the foreign missionary should hopefully and gladly co-operate with that Indian church, which is likely to become a united church.

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THE RELIGION OF A LAYMAN

A STUDY OF THE SERMON ON THE MOUNT

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III. THE SIMPLICITY OF A GOOD LIFE

The Master never posed. He was not being good to be seen of men. He never seemed to be playing a part. He did not go about saying to himself, "This is what would be expected of a man in my position; I must be sure to do the correct thing." He was what he was without ever seeming to think of how it might look to others. He was not concerned about that.

You know Bernard Shaw says that if you go to a symphony concert you will find a great many people who are there not because they like classical music but because they know they ought to like it. They feel that it is the proper thing to be seen there, and so they go. In like manner when you get to Heaven you may find some people who are there not because they have any particular taste or fitness for that sort of thing but because they feel that they owe it to their social position to be in Heaven. How mighty are the conventions of society and how dull and tiresome many people become because they are constantly trying to keep up appearances!

The Master was as simple, natural, and unaffected as a sequoia tree. He had a keen sense of humor—he must have had for he was the Son of God. "He that sitteth in the heavens" must have laughed when he created the pelicans, the monkeys, and some of us. You find this element of humor in many of the sayings of the Master. When he said to those self-satisfied Pharisees, "I came not to call the righteous, but sinners," it was a delicious bit of irony. He knew that those self-satisfied prigs were anything but righteous. When he said, "They that are whole need not a physician, but they that are sick," that was his way of taking them off. And in the passage before us he pierced the swollen windbags of pretense and conceit by the keen thrust of laughter. It is often more effective than a serious argument.

He took up three forms of affectation which make against the simplicity of a good life. He first pictured the showy, pompous almsgiver. "Take heed that you do not your alms before men to be seen of them. When thou doest thine alms sound not a trumpet before thee in the street." When you send a ton of coal or a basket of provisions to a poor family, do not hire a band to go along. The least bit of showy pride in one's generosity robs it of all beauty. Think so little about yourself when you are doing good or being good that your right hand scarcely knows what your left hand is doing. There is not enough of self-consciousness in your action to find its way across from one side of your

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nature to the other. "Let your alms be in secret, and your Father who seeth in secret"—it does not get by him—"shall reward thee openly."

The desire for the applause of men is a sorry source of motive. The boy who will not do his duty unless he is being praised and petted for it is a poor specimen; he is in a fair way to become a self-conscious, conceited little snob. The man who will not perform unless he is in the limelight is all lath and plaster where there should be quartered oak—you cannot depend on him. The young woman who will not purr unless her fur is being constantly stroked the right way with compliments and bouquets and five-pound boxes holds out no sure promise of ever being a companion and a helpmeet. All these people are only willing to do their prettiest "to be seen of men." The Master who had a keen eye for shoddy and counterfeit put them all into the discard.

Let every man do square work and square work only, regardless of the presence or absence of popular acclaim, simply because nothing but square work satisfies his own sense of what is right.

"He that giveth let him do it with simplicity." "It is more blessed to give than to receive"—a great deal more blessed. It hurts any healthy, self-respecting nature to receive alms. The giver of alms, therefore, who respects those whom he would aid avoids the sound of the drum which might fix attention upon his own generosity and upon the sad necessities of his fellows. He clothes his kindness in the quiet garb of modesty for his own sake and for the sake of others. He gives with simplicity.

The Master rebuked the man who paraded his self-denial. "When ye fast be not as the hypocrites of a sad countenance. They disfigure their faces that they may appear unto men to fast. But ye, when ye fast, anoint thy head and wash thy face that ye may not appear unto men to fast but unto thy Father who seeth in secret." You are not doing it to be seen of men. The beauty of self-denial is that it is a personal act where the inner life is striving for a more perfect sense of harmony with the infinite life of the Father. The soul is subordinating its personal pleasure or profit or convenience to some larger good which is to be secured; and the power of it lies in the simplicity and the naturalness with which it is all done.

How impatient those soldiers who have been in the trenches in France and have returned from overseas become when some windbag undertakes to plaster them over with compliments and to put halos around their heads with extravagant words about their heroism and self-sacrifice! These men have laid their bare hands on the naked realities of human experience. They have seen life stripped of all ornament and frill. They have looked straight into the eyes of death and now this fulsome language of compliment nauseates them. They did not do it "to be seen of men" or to be praised of men; and the moment any suspicion of unreality shows its head in the words of the man who is undertaking to parade their virtues before the eyes of a multitude, they look the other way.

Anoint your head and wash your face and smile when you practice self-

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denial! The man who draws a long face and puts on a sad look when he sacrifices pleasure to duty or denies himself that he may make a larger gift to some worthy cause robs his action of its beauty and his soul of the reward it was meant to enjoy. And the principle is far-reaching. The professional smile which shows more teeth than soul; the company manners which are put on and taken off with the evening clothes; the chirping, grinning style of amiability which proclaims its unreality by being overdone; the affected mode of speech which shows upon its face that it is no more a part of the person's make-up than a badly made glass eye—all this would come in for the Master's condemnation as part of that which he called the hypocrisy of pretense. He would have every life real to the core.

"When you fast anoint your head"—let it all be done with an air of gladness. When the population of a beehive becomes congested the bees swarm. A great company of them under the leadership of a new queen goes forth. They leave their home and the stock of honey which they have helped to make, and they go forth empty-handed to find a new home and make a fresh start. And they enter upon that act of self-sacrifice with a song; bees are never so friendly as at the time when they are swarming.

Here in the Old Testament we find the same principle exalted! "When the burnt offerings began the song of the Lord began also with trumpets." Not in gloomy silence as if they were performing some hard duty from which they would have been glad to escape, but with a burst of music the people gave of their best to the God they served. They covered the self-denial they were practicing with that radiant joy they felt in doing the will of the Most High. All this is well pleasing to him who looketh not merely on the outward appearance of a gift—"the Lord loveth a cheerful giver."

The Master also condemned the long-winded, ostentatious prayer. "When thou prayest be not as the hypocrites. They love to pray standing at the street corners to be seen of men. Verily they have their reward." They pray to be seen of men and they are seen of men. They get what they prayed for; they are settled with on the spot and there is nothing more coming to them as a result of their prayers. "But when thou prayest enter into thy closet; shut the door; pray to thy Father who seeth in secret and thy Father who seeth in secret shall reward thee openly."

Enter into thy closet and shut the door! The Master was not defining a physical act. He was not at all concerned about the place where a man should pray, but only as to the spirit in which it should be done. He insisted that every prayer should be a simple, direct, and genuine transaction between the soul of the man and God.

The minister standing in the presence of a great congregation may nevertheless enter his closet and shut the door, if his prayer is offered directly and genuinely to God. The Salvation Army captain standing at the corner of the street with her tambourine may nevertheless, by her complete self-forgetfulness and the genuineness of her moral interest in those lives she would touch by her appeal, enter into her

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closet and shut the door as she prays to God. It all depends, not upon the place where one stands, but upon his attitude of soul.

The enterprising reporter on a Boston paper, sharing in that oft-remarked local pride, referred in his account of a religious convention to the lengthy invocation as "one of the most eloquent prayers ever offered to a Boston audience." He may have builded better than he knew. Many audiences have eloquent prayers offered to them in such showy fashion as to banish the whole spirit of devotion.

"When thou prayest," the Master added, "use not vain repetitions as the heathen do. They think that they shall be heard for their much speaking." He saw the futility of certain public prayers where the length and the breadth and the height of the petition are not equal. If the man who offers prayer in public has a good flow of language it is possible for him to keep it up for twenty-five or thirty minutes on occasion. Any man of pious habit can shut his eyes and talk indefinitely. And it is possible for people to keep their heads down and their eyes closed during the whole of that far-flung and long-drawn-out utterance. It might not be profitable, however, to inquire too closely into their thoughts during the whole of that period or into the ability of the man himself to maintain unbrokenly for all that time the sense of direct address to God. The real height of a prayer in its outward, upward, Godward reach is not always in direct proportion to its length.

I have been in the active ministry for thirty years and I know of no human exercise so difficult and so exacting, which so takes it out of a man, as the act of prayer in the presence of one's fellows. If a man can take upon his own heart in sympathetic fashion the needs of those for whom he would pray and carry them up by his own vital faith into the presence of God with a genuine and sustained sense of the august nature of what he is doing and keep it up for five or six minutes he has done well. The moment he loses that sense of sympathetic, horizontal touch with the needs of his fellows and the vital sense of a perpendicular hold upon God, he had better say "Amen" and stop. It will not avail anything for him or for them if he keeps on talking in pious fashion with his eyes shut when he has really ceased to pray. The Master fully understood the difficulty of praying with genuineness and he therefore said, "Use not vain repetitions as the heathen do." Men are not heard for their much speaking.

"After this manner pray ye"—not always in just these words, but let these words indicate the general scope and method of your approach to God:

Our Father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever.

There are just sixty-four words in that entire prayer. The average speaker utters from one hundred and forty to one hundred and fifty words per minute; many speakers utter from one hundred and eighty to two hundred words a minute. Take the lowest figure, one

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hundred and forty words a minute! Here are sixty-four words which would be uttered in less than thirty seconds. The Master used no "vain repetitions." He did not undertake to be heard for his "much speaking," yet how the Lord's Prayer covers the ground and fits in around our needs like a well-made glove on the hand! How it lifts our souls into a sense of communion with God!

When the Parliament of Religion met at Chicago in connection with the World's Fair, Catholics, Protestants, and Jews, Hindus, Buddhists, Moslems, and Confucianists met together day after day to discuss this fundamental interest of religion. And with one accord they agreed to use each morning at the opening of the session the Lord's Prayer to voice their common request to the God of all. There is nothing equal to it in human speech. Its simplicity (for forty-nine of these sixty-four words are words of one syllable); its directness (for every request goes straight to the mark like an arrow from the bow); and its comprehensiveness, all served to make it acceptable to those men of all races and tongues and creeds, as no other single prayer known to men could have been.

Let us look at it more closely! "When you pray say Our." Let that be the first word on your lips—not "I" nor "my" nor "mine." You are not praying in solitary selfish fashion, but in the mood of social interest and sympathy. You are not unmindful of the needs of your fellows, even though you have entered your closet and have shut the door.

"When you pray say Our Father." Begin with these words on your lips, with that thought of him in your mind, with that filial spirit in your heart. No man can offer the first two words of acceptable prayer unless he is striving to live as a child of God so that he may honestly claim his kinship with the Father. "If a son asks bread"—a son, not some outcast or vagabond who has cut himself off from fellowship with his father—he may be sure of his answer.

Then follow six brief petitions. They fall into two groups of three each. The first group has to do with God's Name, his Kingdom, his Will. The man's personal needs are postponed until these wider needs and broader requests have been uttered. "Hallowed be Thy Name. Thy Kingdom come. Thy Will be done on earth."

Then we come to the second group having to do with man's needs—his bread, his sins, his temptations. "Give us this day our daily bread. Forgive us our sins as we forgive those who have sinned against us. Lead us not into temptation but deliver us from evil." Here is that subordination of personal and private interest to the larger values which is characteristic of all honest prayer and of all right action!

"Hallowed be Thy Name." It is not a mere request that we be kept from profane swearing. The word "name" as the Hebrews used it meant the nature which was designated by that name. Let all those principles, ideals, and values which belong to the nature of God be kept sacred! It was a prayer that reverence might be felt and maintained for all that is worthy to be revered. Hallowed be Thy Name and hallowed be that which his Name denotes.

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"Thy Kingdom come." The Kingdom of God is not a place yonder in the sky rather than here on earth. It is not a place here in the church rather than yonder on the street. It is the designation of a certain quality of life. Wherever you find the sway and rule of the Divine Spirit you find his Kingdom.

"The Kingdom of Heaven is within you," if your heart is right. "The Kingdom of Heaven is among you," if the social relations of your group are as God would have them. "The Kingdom of Heaven is like leaven" in that this quality of life communicates itself to other lives when conditions are favorable until the whole lump of life is leavened. "The Kingdom of Heaven is like a pearl of great price" in that a man can afford to invest all he has to secure that high quality of life. You see the meaning of the phrase! Thy Kingdom come, here, now, anywhere, everywhere. We want that quality of life which owns the sway and rule of the Divine Spirit to be universal.

"Thy Will be done on earth as it is in Heaven." Here is a prayer that human life in all its interests and relationships may be rebuilt and built better after the pattern shown us from on High! Thy Will be done—it is not the expression of a passive resignation, the word of a man who is ready to put up with what cannot be avoided. Thy Will be done by me, by you, by all hands! Help us to do it in active, effective fashion! Make us co-laborers with God in doing his will on earth as it is done in Heaven!

What is his will? It is his will that I should do that which is just and right; that my home should be a place of peace, joy, and love; that my place of employment should be a scene of fair dealing and of intelligent good will; that my neighborhood should be a ward in the city of God; that my town should be clean and wholesome as a fit dwelling-place for those who are the children of the Most High; that my nation should be a nation whose God is the Lord, in whose work for righteousness all the nations of the earth are blessed. That is what we mean when we say, "Thy Will be done." It is a prayer which reaches from the Great White Throne to the darkest, dirtiest street in the city slum, from the heart of the Infinite Father to the last item of interest in the lives of his children.

Then we come to the second group of petitions which have to do more intimately with man's needs. "Give us this day our daily bread." It is significant that of these six requests five of them have to do solely with those interests which belong directly to character. They deal solely with moral and spiritual values. Only one with things material! And that one is a modest request for just enough of bread to get through the day. A man does not pray for enough of bread to last two hundred years, or for a bank account big enough to buy everything he sees. He does not pray for a house with twenty rooms and an automobile and a steam yacht, and all the rest. "Give us this day our daily bread." It is legitimate to pray about things material as well as about things spiritual, but in this model prayer the ratio is five to one in favor of the spiritual.

Here as everywhere the prayer is social—it is not "Give me my bread"

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but "give us," the people in our home and on our street, and on that street of need. Give us, Americans and Armenians, Syrians and Serbians, Russian and Polish peasants, the famine-stricken Hindus, and the starving Chinese, our daily bread! It is a prayer which warms the cockles of a man's heart toward those whose needs are greater than his own.

> Not what we give, but what we share,
> For the gift without the giver is bare.
> Who gives himself with his alms feeds three,
> Himself, his hungry neighbor and Me.

"Forgive us our sins as we forgive those who have sinned against us." It does not mean that a man purchases his own forgiveness from God by showing a forgiving spirit toward those who have wronged him. The Master was not setting up a bargain counter here in the heart of this model prayer. It means that no man can be forgiven unless he has a forgiving spirit.

God sends his rain on the just and on the unjust alike, because a man can be rained on no matter what kind of a man he is, but the man who comes to God with grudge and bitterness and ill-will in his heart toward his fellow-beings cannot be forgiven for his own sins until he has changed all that. "Forgive as we forgive"—a forgiving spirit opens the door for the Divine Forgiveness to enter. "If ye forgive men their trespasses your Heavenly Father will also forgive you."

Beautiful are the reactions which come from that broad-minded, large-hearted method of dealing with the shortcomings of our fellows! "Blessed are the merciful for they shall obtain mercy." It was a well-known public official who had been slandered by lying newspapers and attacked by a murderous assassin who all but killed him, who said, "I forgive everybody, everything, every night." Father, forgive as we forgive.

Then as a last request, "Lead us not into temptation but deliver us from evil." God does not lead men into temptation. We can be sure of him. It was the apostle James who said, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man."

But temptation comes from our misuse of those things which God places within our reach as opportunities. The love of gain and the desire for success, the instinct of sex, and the wish for happiness—these are not evil things. They are all good things, but they may all be misused in such ways as to become sources of evil. We turn them into temptations to evil in place of using them as opportunities for growth, for joy, and for service. Lead us, O God, so that all these occasions may not be sources of evil but pathways of advance!

Here, then, is the perfect prayer as it fell from the lips of the Master! It contains no vain repetitions. The man who uses it is not trying to be heard for his much speaking. It is a clear, concise, cogent appeal to God. Its simplicity, its directness, its adequacy, lift it up into a class by itself.

It was said of the One who uttered it, "The Word was made flesh and dwelt among us full of grace and truth." The language of religion was translated into terms of life and that Life dwelt among

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us, winsome in its method and sound to the core by its absolute veracity.

You may wish to ask me how prayer works. I am frank to confess that after a life of prayer through more than fifty years this august exercise of human intelligence and of the moral will is clothed in mystery.

But we live and move and have our being in the presence of unsolved mysteries. When I think of an X-ray piercing through my coat sleeve and through the flesh of my forearm, enabling the surgeon to study the bones and ascertain if any crack or fault be there, I am amazed. When I think of a Marconi telegram moving out across land or sea without wires to guide it until it reaches the receiver hidden away hundreds of miles, it may be, below the horizon, I am awed. When I think of a single atom of radium holding in its tiny clasp enough of energy to keep a clock ticking for a hundred years, I am filled with wonder and reverence. And when I ask a thoughtful man of science to tell me the nature of these subtle, mysterious forms of energy which men have learned to use for their help, he shakes his head—he does not know.

What is the nature of that mysterious force on the wire which flows down the trolley and moves the electric car, and lights it and heats it? No one knows. The motorman calls it "juice," and when he has said that he has done just as much to express his ignorance of the final nature of electricity as the scientific man has done when he has used thirteen words of seven syllables each.

We know something of the method of its operation and something of the results which can be secured. The nature of electricity remains a mystery unsolved. But how foolish I would be to stand on the street corner on a cold dark, rainy night refusing to avail myself of the help of that mysterious energy to reach my home. How foolish I would be to plod along in the dark and cold when I might be sitting comfortably in that car reading my evening paper and being carried swiftly to my destination!

I have seen so much of the benefit of this habit of prayer in my own life, in my own home, and in the hearts and homes of others, that I want my prayer for strength, for guidance, for comfort, for aid in doing my duty, for blessings upon the lives of others to go up to God backed by all the faith and hope and love which I can put into it, even though I do not fully understand the final nature of the forces which operate through prayer. In this great and vital interest, I know of no one whose guidance I would rather accept than the guidance of him who said, "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you."

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THE TRAGIC WAY TO JUSTICE

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That men suffer and die through the fault of their fellow-men is a commonplace of human life: the list of victims in almost every fatal railroad wreck or fire supplies new proof of it. This is the price we pay for living together in a society. Our interests are interwoven; our lives touch and overlap; we are forced to co-operate in industry and business; and, of course, the result of all this is, that our fellow-men have an extraordinary power to hurt as well as to help us.

This is serious enough. But of late we have been realizing keenly a still more unwelcome fact, that often the men who suffer for other people's faults are the very men who have been doing most for other people's welfare. Had there been any doubt in our minds that this sort of thing does actually happen, our soldiers who lie beneath the wooden crosses in France and Flanders would prove it to us. They were not merely innocent victims. They did not suffer merely because they were members of society and could not avoid the normal penalty of that relation. They did not stumble on death accidentally. Death sought them out while they were fighting for the rights and liberties of their fellow-men.

Nor is it war only that produces this strange result. Again and again in times of peace the men who take seriously their duty as members of society, acknowledging that they ought to work as earnestly for the welfare of others as they do for their own, have found this path of service a rough and dangerous one. The most famous example of this type of manhood is Jesus Christ, who in obedience to his own teaching made himself the Servant of all, and was crucified on Calvary. And a study of history reveals that in a very large number of cases the men who have thus been great servants of mankind have been great sufferers also, and that their suffering seems somehow to have been the direct result of the service which they were rendering, as, for example, in the case of Jesus. If he had confined himself to the pursuit of his own personal advantage he might have lived in peace and safety; but because he gave himself with complete devotion to the work of teaching and helping the neglected people of his time, he met with suffering and death.

Why should this be so? Why should such a devoted work for the people for whom no one else cared have met with anything but gratitude and honor? Why should suffering and death have been its reward? It was because Christ's work for the despised and neglected people of his day was *resisted* by the people who had despised and neglected them; and because, when he refused to be turned back from his unselfish aim, that resistance became more bitter, more fierce, more violent, until it killed him. If there had not been this resistance, if

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his service for the needy among his fellow-men had been accepted by the leaders of that time, if his plans for human betterment had been followed by them, if they had adopted his ideals, then the great Servant of mankind would have won only honor and happiness.

Sometimes in human history the event does reach this more satisfactory conclusion. That is what happened here in America at the beginning of our national life; and this may be one reason why there is such a profound spirit of optimism, such an ineradicable spirit of cheerfulness, in the American temperament. George Washington, that great servant of the American people, though he was of course strongly opposed on occasion, yet possessed so predominant a portion of the affection and approval of all his fellow-citizens that he ended his days, at his beloved Mount Vernon on the Potomac, surrounded by the gratitude of an entire nation.

But we Americans have had the other experience also, the tragic experience; and may we not trace to that fact the beginnings of certain other qualities of our American temperament which have developed later, and especially a deepened sense of responsibility which was not so characteristic of the more light-hearted days of our national immaturity? Abraham Lincoln, the other great servant of the American people, did not die in a ripe old age, surrounded by the love and esteem of the people to whom his life was devoted; for the resistance to what he was trying to do for America (for all of America, North and South together) was too strong. All through his course it beat upon him, so that sometimes it all but broke his stalwart spirit; and finally it killed him. With Lincoln, as with Christ, it was resistance to the plans and deeds of a devoted servant of the people that turned service into sacrifice. It was because the mass of men would not let one of their number work out a plan of benefit for them all, because they thwarted him, and opposed him, and conspired against him, and, when he refused to be turned aside from his purpose, attacked him by force, that service led to sacrifice. Otherwise service would have led to nothing but blessing and happiness for all concerned.

These references to certain great names of history do not lay before us an exceptional condition; they lay before us a condition that is liable to exist wherever the persistent efforts of some men to increase the well-being of their fellows are resisted by the determined opposition of others. In the days of long ago it was only one solitary spirit now and then, often at long intervals, who attempted to better the conditions of his fellow-men. In our day there are a multitude of such people, and their efforts, merging, form a great combined movement, more or less coherent, and give leadership and inspiration to the masses who are using their newly won powers in their own behalf. Call this whole enterprise the labor movement, if you will, or the general movement for social betterment—under one form or another this concerted endeavor to extend the rights and improve the conditions of the mass of men is characteristic of modern times. It may truly be said nowadays that in a sense society itself has taken over the work

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which in an earlier period was attempted by a few individuals. But this extension of the spirit of service has produced a corresponding extension of the suffering which is liable to result from it: for wherever the modern movement for social betterment (which ought to form part of the steady, peaceful progress of the race) meets with rooted opposition, is stoutly resisted, either by those who stand stock still and refuse to be budged by it, or by those who grow fearful of its power and turn to attack it, there suffering of the intensest sort is likely to follow for the whole community, and the developing drama of social life suddenly becomes a tragedy.

Sometimes, it is true, the resistance that produces this result is due to stupidity or ignorance, and stupidity and ignorance are often excusable. This cause, however, used to operate more widely in earlier times than it does today; for, as the world has gone on learning more about itself and about the conditions of its own life from century to century, resistance to the improvement of social and industrial conditions has of course been less and less due to mere ignorance. Moreover, in our own day the men who hold the power in business and industry, and who therefore are the ones who will offer resistance to social betterment, when such resistance is offered at all, are men who, for the most part, have had the advantages of education and are intelligent men, so that the resistance which is characteristic of our day cannot plead ignorance as a sufficient excuse. It is resistance that knows, or ought to know, what it is doing. And when it is rooted resistance, when it ceases to be resistance to dangerous haste in progress and is seen to be resistance to progress itself, then it becomes responsible in a still profounder sense: it becomes morally responsible. For when men in these days are found regularly on the side which resists each change that is proposed, and, though they assert that they would favor wise and practicable changes, yet as a matter of fact are never found working for any changes whatsoever, it must be assumed that their resistance is due to selfish contentment with things as they are, and to indifference to the troubles of other people. When, therefore, this resistance clashes with the onward movement of the age, and suffering results, perhaps in the form of violence, the chief blame lies with these men who have offered the resistance.

This applies in the most direct and thorough way to the Great War, from which we are just emerging. We have good reason for our hope that out of this awful conflict the world is after all going to reap some large benefits: human life is going to be freer, safer, more equal in its opportunities, more united, than it was before the war. Let no mistake be made as to what sort of betterment is here referred to. It is not so much the improvement in international relationships that is here intended, as the attainment of fairer and fuller opportunities for individual men and classes of men within the several nations, our own and others. In speaking of the hopeful results of the war the intention is to express the growing conviction that, as the direct outcome of all that the world has gone through during the dreadful years of the conflict, the less

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privileged classes of the world's population are going to move a long step forward, and there is going to be less injustice, less neglect, less inequality than there have been up to now. If that is so, the war will not have been in vain, we comfort ourselves by saying.

But those same results ought to have been achieved—can anyone question this?—by peaceful and steady progress, the method by which not a little human advancement has been won in the past in our own country and elsewhere. The reason why that did not happen was because there were people, and groups of people, who did not want to have the conditions of the world changed, unless the movement could be backward instead of forward. The peaceful method of advancement they rejected, and, as a result, in order to reach the social improvements which we now see ahead of us, we had to fight our way through the most horrible war of history.

Surely we all realize in some degree that this is true. We know that the force which really precipitated the war was not the force of the German military machine but the wicked desires and purposes and plans that prepared and used that machine. But, while we say this, have we always a true conception of what the real wickedness of Germany in this matter was? Do not most of us, when we are thinking of the wickedness of Germany, think of her atrocities, her lawless and heartless use of every sort of cruel method in the prosecution of her purpose? Utterly detestable as that aspect of Germany's conduct has been, that does not by any means get at the root evil of which Germany was guilty. That was merely a surface indication after all; it represented the personal equation; it only showed us Germany's characteristic way of achieving her purpose. The chief evil lay in that purpose itself, and that purpose was seen in her selfish grasping at power and land and wealth for her own exclusive advantage, without any care of what might happen to others in consequence; it was the purpose to "look out for number one," and to oppose or attack whatever was contrary to that selfish ambition.

This purpose, however, is not something that is exclusively German. It is precisely the same as the purpose of anybody who, in the interest of his own selfish welfare, and to protect his own prosperity and possessions, effectively opposes and defeats the betterment of others. The application is even wider than that. Germany went out to get, at the expense of others, what she lacked and was determined to have; and the war was the outcome. But a person who already has what he wants, but whose holding of that possession or advantage keeps other people from having their fair share of the world's good things, and who selfishly resists the movement of the world toward an equalizing of such differences, is following in the very same course that led Germany to her moral downfall. The man who really resists the orderly and steady progress of the race toward social betterment and tries his best to keep things as they are, simply because that is most to his own advantage, is forcing a conflict on the world as truly as the Germans did. Like them he is driving the world through tragedy on its way to justice.

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The outbreak of Bolshevism, which claims such anxious attention of the whole world nowadays, makes this truth even plainer than the Great War does. When the most and the worst has been said about the outrages of which the Bolsheviki have been guilty, the incontestable fact remains that the motive power behind their movement is a demand for denied rights and for a resisted sharing of advantages and possessions, which is by no means without foundation. Everybody knows that the Russian peasants, for instance, have been ground down, and held back, and set aside, in a manner that has been a shame to twentieth-century civilization. They ought to have had long before now many of the things at which they are now so fiercely grasping; and the reason why they are so fierce about it, so violent, so outrageous, is because the steady, peaceful amelioration of their condition was resisted, was prevented. Somebody sat on the safety valve. And the real blame for the outrages in Russia today lies with the people who selfishly offered that resistance to progress. This is not saying that the Bolsheviki are to be allowed to run riot at will. On the contrary, wherever they do not represent a true majority, but gain their power by terrorizing the bulk of the population; wherever, failing in the attempt to establish peaceably a new social order, they aim nevertheless to destroy the order that now is; and wherever they countenance looting and murder (in Russia or anywhere else), they must be dealt with by effective measures—yes, killed, if need be. That is the tragedy, the horror of it; for the real blame lies not with them but with the sinners who kept on saying as long as they were able, "The world is all right as it is, for it is very comfortable for us."

But the war is over, it will be said, and Bolshevism, except for certain sporadic and exotic outbreaks, is a problem for the remoter parts of Europe. Both of those statements are true, but we should be blind indeed if we should suppose that the seeds of both those incidents in human history have no existence in the soil of our own life here in America today. We have only to ask ourselves whether there are any class distinctions that cause resentment in America today; whether everybody is contented with what he has and with his outlook in life; whether conditions are such that everyone ought to be contented to have things continue as they are, unchanged; whether the poor have any grievance against the rich; whether the ignorant are satisfied that their children shall continue under the disadvantages from which they themselves have suffered. America is a great, free country, with wonderful opportunities. Compared with any country of five hundred years ago it is a paradise. Compared with all but a very few nations of the present day it is unequaled for its advanced democracy. But anyone who thinks that civilization has reached its goal here, or that we are so fully abreast of the times that we can now afford to stand still for a decade or two—the least that can be said of him is that he lacks imagination. Also, it would appear that he does not read the newspapers and is ignorant of what nine-tenths of his neighbors are talking about.

There was never any bigger question for America than the question how she is going to deal with the industrial and social problems that now lie before her.

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Or rather, this is not a question for America as a whole, but for a certain class of Americans, those who hold the preponderant portion of the country's wealth and influence. Which course will they choose? Will they resist this unquestionable movement toward still further improvement in the life-conditions of our people, this demand for considerable and not-too-long-delayed advance toward equality of opportunity? Or will they give their energies, in an honest and whole-hearted way, to the peaceful, orderly, continuous, unretarded advance toward a thorough democracy in the United States?

For many men a strong temptation to resistance will lie in the fact that in their case resistance means merely doing nothing. To stand pat is their most effective means of preventing change, and protecting the personal privileges they now enjoy and their comfortable bank accounts. They think that no great blame can attach to them if that is all they do—just nothing at all! But if things get into a mess later on, if bodies of men, at this place and that, try to take by force the just share of life's advantages, which they have not been allowed to get by any other means, whose fault will it really be?

Something that Thomas Arnold, the famous head master of Rugby, wrote a little less than a hundred years ago, when England was passing through the critical period of the Reform Bill, may well be read with attention by us of today. He wrote to a friend at that time:

> As I feel that, of the two besetting sins of human nature, selfish neglect and selfish agitation, the former is the more common, and has in the long run done far more harm than the latter, although the outbreaks of the latter, while they last, are of a far more atrocious character; so I have in a manner vowed to myself, and prayed that with God's blessing, no excesses of popular wickedness, though I should be myself, as I expect, the victim of them, no temporary evils produced by revolution, shall ever make me forget the wickedness of Toryism [rooted conservatism, as we should say today], of that spirit which crucified Christ himself, which has throughout the long experience of all history continually thwarted the cause of God and goodness, and has gone on abusing its opportunities, and heaping up wrath by a long series of selfish neglect against the day of wrath and judgment.

To the present leaders of America these words of Dr. Arnold point out a way, at once generous in itself, and accordant with the serious needs of the period before us. If a considerable number of them will adopt it, escaping thus from the selfish prejudices of their own class, and will contribute to the popular movement not only the effective energy of their support but that steadying influence which their leadership could so well supply, then America will achieve by peaceful means the next long stage of her democratic progress. But if instead they resist this peaceful development and oppose the changes in law, in business and industry, and in social custom, by which alone it can be attained, the blame for any excesses that may result will rest with them. If our democratic civilization has then to fight toward its goal through violence and bloodshed, they will be responsible. If the world has to be crucified again, in order to be saved, they will be the ones who make that necessary.

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SOCIAL JUSTICE AND THE PRESENT DUTY OF THE CHURCH

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In our opinion this article is one of the most discriminating catalogues of social duties yet put forth. We wish that every pastor could preach at least three sermons along the line of thought that Dr. Holt has here set forth.

Our Social Platform

All communities are built on force and fear or on justice and faith.

Communities built on force and fear ultimately disintegrate through social anarchy.

Social faith and trust can only be built upon social justice.

Giving of justice builds social faith and makes permanent community life possible.

Christians are those who give justice and give it first and thus become the creators of social faith and good will.

Jesus sets before us the ideal of being sons of our Father in Heaven who sends his rain on the just and the unjust and causes his sun to shine on the evil and the good.

His plan for the redemption of society looked forward to the creation of brotherly men who loved justice enough to be willing to give it in thought as well as in deed and to give it even sacrificially where the reward to be had was reaped by those who come after rather than by those who gave justice.

The critical opportunity for the Christian to reveal his purpose to do justice is found in his human vocation which comes to him out of the community life in which he lives. The crucial test of his Christian ethics is found in his vocational ethics. No man can be good apart from a vocation and no kind of goodness can be offered as a substitute for righteousness in one's earthly vocation.

Christian churches are social groups of people who have heard the call to the Christian vocation which comes from Jesus Christ and are pledged to the working out of social justice in the human vocations which come to them out of the communities in which they live. As Christians they are banded together for the task of promoting social justice in themselves and in others.

Our Duty as Individual Christians

Our first duty as individual Christians is to become thoroughly conscious of the demands which arise out of our Christianity that we give social justice. Religion is always in danger of offering something less than social justice as its obligation which it renders to society. As Christians we have the task of fighting the sin of misplaced emphasis in religion. The development of a Christian conscience which is conscientious about things which are important and not about issues which are petty is the

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first charge upon Christians in all social progress.

Our second duty as individual Christians is to work out programs for social justice in the social situations of which we are a part. We must be interested in social and vocational ethics because we see in these ethical codes the specific application of Christian principles to social situations. Decalogues, law codes, social creeds, professional ethics, the customs of society, are the itemizing of the general ethical principles which maintain in a generation. As Christians we must see that these codes are the expression of general Christian principles. Business and professional men are in and through their business and professions as responsible for the building of the Kingdom of God as is the minister in his profession.

Our third duty as individual Christians is to become thoroughly conscious of our community situations. Communities differ largely in the fact that in different communities vocations of different types predominate. This creates different problems in vocational ethics and social righteousness. No group of Christians can escape the obligation of understanding their own community life. In general communities are divided into the following classes, determined more or less by the predominance in these communities of certain vocational groups: (1) the rural community; (2) the trade center; (3) the village community; (4) the industrial community; (5) the city community; (6) the suburban community; (7) the college community; (8) the resort community. These various communities present different types of problems in social righteousness and the Christians who are seeking social righteousness in these communities should become conscious of their problems. Their portion of the Kingdom of God on earth is the community in which they are living. It must become God's community on earth.

Our Duties as Christians Organized in Churches

As Christians we have duties as individuals, but we also have duties as organized groups. We must become conscious of our resources and obligations in our corporate capacity as members of churches.

Our first duty as a church is to become acquainted with our *resources* for social ministration. We must understand the contributions which we can make to a community when we call that community together in meetings for public worship, public discussion, festivals, and community recreation. These are instrumentalities for the development of a community conscience and a common mind which are at the disposal of no other institution in such a degree as possessed by the church. We must understand that in the experience of the Hebrew people and in Christian history we have a great laboratory of social experience and out of this laboratory we can bring wisdom which is of great value to the social experience of the present. We must understand our resources of social fellowship. The fundamental crisis in democracy is at the point where fellowship is extended or denied. We must understand the contribution which we make to social righteousness when we bring people together in Christian

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fellowship. Finally we must understand our resources of mercy upon which the church can draw in extending helpfulness in case of need. The church is committed to the giving of mercy as well as justice and possesses resources of mercy in the ability of those who constitute its membership.

Our second duty as a church is to work out *methods* of social service which are adapted to the needs of the various communities in which the church must live. These methods will concern first of all the types of service for public worship. True public worship is socially conditioned. Stilted adherence to one type of public worship for all communities is the height of folly. As churches we must provide the type of worship which will accomplish the purpose of public worship. In some communities we will hold union services; in some we will hold shop meetings; on occasions we will hold patriotic services, services in the interest of education, public health, public morals, and all the vital matters which concern community welfare.

Not only must there be adaptation in matters of public worship, but there must be adaptation to social situations in moral and religious education. True moral and religious education is socially conditioned. The same type of moral education ought not to be offered to a rural community which is offered to a factory community. Certain problems of social ethics exist for all communities but all communities have special problems which most distinctly determine the type of religious and moral education which should be offered in those communities. Rural-life courses should be offered in rural communities, student-life courses in college communities, courses in the ethics of industry should be offered in industrial communities.

The adaptation to community conditions extends also to the technique of social fellowship. Christian fellowship is socially conditioned. Not to recognize this is to fail utterly or only partially to succeed. Social fellowship must develop a different method in almost every community. Young people's socials, church picnics, boys' camps, girls' camps, open-house programs, will express social fellowship in an entirely different way in different communities. There must be adaptation based on a knowledge of conditions.

Likewise the church in its ministrations of mercy must take account of the fact that kindness is always socially conditioned. An act of mercy in one community is not necessarily an act of mercy in another community. The church is probably the greatest single agent in binding up the wounds of a suffering humanity and it ought to be willing to pay the price of an accurate knowledge of the methods of kindness which it seeks to use. Hospitals, old folks' homes, church loan funds, and flower guilds ought not to be indiscriminately distributed.

Developing Our Christian Conscience

That we as Christians and as churches may meet the demands of the hour we must neglect no opportunity for the culture of our Christian conscience. The issue will not be met by any easy-going trust on our part. We must turn our attention with deep seriousness to the study of that type of literature which

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does justice to the social implications of our religious traditions. The directors of this new piety will be men like Rauschenbusch, Gladden, Taylor, Wallis, and Kent. No longer may we look with scorn upon the merely moral man. Christian ethics which does not stop short of social ethics must become the common property of every child in the Sunday school. A plan must be devised for the teaching of social justice to all the young people of the nation. Thrift, temperance, and industry must be taught in Sunday school and day school. Community studies must be made which will help both the church and the individual Christians to know their community. The church must institute a new set of Holy Days, comparable to the ancient system taught by the Catholic church, but based not on the needs of individual character so much as on the need of bringing people together to consider issues vital to their welfare.

GETHSEMANE

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The agony of Gethsemane is stranger than the agony of the cross. The church from earliest times has seen in the cross the culmination of the atonement. It is "the cross" that Paul and all the apostles emphasize. So far as I remember no one of the early Fathers ever spoke of the agony of the Garden as a crisis in the life of Jesus or in the history of salvation. Modern scholars however are unanimous in recognizing a crisis here, though no one seems to understand its meaning. The parallel between this experience and the struggle in the wilderness at the beginning of Christ's ministry is plain. This was shorter, but even more intense; was this also a temptation? If so, in what did the temptation consist?

Most clear thinkers see that it could not have been merely a shrinking from physical death. The *Jewish Encyclopedia*, naturally, accepts this coarse and easy explanation, and therefore argues the weakness and imperfection of Jesus; but this makes Jesus too weak and too cowardly. This theory is not credible even to skeptics. Is the servant so much greater than his lord? Shall one apostle be beheaded, and another smothered in boiling oil, and another ask to be crucified head downward, and all these walk up to their death shouting happy while the Master, to whom they ascribe their courage and joy, faints and cries at the approach of death? It is impossible. It is inconsistent with all the heroic past of this serene man of Nazareth. Modern psychology is against it. That this calm and wise teacher, who has in a hundred ways dared death during his life, and who has

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come to Jerusalem against the protest of his friends prophesying his death and rejoicing in its foreseen results, that such a one should at the last moment be changed in his entire personality is inconsistent with the best-established facts of mental science. The latest utterances of Jesus expressed the most confident and triumphant faith in God, and clearly voiced his expectation that his coming death was part of a providential plan for winning the world to the gospel. It was not, therefore, mere fear of physical death that brought on this sudden collapse. What was it?

Were these cries due to his fear that he would die too soon to finish the work of atonement? So one or two scholars have recently maintained; but this is too strained and artificial an explanation ever to have received much favor from thinkers. It is incredible that Jesus could have feared that the Father would not support him till he had finished the work the Father had given him to do. This view is inconsistent with faith in the infinite power and in the infinite wisdom of God. It is merely a reaction against the former and more objectionable theory of physical cowardice.

Was, then, the agony due to the anticipation of the hiding of the Father's face while the Divine Son, as one with lost man, should feel God's disfavor and wrath on the cross? Is it before that awful hour when he should bear the pangs of the damned that he cries out and sweats blood? This has been a favorite explanation especially with the Augustinian churches, which have accepted the mathematical theory of the atonement, supposing that the salvation of the cross consisted in the bearing by Christ of the exact penalty which divine justice had intended to inflict upon fallen and sinful humanity. On this view all the penalty of all the sins of all the elect from Adam down to the last man that shall ever live was in this dreadful cup from which the Savior shrank. We acknowledge that this view does give a new sublimity to this agony, and saves the honor of the suffering Savior—but does it not strike a hard blow at the honor of the Divine Father? It is neither merciful nor just to exact every ounce of penalty from the person innocent of the crime. No such act could be called "forgiveness" of sin. The conscience of mankind revolts against this explanation. Armenians have generally been convinced that such a view was not necessary to orthodoxy.

The sorrow of Gethsemane and of the cross could not have been any other than an agony of love. It was a freely accepted agony. It was not imposed by an angry God wreaking his anger upon the sinless One instead of the sinning many. The atonement was not a balancing of accounts between God and man, much less between God and Satan. It was the natural outpouring of God's eternal nature of love. It was the "divine heartbreak" over human sin. It was the infinite God in the person of the Christ pouring out his soul unto death in suffering love for the race he was seeking to save. The joy of Jesus was always a joy in helping others. The sorrow of Jesus was always sorrow coming from the failure to help and save, notwithstanding all his struggles to do this. Count up the places in the life of Jesus when it is said he was

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"sorrowful," or "angry," or "indignant," and this is always because of the triumph of sin over his best efforts to lift man to faith and holiness. Count up the places where it is said he "rejoiced," and this is never because of personal, individual success or pleasure, but always because sinners are yielding to the call of divine love. The "cup" Jesus was afraid to drink was not the cup of personal suffering, but the cup of misery due to the failure of his plans of love for sinners.

What caused the suffering of Gethsemane? To my mind it seems most probable that it was Judas and Peter and the possible defection of all the rest of the Twelve that rested most heavily upon the loving heart of Jesus at this crisis. Do not earthly fathers sorrow, speechless, over children who resist their love and run into evil? How much more did Jesus sorrow over these whom the Father had "given" him—and of whom already he had certainly lost one (John 17:6, 11, 12). Satan has also asked for Peter, and has "gotten him" (Greek, Luke 22:31). Will he escape as Job did? He would not have escaped, Jesus says, if He had not prayed for him (Luke 22:32). Do we not see in the Garden the intercessory prayer, with "groanings which cannot be uttered," which results in the saving of this disciple? It was the Gethsemane agony that saved Peter! Satan had plucked one disciple out of the Master's hand, and had seized another—but "I prayed for you," says Jesus! And perhaps this saved the others also.

No, no; it was not the death, but the way he had to die, that shamed him. The cup is the cup of betrayal by one he loved and had hoped to save, the cup of loneliness and defeat which he drank as he saw all his trusted friends leaving him and the chief apostle publicly saying, "I do not know the man." If the struggle in the wilderness was a temptation, surely this was greater. "Let this cup pass," was the cry of a great soul who saw his dearest ones stricken with cowardice and spiritual ruin, who saw the enemies of goodness take new heart and make sport of the gospel because of this. How it must have shamed our Lord to find not even one of his nearest friends remaining true to him! And what infinite pain must have come with the foresight that the very act by which he accomplished man's salvation should become the means of increasing man's guilt. Verily, verily, it was enough to make the veins of the body, tortured by this thought, strain and break. Love seems conquered by hate. Satan has triumphed! He is dying to help men from sin, and yet because of him the guiltiest act of all the world is about to be committed. His whole life has been an attempt to save men from sin, and yet in this supremest effort to save from sin he is increasing men's sin! I have always trembled before the dark mystery of Gethsemane, but confess that it never crushed me with its unutterable agony of love as it does now when for the first time I think I see some hint of its divine meaning.

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WESLEY'S PHILOSOPHY

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In these days when we are constantly tempted to forget individuals because we are dealing with forces, it is imperative that we keep in mind great personalities. Few stand out as does John Wesley.

We are so accustomed to the trite phrase "Wesley was not a philosopher," that we may come to believe he was not a thinker. Coleridge said Wesley "had the logical but not the philosophical mind." Fitchett says: "Wesley invented no new doctrine. He added to Christian knowledge no new truth. 'I simply teach,' he himself said, 'the plain old religion of the Church of England'; 'truths,' as he again put it, 'which were merely the common fundamental teaching of Christianity.' And that is perfectly true. Wesley .... did not even set the old doctrines in a new perspective."[1] His greatness was not due to his *statesmanship*, his *genius for organization*, nor his *intellectual power*,[2] but rather belongs to religious energy, to the spiritual life which he brought to bear upon his age, but it is also true that he was thoroughly conversant with the great minds and movements of his time. While Lecky says Wesley's mind had "not much originality or speculative power, and his leading tenets placed him completely out of harmony with the higher intellect of his time," e.g., "holding the doctrine of a particular Providence,"[3] the historian nevertheless refers to the epochal event in Aldersgate Street, when, on May 24, 1738, Wesley's heart was warmed, as "the conviction which then flashed upon one of the most powerful and most active intellects in England."[4] And even if Lecky's objection were true to Wesley's "doctrine of a particular Providence in such a sense as to believe that the physical phenomena of the universe were constantly changed for human convenience and at human prayers,"[5] which "could have little sympathy with scientific thought," still this would not apply to Wesley's relation to the *philosophic* thought of his day. To prove it, one has but to recollect the doctrine of the noümenal Absolute of the school following Locke's time and the complementary phenomenal world which, as Berkeley developed it, was manipulated by the will of God in every detail of sensation.

However historians may estimate Wesley as an original contributor to the store of human thought, for our immediate purpose these interesting points stand out for our satisfaction, viz.: (1) Wesley was acquainted with and accepted the general philosophical views of his day; (2) he claimed not

[1] Fitchett, p. 6.
[2] *Ibid.*, p. 7.
[3] Lecky, *A History of England in the Eighteenth Century* (ed. 1888), II, 784.
[4] *Ibid.*, II, 607.
[5] *Ibid.*, II, 684.

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to rest his theology upon the foundation of his speculative thinking, but on *Scripture* and *authority;* (3) there are some ways in which Wesley suggests later scientific views, viz.: (*a*) evolution, (*b*) immediate-experience psychology.

In the maturity of Wesley's sixtieth year he set before himself the task of giving to his preachers a compendium of "*Natural* Philosophy," of which he perhaps truthfully says: "It will be the most complete thing in its kind of any in the English tongue."[1] This work involved prodigious reading both in the classics and in the literature of his own time. More particularly as it is the only work of its kind to which Wesley gave his attention. It is to be noted that this solitary digression into the realm of philosophy is made in Wesley's mature years, when changes of viewpoints which he may have had are already passed. This work was the outcome—like his contributions in other directions—of a practical need in his organized work. And from the fact that he read this work to his helpers for their instruction we must suppose that he put the stamp of his acceptance upon its teachings.

That Wesley was familiar with the writings of the Greek and medieval scholars is indicated not only by his general familiarity with the classics but by his mention of their views in this work; and that he was conversant with the philosophy of his age is not only indicated by his frequent reference to Descartes and to Locke, but the work under present consideration brings him into the swift current of metaphysical speculation of his own time.

The work was first published in 1763 and comprised five volumes. The last half of the final volume contains what Wesley calls the Appendix, which is an enlargement upon a former (fourth) chapter. It is an effort to "trace out the bounds and extent of the human understanding," and in making this effort Wesley frankly says he followed "the plan of the pious and learned Dr. Browne, late bishop of Cork, in Ireland."

As Wesley practically synopsizes Browne's *Procedure, Extent, and Limits of the Human Understanding*, omitting no fundamental and adding no new interpretations, we can see Wesley's relation to the philosophical writers of his time by inquiring into Browne's.

Browne, in 1699, wrote his *Answer to . . . . "Christianity Not Mysterious,"* which was recognized as the ablest reply yet written to Toland (the Deist).[2]

In 1733 he published his *Analogy*—three years before Butler came out with his great work under a similar title, upon which he had spent twenty years of preparation. Browne's "doctrine of *Analogy* was intended as a reply to the deistical conclusions that had been drawn from Locke's theory of knowledge."[3] It was in answer to this work and to refute the argument by *Analogy* that Berkeley wrote his *Alciphron*, in which he claimed that the logical conclusion of such reasoning was atheism. Thus we are thrown into the midst of the theistic speculations of that period, and it is unlikely that Wesley would leave either Berkeley's or Butler's works unread.

[1] Wesley's *Works*, XII, 465 (ed. 1861). [2] *Encyclopaedia Britannica*, IV, 665. [3] *Ibid.*

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Whether or not there is any *direct* connection between Wesley's thought and the ethics of Butler it may not be safe to say, but the following facts are interesting:

1. As mentioned above, Butler's and Browne's work under *similar title* appeared *within three years* of each other, and were both efforts to refute the same antagonists, viz., the Deists.

2. Notwithstanding the famous meeting of Wesley and Butler,[1] when practical interest and misunderstanding of theological viewpoints made the conversation rather unpleasant, they both stood, so far as rational premises are concerned, on the *same foundation*, which foundation was also common to them and their opponents, the Deists.

As Adam Storey Farrar says regarding Butler:[2]

> The permanent contribution to thought made by the controversy consisted in turning attention from abstract theology to psychological, from metaphysical disquisitions on the nature of God to ethical consideration of the moral scheme of redemption for man. Theology came forth from the conflict, reconsidered from the psychological point of view, and readjusted to meet the doubts which the new form of philosophy—psychology and ethics—might suggest.
>
> The attack of revealed religion by reason awoke the defense, and no period in church history is so remarkable for works on the Christian evidences—grand monuments of mind and industry. The works of the *defenders are marked by the adoption of the same basis of reason as their opponents;* and hence the topics which they illustrate have a permanent philosophical value, though their special utility as arguments be lessened by the alteration in the point of view now assumed by free thought.

And if this turning from abstract theology to experimental (that is, psychological) theology is characteristic of the writings of Butler, as a contribution to the controversy, it is even more true of the practical working out of the movement guided by Wesley. To quote Farrar again:[3]

> It might seem strange to institute a comparison between the two contemporaries Bishop Butler and John Wesley, yet there are points of contrast which are instructive. Each was one of the most marked instruments of movement and influence in the respective fields of the argumentative and speculative; the one a philosopher writing for the educated, the other a missionary preaching to the poor. Butler, educated a Nonconformist, turned to the church, and in an age of unbelief consecrated his great mental gifts to roll back the flood of infidelity;—Wesley, nursed in the most exclusive church privileges kindled the flame of his piety by the devout reading of mystic books[4] when our university was marked by the half-heartedness of the time; and afterward, when instructed by the Pietists of Germany,[5] devoted a long life to wander over the country, despised, ill-treated, but still untired, teaching with indefatigable energy the faith which he loved, and introducing those irregular agencies of usefulness which are now so largely adopted even in the church. He

[1] See Gladstone on Butler.

[2] *Bampton Lectures*, 1862 (ed. 1870), p. 156.

[3] *Ibid.*, p. 160.

[4] William Law's *Serious Call*, and *Christian Perfection*.

[5] By means of the Moravians of Herrnhut, whose founder, Zinzendorf, himself sprang from the pietist movement.

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too was an accomplished scholar, and possessed great gifts of administration; but whatever good he effected in kindling the *spiritual Christianity* which checked the spread of infidelity, was not so much by argument as by stating the omnipotent doctrine of the Cross, Christ set forth as the propitiation for sin through faith in His blood.

Now let us glance from Wesley's relation to the ethical problem and the Deists to the metaphysics from which this rationalistic controversy drew its support. We find Wesley putting forth Peter Browne's *Procedure, Extent, and Limits of the Human Understanding*, published in 1729, accepting *in toto* its premises and conclusions. Then we may ask what was Browne's position? The answer to this query is clear to anyone familiar with the metaphysics of John Locke (elaborated by Berkeley and Hume). Locke had begun with "simple ideas" consisting of two kinds, primary and secondary. He had assumed the Soul, the World, and God as three separate existences. He had struggled with the problems of their possible relationship and of the idea in its relation to the object, and to the subject which it was supposed to represent, and also the difficulty of the connection of the soul and the world (thinking and substance). He had used God as a *deus ex machina* to bridge the chasm. We are familiar with the manner of Berkeley, who, in taking one side of the problem and by retaining God as the manipulator and sustainer of the world of sensation, had dropped entirely out of existence the world of substance. Hume, a little later, drew the logical conclusion from this system that God was not necessary to the process of sense knowledge; that the simple ideas were grouped in objects by mere "customary conjunction," and finally that all we have as knowledge is merely the *bundle of ideas*. This was the nearest possible approach to absolute negation of all knowledge—and in fact if he had been but one whit more logical he would have proved that he could not even have what he called a "simple idea." The *reductio ad absurdum* of Hume did not disprove knowledge nor God, but simply proved the breaking down of the system and the foundation upon which those thinkers had been proceeding. It remained for Kant, who (as he says) was roused from his dogmatic slumbers by Hume's skepticism, to re-write metaphysics and lay a foundation upon which philosophy might build in the years to come.

It would be too much to expect, when Berkeley and Hume could not see their way out of Locke's difficulties, that Peter Browne and Wesley—whose interests were not primarily philosophical—should give us any solution to the problem of their age in regard to the Soul, the World, and God. Perhaps, on the other hand, we do not give them credit enough for their efforts to hold back from jumping into the chasm of agnosticism as they stood upon the precipice of "simple idea" philosophy. And when I say that in metaphysics John Wesley was an *agnostic* I mean (1) that he accepted the philosophy whose logical conclusion was agnosticism, as Berkeley saw in Browne but could not see in himself, and (2) that Wesley was wise enough to see this more or less clearly.

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Wesley follows Browne's order of dealing with his subject, viz.:

1. Sensations
   Spirits
   Properties of ideas of sensation
2. Pure intellect
   Kinds of knowledge
   Improvement of knowledge by revelation

Of the dualism of mind and matter Wesley says that even the Almighty cannot make matter think while it remains matter.

The soul being an immaterial thinking substance can never know an object. The idea is all we are capable of having of an object; whether it is a true image of the object or whether it is merely occasioned by the object, by virtue of an arbitrary law of God, we know not. Neither can we have any "idea of our own *mind's operations*, as 'idea' is merely used of images of sensible objects."[1] Wesley perceives that the same difficulty exists in regard to the mind as in regard to the external world—the impossibility of having anything but the mere "idea."

Now while we are forced to the conclusion that, because "ideas" are "images of sensible objects," therefore we cannot have an idea of *spirit* itself, we turn hopefully to the suggestion, if spirit is not the idea but the immaterial substance that holds the idea, that it does the thinking.

But here again Wesley is clear enough to see and frank enough to state that on this basis of abstracting the idea from the spirit there can be neither an idea of spirit nor a spirit thinking, for he says regarding the latter, "A pure spirit, if we speak strictly, does not think at all." "It is because we have no idea of a spirit that we are naturally led to express it by a negative, to call it an immaterial substance, or something that is not matter; *something that is not anything we know.*" Wesley does not hesitate to turn from his own finite mind to the *infinite Spirit*, with this line of reasoning:[2]

GOD

It has been affirmed we have as clear an idea of God himself as we have of man, and that we are as ignorant of the essence of man as we are of the essence of God. Do we not then know, that it is essential to man to be finite? And have we not a distinct idea of finiteness? But who has any idea of infinity, the essential attribute of God? 'Tis plain we have not; and therefore we express it by a negative "without bound."

Properly speaking we have *no idea of God*. We came to our *knowledge of his very existence, not from any idea of him, but from our reasoning*, upon the works of the visible creation. And hence for want of a single and direct idea, we form an indirect[3] and very complex *notion* of him.

This we do in the best manner we can, by removing from him all the imperfections of the creatures and attributing to him all their *perfections*, especially those of our own minds. *Yet in truth these cannot be supposed to be in God*, as they are in us. And therefore we are said to ascribe them to him only in the abstract. . . . .

Accordingly, that there are incomprehensible perfections in God, answerable to knowledge and power in man, whereof these are only the faint, though true re-

[1] *Nat. Phil.*, Appendix, chap. i, sec. 2.

[2] *Nat. Phil.*, Appendix (1777), chap. i, sec. 2, pp. 176–77.

[3] Browne puts in "analogous" in italics; Wesley omits it altogether.

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semblances (???), is natural and easy to conceive. *But* the conceiving the power as an ability to *change things infinitely*, his knowledge as only infinite thinking, the multiplying and enlarging our own perfections in number or degree only, to the utmost stretch of our capacity, and *attributing them so enlarged to God*, is no more than raising up an unwieldy *idol* of our own imagination, without any foundation in nature.

The sum is this: we have no idea of God as he is in himself. For want of one we form the best conception we can[1] by putting together the perfections of the natures, particularly those we observe in ourselves, to stand for his perfections, not grossly inferring that God is, in effect, such an one as ourselves; but, concluding, that our greatest excellences[2] are the aptest representatives of his incomprehensible perfections, though these infinitely transcend the most exalted of what are in any created beings, and are far above *out of the reach of all human imagination*. So true it is, that, though it may be justly affirmed, we can have no knowledge *without* ideas, yet is it most unjust and absurd to infer thence, that we can have no knowledge beyond them.

That is, we have no sense ideas of God, *nor notion, nor conceptions*, nor does the building an "*idol*" of enlargements in human virtues give us knowledge of God. How then? Those "perfections of the creatures" "*stand for his perfections*,"—"the aptest *representatives of* his *incomprehensible* perfections." This is "*knowledge beyond*" *the ideas*.

The fact seems to be that Wesley, boldly or innocently, follows the Lockian philosophy to an agnostic conclusion as fearlessly as Hume. But while Hume was willing to accept the conclusions, Wesley groped about for some new way to reach a truth which he believed these conclusions did not express.

Speaking of faith in natural religion, Wesley says:

> Because the intrinsic nature of God is utterly *incomprehensible* and can be no immediate object of human understanding, men must give the consent of the intellect here, together with the consent of the will, to the truth of things as mysterious as any in all revealed religion and which they are obliged to conceive by the same *analogy* by which we conceive all the mysteries of Christianity.[3]

But again:

> There can be no revelation to us concerning the intrinsic nature of things that are incomprehensible to us. And accordingly no part of the Christian revelation concerning God and things supernatural reaches further than their existence, and that *lively analogy* under which they are represented. . . . .

The only direct way offered by Browne (or Wesley) out of this theistic agnosticism—so elaborately developed in our day by Herbert Spencer as the "Unknowable"—was the device of "divine metaphor" or "analogy," which in the setting of his metaphysical position, was simply an effort to "lift himself by his boot-straps."

This brings me to the second point—that, as Wesley did not see through his problem, he looked around it. He professed to despise modern philosophers, and to base his theology not on his reasoning but on authority and on Scripture as a revelation.

For instance, after dealing with Descartes' and Malebranche's distinction

[1] "Idol of imagination"? [2] "The idol of Images." [3] *Ibid.*, chap. ii, sec. 2, p. 200.

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of sensation in mind versus qualities in bodies, and after reviewing the ancients Democritus, Socrates, Aristippus, Plato, Epicurus, and Lucretius, he says "that the moderns have often enriched themselves with the spoils of the ancients. . . . . Descartes and Malebranche have scarcely advanced anything but what had been said before by those ancient philosophers whom I have been quoting."[1] In the preface to a volume of sermons (published in 1799) are these words: "I design plain truth for plain people. Therefore of set purpose I abstain from all nice *philosophical speculations*, from all perplext and intricate reasonings. . . . ."

His city of refuge from his own reason is to rest his theology on the "oracles of God" and on authority. But this Cardinal Newman method does not save him, for as he himself says "reason . . . . is to be convinced . . . . that the scripture is of Divine Authority."[2] Wesley *verbally* says regarding "a doctrine of God and spirits . . . . we can neither depend upon reason nor experiment. Whatsoever men know or can know concerning them must be drawn from the oracles of God. Here therefore we are to look for no new improvements but to stand in the good old paths. . . . ." But in *reality* he made reason underlie his very acceptance of the oracles themselves, and accepted *experience* as the basis of his religious teaching and practice, e.g., the class-meeting and the doctrine of the witness of the Spirit.

In this adherence to *experience as the basis of his work and thought*, he anticipated in this realm the principle of modern scientific investigation, pursued in other lines, while his insistence on the principle of analogy is but another way of saying that there is a factor which finds no place in Lockian philosophy, but which cannot be ignored, and which a broader experimental philosophy might call belief.

He ever abandoned the untenable. By *facts* observed he concluded that a *layman* should be allowed to preach. By *facts* observed he admitted the Christianity of *Unitarians*. By *facts* observed he admitted the Christianity of Quakers who have no outward "sacraments." By following *facts* he became the greatest reformer of his age. *Facts*, viewed by his independent judgment, made him anticipate scientific *inductions* only now agitating the world. Those who speak most loudly against the doctrines of creation by *evolution* from pre-existent forms of matter are, if they are Methodists, far behind the founder of their church. His note on Heb. 12:9 has been corrected by a change in his views on the origin of souls. He once held, and did so when the notes were first published, that souls originated by what may, for want of better language, be termed spasmodic acts of creation. In 1762[3] he became convinced that they were evolved from the parents. By *fact* observed he concluded that the lower animals have reason, and perhaps immortality,[4] as

[1] *Nat. Phil.*, Vol. V, Part V, chap. vi, sec. 13, p. 58.

[2] *Nat. Phil.*, Appendix, chap. ii, sec. 2, p. 206.

[3] *Journal*, January 27, 1762, and October 25, 1763; Stevens, II, 321.

[4] Vol. I, Part II, chap. i, sec. 9, and Appendix, p. 252.

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well as we. "Wesley believed that there was a regular graduation of creation from the animalcule to the archangel." "He also thought it probable that each class in the series advances, and will forever advance."[1]

Wesley says:[2]

Should any of us see a lump of clay rise immediately from the ground, into the complete figure of a man . . . . endowed with all the powers and faculties, which we perceive in ourselves, yea, and that in a more eminent degree of perfection, than any of the present children of men; . . . . Now this is the very case in that moment when God created man upon the earth.

But to impress this in a more lively manner upon the mind, let us suppose the figure above mentioned, *rise by degrees*, and is finished part by part, in some succession of time. . . . .

I shall add only one reflection more with regard to the *scale of beings*. As the microscope discovers almost every drop of water, every blade of grass, etc. . . . . to be swarming with inhabitants; a thinking mind is naturally led to consider the part of the scale of beings which descends lower and lower, from himself, to the lowest of all sensitive creatures. Amongst these some are so little above dead matter, that it is hard to determine whether they live or no.

It is wonderful to observe by what a *gradual progression* the world of life advances, through an immense *variety of species, before a creature is formed that is complete in all its senses*.

The whole *progress* of nature is so gradual that the entire chasm from a plant to man is filled up with divers kinds of creatures, rising one above another by so gentle an ascent, that the transitions from one species to another are almost insensible. And the intermediate space is so well husbanded, that there is scarce a degree of perfection which does not appear in some. Now since the *scale of being* advances by such regular steps as high as man, is it not probable, that it still proceeds gradually upwards through beings of a superior nature? As there is an infinitely greater space between the Supreme Being and man, than between man the lowest insect.

This thought is enlarged upon by *Mr. Locke*. "That there should be more species of intelligent creatures above us, than there are of sensible and material below us, is probable from hence that in all the visible and corporeal world, we see no chasm, no gaps. All quite down from man, *the descent is by easy steps*. There is a continued series of things that in each differ the least that can be conceived from each other. (Gives examples.) . . . . There are brutes that seem to have as much knowledge and reason as some that are called men. Again, the animal and vegetable kingdoms are so closely joined that between the lowest of the one and highest of the other, there is scarce any perceptible difference. And if we go on till we come to the lowest and most inorganic parts of matter we shall find everywhere that the several species are *linked together* and differ in almost insensible degrees.

Now when we consider on the other hand the infinite power and wisdom of the Creator, does it not appear highly suitable to *the magnificent harmony of the universe*, and the infinite goodness of the Architect, that the species of creatures should also by gentle degrees ascend upwards from us toward his infinite perfection. . . . .

But here our thoughts are lost, we may conjecture a little but we *know* nothing. However, it is enough that *we know the only true God and Jesus Christ whom he hath sent*.

[1] Stevens, II, 331.

[2] *Nat. Phil.* (1777), Vol. IV, chap. iv, pp. 54, 57–59.

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REORGANIZING THE MINISTRY

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This is a plea for adaptation and specialization in the ministry of religion in order that organized religion may meet the needs of life today. Our age may ignore the church; but it knows it seriously needs religion. A closely compacted and integrated social life makes new demands on everyone; it calls for mutuality of living, service, and good will. And democracy makes the largest demands of all upon us; it is a social order impossible without a religious motive; it is a dream we never can realize without spiritual faith. Either religion will become indispensable to men, or we must abandon our hope of a democratic civilization.

There are many signs of new life in the churches. Those on the inside need no persuasion of this, but those on the outside know nothing of it, for the new life has scarcely made itself felt outside the ecclesiastical mechanisms. It has not influenced public opinion nor do men and women in this hour of keen apprehension of social cataclysms and the possibility of catastrophe count upon the church as a force that will greatly affect the character of the future. The younger ministers are frankly facing the needs of the world; a social consciousness is growing rapidly among the laymen; church bodies express themselves on vital issues of the day; steps are being taken to forget or to adjust ancient differences; money is obtained for any reasonable enterprise; serious endeavors are being made to provide adequately for the religious training of a new generation. With all these signs of life, why is religion so ineffective? Why the paralysis that lies between promise and performance?

Is not the answer to be found in the futility of any attempt to make new vitality work through old vehicles? It is not that life is lacking but that it is choked in rusty channels; it exhausts itself in revolving ancient and cumbrous wheels. New movements always make their own mechanism.

Here is a problem one can hardly express in the form of new wine in old bottles; it is rather a matter of new forces finding suitable mechanisms or exhausting themselves in the struggle against old and obsolete ones. The church has a message for this day; has it a method by which this message can reach this day?

The social mechanics of religion have not been sufficiently considered. The methods by which the church expects to lead and save the world are traditional. They have developed gradually, largely without planning and without adaptation to changing times. Today they have crystallized into the fixed forms of local organizations which engage in preaching, worship, and to some extent in teaching. The local church, with a preaching minister as its active executive, its sole professional worker, is the normal and typical form of

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instrument through which it is expected that religion will transform the world.

It is now time to take stock of this method. It is not reaching the world. On any Sunday there are more people outside the churches than within their walls. There are today more people in the United States without the church-going habit than with it. Even with the children the Sunday schools do not at any time reach one-fourth of the child population. It is easy to say that all this indicates the degeneracy of the age; that diagnosis does not write a prescription. Even if it is correct the problem remains, How can the church arrest this degeneracy? Surely it can do little until it finds a way to reach the people.

Supposing our schools had made no greater progress, effected no further changes in methods, than have the churches since 1850, would we be justified in ascribing general illiteracy to natural depravity? We live in a changing world; that means that the methods of all lives are changed and that, therefore, the methods of reaching and changing lives must change. But the church says, I do not change; I work in essentially the same ways as a century ago; the world may be revolutionized by inventions and social developments but the world will have to adapt itself to an unchanging church. And the world will not.

Might we not demonstrate the possibility of repentance and turn from a frantic "What must we do to save the church?" to a serious and persistent "What can we do to save the world?" The statement is familiar enough but the reality is rare indeed. Such a change does not mean much until there is removed the mental reservation that we will do anything to save the world provided no fundamental changes in the order and method of churches are involved. It means little until we are willing to lose the world, our own ecclesiastical cosmos, if only men may be saved.

Suppose we might wipe out from our minds all our present pictures of churches, all the established machinery of edifices and preaching services, of ritual and meetings, and face this question, How may the great spiritual needs of men best be met today? Or if we might separate the church from its machinery, its present methods, and think of it as a body of religious persons, and then ask, How may a church meet the spiritual needs of its community?

Religious leadership is the first great need. The world waits for commanding ideals, for motives that lift men above the inevitable conflicts of selfish desire, for the voice of the prophet who calls for repentance and righteousness. Organized religion must furnish this leadership. Its first function is prophetic. It must speak with authority, not an arbitrary, factitious authority but that which men recognize because it finds an echo in every conscience. It will lift ideals, point out paths of duty, summon to high resolves. Men wait for one who lifts the torch on high, who is not afraid of that which is high, who has a prophetic voice because he declares that which ought to be.

But where is this prophetic voice heard today? Where are the prophets? We have childishly assumed that every preacher is a prophet; we have expected

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to turn out about two thousand a year from our seminaries. But very well do we know that the prophets are few and far between. When one speaks all men know his voice, and few are they who speak today. The training schools, the seminaries, have curricula directed to prepare professional biblical experts, to make seminary teachers; but they have propaganda that still sets homiletics first and stirs in youthful bosoms the ambition to become star preachers. No matter what his native capacities every man faced toward the ministry of religion expects to be a power in the pulpit. But, out of every thousand leaving the seminaries, how many would ever gain any hearing at all except for the fact that the churches that hire them count it a duty to hear them?

Even when the prophetic fire is kindled we have most efficient methods of subduing it; the demands of the pastorate paralyze prophetic power. The present form of church organization demands that every minister shall be a prophet and at the same time it most effectually deprives him of any possibility of meeting that demand. It expects its minister to become an intellectual giant while it harnesses him to the petty details of a business manager, visiting nurse, popular entertainer, and physician of moral, mental, and spiritual ills. If he is tempted to become a specialist it soon reminds him of his all-round duties. After six days of exacting, multifarious, distracting, inconsecutive, and often inconsequential activities he must come before the assembled multitude with a message that shall be more persuasive than the voice of the politician, more refreshing than the magazine article that took a week to write, more entertaining than the novel, and more authoritative to the consciences of men than all three.

The result of the present method is that we have in the churches a ministry, enamored of oratory, trained as biblical experts, engrossed in business management, but labeled as prophets. The seminary does not train for the real tasks which the church imposes; the church does not test the ministry by the task to which she calls him. If he cannot succeed as an executive, a missionary, a promoter, and a pastor he is counted a failure no matter how well he may preach; if he cannot preach he is a failure no matter how well he may function as a pastor. The successful men are of three classes: those who can do both things well—these are so rare as to be labeled as "sports," in the biological sense; those who discharge either one or the other function so efficiently that shortcomings on the other side are forgotten; and those who have the vision and courage to insist on doing only one thing and leaving other tasks to their appropriate specialists.

But the result goes farther and is much more serious; the total effect being that the church really has lost its prophetic place. So few are the voices that speak with authority and power that the world regards them as ecclesiastical exceptions. Indeed when a true prophet appears calling men to repent many begin to speculate as to the time to elapse before the church makes it too hot for him and he is compelled to seek the freedom of an

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academic position or become a free lance. The world does not count on the church for prophecy.

Yet this need not be so. There are prophets in pulpits. There are enough of them to become the moral and spiritual leaders of the nation if only we had the wisdom to do two things, to distribute the prophets aright and to give them opportunity to develop and exercise their gifts. People will crowd to hear a truly great preacher. When Beecher, Storrs, Swing, and Gladden preached the crowds were there and always there. So is it today when the speakers are Jowett, Fosdick, Fort, Woelfkin, King, Wise, Peabody—there are too many to attempt to exhaust the list. And in many a city and village there are men of not less power whose messages are just as convincing whenever they have freedom to let the fire burn within. If ever this world is to hear the religious teacher these men must be set free from their single pulpits, must be given opportunities to reach us all, and, at the same time, every manifestation of really effective prophetic power must have freedom and room to grow. No single pulpit ought to monopolize a prophet.

This calls for two things. First, a distinctly specialized ministry of preaching. It means recognizing that there are many ministers who never will be prophets. Their work will not be less useful; it will be different. The prophetic function will be particularly assigned to those who have the gifts to reach and persuade the multitude. Second, the prophets, the preaching ministers, will not be confined to particular places and pulpits. They will go as prophets always have gone, where the people are. They will seek the crowds, as all orators must do. Instead of being the ministers of a church they will become the ministers of the word to the world. Fifth Avenue will not pre-empt and monopolize such gifts; they cannot be and must not be confined.

An itineracy of the prophets would make their message, as a personal vital experience, accessible to men everywhere. It would mean the multiplying of their powers as no books or other agencies could possibly accomplish. But it would do more; it would increase each man's power in himself. The great leader is likely soon to wear himself out in the attempt to bring a new message every week to the same congregation. Not only could he, under an itineracy, preach the same sermon often, but his range of interests, his variety of contacts and experiences, would be greatly enriched.

Let men who really can preach now go forth through the world declaring the ways of God, quickening the dull hearts of men, and giving to the hungry the bread of life. Let those who have the power to set the leaven of the kingdom in human hearts now have the opportunity.

Of course this involves unifying preaching occasions. It means forsaking many traditions such as two sermons every Sunday, the pitiable spectacle of thousands of little groups, often almost lost in their auditoriums, sitting twice a week to listen to sincere but ineffectual attempts at preaching. It means community preaching services.

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It would mean that in remote villages and small cities the preaching service would be a great occasion. Each time it might mean as much, and more and better, than when the stores all close because some great evangelist is to hold forth. Such occasions would become fixed festivals. Preaching would mean more if we had less of it and more in it.

It would be futile to deny that this might mean the closing of many churches. But we have moved far enough not to regard that with the catastrophic countenance of a decade ago. Many of them ought to be closed; they serve neither for witnessing, worshiping, nor prophecy. But it does not mean that all would be closed except on these occasions when the preacher came to the community. The need of worship is not less than the need for prophecy.

Worship is the second great need; the human spirit seeks to meet with its fellows in worship. At present we have but few churches with a real ministry of worship for exactly the same reasons that we have few with a ministry of prophecy, because specialization is lacking, no ministers, or few, are set aside to become really efficient in directing worship, and pastors are forced to regard this as a very small incident in their crazy-quilt program of activities. The organization of worship, its direction so as to minister to the human spirit today, so as to count for our life and for the kingdom of godlike love, calls for the highest specialization of expert powers. This ministry is fully as important as the prophetic one; perhaps it deserves more attention than has been given to the latter. But the path to improvement is far from simple, it involves a scientific, reverent study of worship, the thorough training of ministers of worship, and the reorganization of the social units for worship in communities.

It is not inconceivable that practically all the people in a community should worship together. If the religious groups were no longer nucleated about the persons of individuals attempting to preach and became nucleated about the worship of God practically all the difficulties that separate congregations would disappear. The community remains split into these small groups because there are upon each group many pressures to compel them to be loyal to the minister who counts on them as congregation. To them it seems that there would be no church without his two preaching services. They follow a blind faith that every minister is endowed with gifts to be evangelist, prophet, leader in worship, educator, pastor, and manager. In the average village there are several of these general-store institutions attempting everything and accomplishing nothing, exhausting their energy in wheel-turning, bitterly jealous of one another, begging support from the community they should inspire. Is it not possible that here and there we may break away from such ineffectual methods? Is it not possible that there may pass into our regular and normal experience those well-remembered, high-level occasions when all the people gathered to listen to some commanding voice and all the community worshiped together, as in the summer evenings in many places?

There remains the pastoral function. What has been urged does not mean

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that all existing churches are to be merged into community churches? Without doubt much larger units are desirable for preaching occasions and, quite distinct from these, for worshiping occasions. But it may well be that the smaller groups, usually the churches as they now are, constitute the most desirable and practicable social groups for other and not less important purposes. These are the purposes of social intercourse and all that comes under the pastoral work in a community. The closer communion of individuals, the more highly conscious fellowship, fraternal sympathy and aid, and the many forms of actual service in which church people engage may best be conducted in these smaller groups. We would have, then, this third specialized ministry, that of the pastor, the organizer of the smaller group, their leader into ways of loving helpfulness, co-operation, and service. These are like the smaller family groups where personal affections grow, where character is disciplined by close contacts, and where small effective groups are organized to work in the community and to support work throughout the world. The specialist in pastoral work makes all his parish work. Half the present pastoral work ought to be done by the people. A peculiar type of ability is needed for leadership in such groups. It is the type that is now being developed to a large extent by the ministry today. Set free from the heavy demands of regularly scheduled preaching and from the strain of leadership in public worship it might be manifold more effective.

There is yet one other form of specialization, the educational. Its especial care is the instruction, organization, and training of the young. Already this form of specialized ministry has established itself as a distinct profession in the number of those who have trained for and are now engaged in the work of directors of religious education in churches and in communities.

We have then four specialized types of ministry: prophetic, devotional, pastoral, educational. But not necessarily four ministers to every church. Let a record of fact suffice here. The village of D—— had three churches which had grace enough to agree on this plan: the minister of one church became the preaching minister for all, the minister of another the pastoral leader of all, and the minister of another the educational director for all. We have suggested, in addition to such a plan, a ministry of worship and an itinerant ministry of great, commanding, prophetic preachers.

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THE SECOND COMING AND THE KINGDOM

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In canceling his subscription to the BIBLICAL WORLD, *a gentleman gives as his reason that he does "not care to pay for a publication which admits to its pages palpable and biting injustices, as may be seen in every issue of the* BIBLICAL WORLD, *against a large and to be honored following of perfectly sincere, devout, and highly intelligent men and women of the church who are pleased to look with glad hope to the second coming of their, and our, Savior, Jesus Christ." He closes his thoroughly good-tempered discussion with this question, "Why may not the Premillennialists be let alone to enjoy 'that blessed hope' which gives to their longing souls so much comfort and joy while they wait for their Lord, even though He delay his coming?" The question is appropriate, and our reply is immediate. We are not engaged in a religious controversy, but are endeavoring to save the faith of thousands of men and women in Christianity. We do not mean to let anything be published in these pages which is contrary to the spirit of the Master. We do believe, however, that discussion of premillenarianism is necessary, for in our opinion the present propaganda threatens the influence of the church among men and women who are to be counted upon for social reconstruction.*

There are five passages in the Synoptic Gospels, duplicated to some extent, it is true, which are commonly regarded as bearing directly upon Jesus' doctrine of the Parousia. These will be considered in turn and in the order in which they are found. After this, we will inquire concerning the doctrine of the Second Coming, as it appears in the Fourth Gospel. Before beginning our investigation, however, it will be well to bear in mind the meaning of the Greek word—*Parousia.* Literally translated, it means "presence" as opposed to absence. Derivatively, it came to denote that which ushered in the presence—*namely the arrival, or coming.*

Till the Son of Man Be Come

Early in his career, Jesus sent forth the Twelve to assist in proclaiming the nearness of the Kingdom of God. In the midst of his advice as to their journey, their equipment, and their method of procedure, he declared: "Verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come" (Matt. 10:23). Some have contended that Jesus meant simply that he would rejoin the apostles with a view to assisting them. Others make the "coming" through the Holy Spirit to be the "coming" referred to. Others, again, find a reference to the destruction of Jerusalem by Titus in A.D. 70, while many interpret the words as signifying the general triumph of the Messiah's cause, and some find that Jesus was simply mistaken. This assurance, however, we think, was necessary in view of the persecution which he had just foretold as the portion of the Twelve. "Hope deferred maketh the heart sick." Jesus emphasized that the Son of Man would come in spite of all indications to the contrary. Those, indeed, who were

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then proclaiming the nearness of the Kingdom would not have finished their circuit of Israel before that Kingdom, which they announced as coming, would actually be at hand in the person of the Son of Man; i.e., the Messiah, the Inaugurator of the Kingdom promised in Dan. 7:13–14. The mental contrast is between "coming" and "come."

Coming in His Kingdom

The second explicit declaration in regard to the Parousia is as follows: "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his Kingdom*" (Matt. 16:27–28). In Luke 9:26–27, we read: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, *there be some standing here, which shall not taste of death, till they see the kingdom of God*" (cf. Mark 8:38; 9:1). A careful perusal of these passages—both refer to the same occasion and give substantially the same utterance of Jesus—reveals the emphatic assertion of the certainty of the Second Coming, its awards, and its proximity. But what is "the coming"?

The usual method is to interpret the first verse of each passage (and some even wrest the second verse to this sense) of the final judgment of mankind. The second verse, however, surrounds this interpretation with difficulty. Hence diverse explanations are offered. Because of the close relationship of the time of these sayings and the incident of the Transfiguration, a few days later, some find the fulfilment of the prophecy in that event. The Transfiguration was "the coming of the Son of Man." Jesus, however, would hardly solemnly assure his hearers that they would live to witness an event only a week distant. Nor would he have announced publicly a fulfilment of his prophecy which was witnessed in private, and by three persons alone, who were commanded to keep the vision secret until after the Resurrection. Others find the fulfilment in the Resurrection, the Ascension, and the Descent of the Holy Spirit. This, again, is improbable. These events occurred only half a year after this prediction, and they would hardly have been referred to in words which apparently implied the death of most of his hearers, and the survival of only a few. Others, again, turn to the destruction of Jerusalem and the overthrow of Judaism as the "coming of the Son of Man," which some of the disciples would behold. Hence the "coming" would be spiritual in character. In our view, both verses of the passage refer to the same event; the first states the fact of the event and its results; the second, the time of the event. One thing is also assured from the standpoint of exegesis: the statements do not refer to a final coming at the end of the world, unless Jesus was mistaken as to the time of this, and study of the Gospels invalidates this suggestion. For our part, we are inclined to identify the "coming" with the fall of Jerusalem and the overthrow of Judaism as an organized agency. To appreciate the point of view, let us summon the context to our aid.

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The words in question conclude the interview of Jesus with the apostles after the remarkable confession of Peter that Jesus was the Christ, or Messiah. As soon as this conviction was uttered, Jesus predicted his own sufferings, death, and resurrection, in accordance with the Isaianic idea of a suffering Messiah. This, however, was appalling to Peter, who was still haunted by a vision of a temporal Kingdom and a majestic King. He objected strenuously (Matt. 16:22). Jesus, however, recognized at once the thought underlying the protest of Peter as that of an invincible Messiah—the apostle of force—which he had rejected in the Temptation. He rebuked Peter (vs. 23) and further reinforced his position with the declaration that if any man would come after him, *he must renounce self*, take up his cross, and follow him as a suffering servant of God (vs. 24); that only in doing so could man find his true life; that whoever sought, in accordance with the view of Peter, to save his life was certain to lose it, and that nothing could possibly outweigh the interests of the soul, or the higher life (vss. 25–26). This thought was a revelation to the apostles and undoubtedly violated their prejudices and impaired their confidence. Many, indeed, would be ashamed of such a Messiah—"ashamed of me and of my words in this adulterous and sinful generation"; yet (and here we have the *raison d'être* of the saying under consideration) this same Messiah, despite humiliation and death, would come in the glory of his Father with the Holy Angels, and would then be ashamed of those who had been ashamed of him. This, indeed, would occur before the death of all who were then present. Thus the passage is an offset to the unbelief and the despair engendered by Jesus' prediction of his death and an emphatic reason why they should permit nothing to outweigh the interests of the soul. Compliance with this warning undoubtedly meant, in the first instance, immunity from the sad fate soon to overtake Jerusalem and the Jews, who had so markedly sacrificed their soul interests upon the altar of materialistic hopes and ambitions in their rejection of Jesus. We know, in fact, that the Christians about Jerusalem, when they saw the Roman armies encircling the city, fled to the little mountain town of Pella and thus escaped the carnage of Jerusalem's destruction. This was done because of Jesus' warning (Matthew, chap. 24; Mark, chap. 13; Luke, chap. 21); but manifestly those who had been ashamed of Jesus and unbelieving, would not accept the warning and would perish, as they did. The principle enunciated, however, is of course applicable also to that consummation which awaits the Kingdom at the end of the world.

Cometh Not by Observation

The third passage for consideration is the outgrowth of an answer given by Jesus to a question of the Pharisees who were concerned as to when "the Kingdom of God should come." Jesus replied: "The Kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the Kingdom of God is within you" (Luke 17:20–21). His thought was that the Kingdom would come in a way not observable to the human eye. The

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word "observation," indeed, corresponds to the Greek word as signifying "a singularly anxious watching." The Pharisees probably having departed, Jesus gives the disciples some further information on the subject suggested by the Pharisees' question.

And he said unto the disciples:

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day that the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left (Luke 17:22–36).

Unable to understand their Master, the disciples ask, "Where, Lord, shall this be?" He had spoken of his coming before, but never in such detail. Jesus replies, "Wheresoever the body is, thither will the eagles be gathered together." The most satisfactory interpretation of these words is that of Meyer and Godet, substantially: "the carcass is humanity entirely secular and destitute of the life of God; the eagles (vultures) represent punishment alighting on such a society."

The question now arises as to the character of the "coming" referred to. Is it teleological or eschatological? Or is it temporal and mundane? The "coming" is usually interpreted as being at the end of the world. The opening words of the passage, however, refer to a *spiritual* Kingdom and a spiritual *coming*, "not with observation," and there is no indication that this view is departed from throughout the discourse. This at once precludes all reference to a glorious coming "*with* observation" amidst pomp and pageantry. Again, this "coming" is apparently closely connected with the sufferings of Jesus and his rejection by the nation; these seem to be the precursors of the "coming." While there is no explicit reference in the passage to connect this "coming" of the Son of Man with the "coming" after the destruction of Jerusalem, yet the marked similarity here in the thought and imagery to that subsequently used by Matthew, Mark, and Luke in describing the conditions preceding and following the advent of the Christ after the fall of the Holy City creates a strong presumption at least in favor of that event. This presumption

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is strengthened, too, when we recall Jesus' reply to Peter after the frank confession of his messiahship. There Jesus also associates his sufferings, rejection, and death with the coming of the Son of Man, which some of those then standing by should witness ere their death. The only objection to this interpretation, in fact, may lie in what is said about one being taken and another left while at work or asleep. This, however, is only a pictorial way of saying that those who have been most closely related will "in the twinkling of an eye be parted forever." The language indicates the sharp line of demarcation which religion draws between men in all great crises of the world's history. Such a crisis there was, and such a distinction was drawn by the destruction of Jerusalem and the collapse of Judaism. Indeed, Christ well knew that he would cause such a separation among men, sending not peace but a sword on earth, and irrevocably sundering households (Matt. 10:34–39).

Mark 13:24-37

We now come to the chief passages which deal with this subject: Matt. 24:29–51; Mark 13:24–37; and Luke 21:25–36. Because of the lack of space and their very familiarity they are not quoted. Directing the attention of Jesus to the stately structures in Jerusalem, the disciples are perplexed by the words which their act calls forth. "Jesus said unto them, See ye not all those things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Jesus' meaning, however, is apparent. Jerusalem had stood for centuries as the center of God's old dispensation, or covenant, with man. But now that the fulness of time had come, the old age must give place to the new—the messianic age of greater blessings and greater responsibilities. The intention and the hope had been to ground the new absolutely upon the old; the two were to make a harmonious whole. But in accordance with that ever-present tendency in religion to a damning ultra-conservatism, the old had refused to adjust itself to the new. What then must be done? Only one thing could be done: the old must be swept away. By every law of God and of Nature, the fittest must survive. Jerusalem and Judaism must give place to Universalism and Christianity. The conflict would be terrible, the suffering intense, the ruin dire, but the necessity was great. But the disciples do not understand. They say, "Tell us when shall these things be?" (Matt. 24:3), and there follows the famous discourse of the Mount of Olives.[1]

[1] A brief analysis of Jesus' reply as given by Matthew gives the following result: From verses 4 to 13, the Master warns the disciples against false signs of the impending catastrophe—false Messiahs, wars and rumors of wars, famine and earthquakes. These, however, are only the beginning of travail (vs. 8). Persecution and hatred would ensue with the rising into prominence of false Messiahs and prophets, increase in wickedness, and a general apostasy. The apostles are not to be deceived by these, however, for before the predicted disaster the gospel of the Kingdom must be preached throughout the whole world. Then follows an indication of the true signs presaging the end. When the "abomination of desolation" referred to by the prophet Daniel is seen in the Holy Place, those who are in Judea are to flee into the mountains in extreme haste. But alas! for those who are pregnant, or have young children; and terrible indeed will it be if they are compelled to flee in winter or on the Sabbath, for this appearance of the dreaded symbol is but the prelude to tribu-

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It is commonly agreed that the first portion of the several accounts of this discourse has reference to the signs and the stress preceding and ensuing upon the destruction of Jerusalem. This is made evident by Luke. "And when ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh. . . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (21:20–24). When we come to the verses descriptive of the coming of the Son of Man, we find, however, great diversity of opinion. Roughly speaking, these opinions may be classified as those which are based upon the passages as they stand, and those which in some way would alter, or amend, the text.[1] Accepting the passage, however, as substantially representative of Jesus' thought, and interpreting words according to their natural signification, one thing is evident: there was to be no measurable interval between the destruction of Jerusalem and the coming of the Son of Man. According to both Matthew and Mark the coming of the Son of Man and the attendant phenomena are "*immediately*," or, "*in those days after that tribulation*," i.e., the fall of Jerusalem.

lation unexperienced in the past and to be unequaled in the future (vss. 15–23). Then we have another somber warning against deception by false signs, and an indication that when the true sign does appear it will be known at once and to all, because it is comparable alone to the omnipresent lightning flash (vss. 23–28). With verse 29 begins the description of the coming of the Son of Man. There will be celestial disturbances; all nations will mourn; the Son of Man will come on the clouds of heaven with power and great glory; the angels will be sent forth, and the elect gathered (vss. 29–32). This "coming" of the Son of Man is also described as occurring "*immediately after the tribulation of those days.*" The disciples are further exhorted to know the signs of the end by the appearance of these phenomena, just as they expect the appearance of summer when the branch of the fig tree "is tender and putteth forth leaves" (vss. 32–33). The whole narration is also impressed indelibly upon their minds by the words: "Verily, I say unto you, *This generation shall not pass, till all these things be fulfilled*" (vs. 34). The exact day and hour of this visitation, however, neither the angels nor the Son know, but the Father only (vs. 36). Then follows a description of the world's incredulity, sensuality, and indifference to this "coming," with an earnest exhortation to the apostles to *watchfulness*. This is the subject-matter of vss. 42–51, and the key to the two parables which follow in chapter 25, verses 1–31. The parable of the Ten Virgins pleads for watchfulness and preparedness; the parable of the Talents pleads for preparedness through usefulness and service.

[1] There are five principal interpretations, which, with either modification or combination, represent almost all the views entertained upon the subject. Each of these has the support of weighty names. Briefly they are as follows:

(1) The passage records a prophecy of Jesus referring distinctly to his coming in his own generation, which was never fulfilled. This is the view of Strauss, Renan, Keim, Weizacker, etc. (2) While the disciples asked a question which connected two events which Jesus knew were not closely related in time, he answered both questions in his reply as though their idea was correct, and thus accommodated himself to their ignorance (the usual interpretation). (3) Jesus referred in the first part of his reply to the fall of Jerusalem, and in the second part to a spiritual "coming of the Son of Man" attendant upon it (Russell, Gould, etc.). (4) The account does not represent throughout the utterance of Jesus, but comprises original words of the Master, combined with a Jewish (Weizacker, B. Weiss) or Jewish-Christian Apocalypse (Keim, Wendt, Weiffenbach). (5) The account represents utterances of Jesus spoken on different occasions, which here constitute a composite narrative (Baur, Holtzmann, Stevens, Horton).

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While Luke apparently separates them by a period of time, in reality he does not do so, but closes his report with a declaration similar to that of Matthew and Mark, prophesying the fulfilment of *all these events* within a lifetime. This renders it impossible to separate a united and harmonious account into two parts relating respectively to the near destruction of Jerusalem and to the remote and final coming of Jesus, and the end of the world. "*All these things*" are to happen within that generation: the obscuration of sun and moon and the coming of the Son of Man, as well as the fall of the Holy City.[1]

An apparently insurmountable obstacle confronts us, however, in attempting to reconcile the prophecy of the coming of the Son of Man, as here described, with any fulfilment characterizing, yet subsequent to, the fall of Jerusalem. It is generally admitted, however, that the prophecy of the spread of the gospel throughout the known world found its fulfilment before the disaster to Jerusalem. Hence no difficulty is experienced here. When we come, however, to what is said about wars and rumors of wars, famines, pestilences, and earthquakes which precede, and signs in sun and moon and the heavens generally, with the Son of Man coming in the clouds and the angels gathering the elect, which follow the event, we are inclined to think that language so explicit and so coincident with our ideas upon the subject must refer to the end of all things.

Let us examine the language, however. Is it unprecedented and unique? Not at all! It is but the usual apocalyptic and prophetic imagery, and it is to be construed metaphorically and figuratively. The apocalyptic literature and the Old Testament furnish a similar use of language in similar passages. Reference to wars and rumors of wars preceding the advent of the Kingdom was a current feature of Jewish Apocalyptic (Bk. Jub. 23:13; Apoc. Bar. 27:2–5; 48:32, 34, 37; 70:2, 3, 6, 7; IV Ezra 5:9; 6:24). Earthquakes and famines were also to be terrorizing signs of the end (Apoc. Bar. 27:6–7; 70:8; IV Ezra 9:3; 6:22). The Book of Isaiah, in describing the destruction of Babylon by the Medes, speaks as follows: "For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. 3:10). Again in Isa. 34:4, we read of a coming judgment upon Edom: "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." (Amos 8:9; Joel 2:20–31; 3:15–16; Ezek. 32:7–8 and Asmp. M. 10:5 may also be consulted.) Now all of these passages refer to social, political, and religious disturbances among nations and men, attendant and consequent upon God's interference in human affairs. They are not descriptive of celestial disturbances but of terrestrial ones under the figure of celestial imagery. They do not portend either the destruction of sun or

[1] To interpret "this generation" (vs. 34) of "the Christian Church" (Origen and Chrysostom), or "the human race" (Jerome), or "the Jewish Race" (Alford) is out of the question. The word should bear its obvious meaning as in Matt. 23:36: "*the present generation.*"

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moon, or "eclipses, or earthquakes, or meteoric showers," as some would have us believe. The use of such language, indeed, is necessitated by the very vehemence of the prophet's idea and his ardent desire to impress it upon a phlegmatic people. It is as though the prophet was wrestling with a mighty conviction which, in its struggle for emphatic expression, leaps from earth to heaven and borrows thence phraseology, intense and adequate. This interpretation at once removes all difficulty in applying the language used by our Lord to events immediately subsequent to the destruction of Jerusalem, provided these events warrant such a prediction. If, however, it is contended that our Lord's language is more intense than that of the ancient prophets, such intensity is to be expected. They, with vehement earnestness, predicted some disaster marking an *event in their national history;* he, with tragic solicitude, prophesied an event which marked *the end* of their history as a nation, and their rejection as the people of God.

Yet it may be urged that there is the plain statement about the coming of the Son of Man on the clouds of heaven, and the gathering of the elect by his angels. Is this also mere oriental imagery? There is certainly no greater reason for believing this language literal than there was in the other case. For confirmation of this view, let us turn again to the Old Testament, and consult Ps. 97:1–5, which gives an idea of God's government of the earth in language somewhat akin to this, and Isa. 19:1, Zech. 9:14, and Ps. 18:5–16. Chiefly, however, should our attention be turned to Dan. 7:13 ff., from which the passage under consideration is probably derived. There the language is not to be taken literally. Daniel prophesies a kingdom unlike its predecessors, human, not brutish and bestial in character; on the earth, yet from heaven, and which is ushered in by one like a Son of Man.[1] Jesus simply means to say in the figurative language of this passage that the Kingdom foretold by Daniel would come in signal manner with the fall of Jerusalem. But again the question arises: How was this accomplished, and what events fulfil "the coming of the Son of Man with great power and glory"?

The answer is as follows: Christ is described in the New Testament as sitting on the right hand of God. This means that he occupies the eminent position of honor and authority, holding the government of the world in his hand. "All power is given unto me in heaven and in earth" are the words of Jesus just before the Ascension (Matt. 28:18). Hence, this "coming of the Son of Man" is the spiritual coming of the Kingdom of God (as Luke shows by identifying the two), not a final and visible coming of Jesus at the end of the world. The Son of Man would come to the nations of the earth, just as God is described as coming to the several nations referred to in the passages just quoted from the prophets. Christ and the Kingdom were to come after the fall of Jerusalem in that Jesus, then at God's right hand, would assume more and more the active

[1] The very use by our Lord of such expressions as "Son of Man" and "Kingdom of God" and their derivation from Daniel indicates an earthly and a present sovereignty of God, and precludes any exclusively eschatological interpretation.

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government of human affairs. Thus we see the primary idea of the Parousia, which emphasizes not so much the *coming*, as the *continuous and abiding presence of the Son of Man.*

When the words translated, "the end of the world," are correctly translated, as in the Revised Version, "the end of the age," they throw a flood of light upon our Lord's meaning. The old age had been a preparation for the Messiah: the new age would be that in which the Messiah would be the chief factor and power. This would be brought about by spiritual forces—an idea elementary and fundamental in Jesus' conception of the coming of the Kingdom. The world was to be shaken out of its rut. Spiritual forces were to bring about a convulsion of society and pave the way for the new age. This is ever the method of Christianity; there is nothing less revolutionary in its methods; nothing more revolutionary in its ideas and results. Christianity will indeed turn the world upside down until it turns it right side up. Finalities are thus possible to the Kingdom of God. The Son of Man does not visibly appear, but his unseen personality, his ideas, his power, come into the world and cause his purpose to be worked out both in the individual and in society.

The language as to angels is figurative also and represents the divine messengers or "invisible heavenly agencies in an earthly event." With the destruction of Jerusalem and the fall of Judaism, the divine messengers, or agencies, would bring in the universality of the Kingdom of God, which was then threatened by the aggressive legalism and formalism of Judaism, to which the Acts of the Apostles and the Apostolic Epistles bear such eloquent witness. The collapse of Jerusalem must mean the gathering of the elect of God from the four quarters of the globe. It would be the death note of nationalism and Judaism, but the birth cry of universalism and Christianity. The collapse was coming. The temper of the people made this perfectly apparent to the enlightened vision of Jesus; but as to the day and the hour, there were no data to determine them. His own generation, however, would witness these events.

Our interpretation of these passages, however, receives convincing support from Jesus himself. In the supremest moment of his life, he indicated decisively how the "coming of the Son of Man" is to be understood. With Jesus a prisoner before the high priest on the morning of his arrest, the old age stood face to face with the new. The odds were apparently against Jesus. In commanding tones the high priest put Jesus upon his oath, saying: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). The reply is as direct and explicit as the question. "Thou hast said: Nevertheless I say unto you, *Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven*" (vs. 64). Mark 14:62 gives Jesus' reply as follows: "I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Luke has it: "Hereafter shall the Son of Man sit on the right hand of the power of God" (22:69).

While these passages might be interpreted as a final coming of the Son of

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Man, when they are correctly translated this is found to be impossible.[1] Mark says simply "ye shall see." Matthew adds the word "hereafter," but the Greek term is much stronger than this. It is ἀπ' ἄρτι, which means "*from his very time onward.*" Luke uses ἀπὸ τοῦ νῦν, which signifies "*from now onward.*" Hence, the true rendering is: "*From this very moment onward, ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.*" The sense of contrast is great. Apparently powerless before the high priest, and compelled to testify as to whether he was the Messiah or not, Jesus replied that he was, and "what is more" (such is the significance of the word translated "nevertheless") that they, the high priest, and the leaders of the nation, despite the violent negation which environment gave to his claim, would witness his exaltation, beginning in the hour of apparent defeat and continuing thenceforth.

Jesus thus identifies himself with the Son of Man foretold by Daniel, and declares that his hearers will experience the beginning and the gradual establishment of the heavenly Kingdom. "*Coming on the clouds of heaven*" denotes here what it denotes in Daniel's vision—the origin and source of the Kingdom. "*Sitting at the right hand of power*" denotes occupation of the seat of honor and authority, whence Jesus would intervene in the affairs of men, being henceforth the determining factor in the world's history. The reference of the passage is clearly to a spiritual and a progressive "*coming of the Son of Man.*" From Jesus' departure from the world, there was to be a continuous "coming of the Son of Man," sometimes closely connected with great crises in human affairs, as in the fall of Jerusalem, but more often "without observation." Human history would then enter upon a new age in which the kingdoms of this world would gradually become the Kingdom of God.

Jesus' doctrine of the Parousia is thus to Christianity what the doctrine of divine immanence is to philosophy and religion. Christianity, like Judaism, has suffered greatly from the doctrine of the divine transcendence. This made Judaism formal, legal, external, lifeless, and it has made Christianity unpalatable to thoughtful men. Nothing, however, is better substantiated in the words of Jesus, in the facts of experience and of history, than that Jesus is immanent in the affairs of men: and not only as an Idea, but as an unseen but active spiritual Power.

In the Gospel of John

Let us now turn to the teaching of the Fourth Gospel. At once we note a marked contrast. John has recorded none of our Lord's sayings about the fall of Jerusalem, which are so conspicuous in the Synoptic Gospels. Apocalyptic language and figure are absent also. We hear nothing, for instance, of the Son of Man coming on the clouds of Heaven, heralded by startling terrestrial and celestial phenomena. We find an entirely different mode of expression, and we are compelled to ask: Are we within a different circle of ideas also? This can be determined only by a careful consideration of the passages which deal with our subject. A difficulty arises,

[1] The reading of the Revised Version is here much superior to that of the Authorized Version.

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however, from the apostle's peculiar interweaving of spiritual and physical conceptions.

In John 14:3 we read: "And if I go and prepare a place for you, I will come again and receive you unto myself." Jesus really said, however, "I come," "I am coming," i.e., "I am ever coming," not "I will come."[1] This materially changes the aspect of the passage. There is no reference to a specific future coming, but to a continuous and spiritual coming. This may be, of course, in the resurrection, or the descent of the Holy Spirit, or to the individual either at conversion, continuously, or at death. Bishop Westcott says: "Christ is in fact from the moment of His Resurrection ever coming to the world, and to the Church, and to men as the Risen Lord. The thought is expressed by the use of the present 'I come,' as distinguished from the future, 'I will come' as of one isolated future act."

John 14:18 also refers to a spiritual coming of Jesus. Apparently leaving his disciples desolate, Jesus declared: "I will not leave you comfortless, I will come to you." Here again the words really are: "*I come to you*," not "I will come to you," and the context shows in what this "coming" consists. It is the coming of the Holy Ghost, the Comter, which the situation also demands. The promise of a distant advent would have given the apostles but cold comfort in their present plight, while the few fleeting appearances after the Resurrection would not have effectually relieved their necessity. Only the abiding presence of the Holy Ghost could meet the exigency.

In verse 23, a spiritual coming is also indicated, and it is conditioned by the obedience rendered to Jesus' words: "If a man love me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him." Verse 28 of the same chapter should receive a similar interpretation, especially when considered in connection with verse 7 of chapter 16, as it ought to be. "I go away, and come again unto you" (vs. 28). "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you" (16:7). In John, chapter 16, there is the occasional use of the expression "ye shall see me," as in verse 16; and in verse 22 is found the clause "I will see you again." All of these passages are from Our Lord's last interview with the apostles; the words are spoken in the bonds of closest sympathy and under the shadow of Calvary. The Master says: "A little while and ye shall see me, and again a little while and ye shall not see me because I go to the Father." And again, "And ye therefore now have sorrow; but I will see you again and your heart shall rejoice, and your joy no man taketh from you." We might be inclined to think of the Resurrection, and the subsequent appearances to the apostles as the fulfilment of these words, but surely something more is implied. The best commentators, Meyer and Godet, for stance, interpret these passages of a spiritual coming as a spiritual vision and perception of Jesus in his true significance; a spiritual visitation of his disciples to enlighten their minds, strengthen their wills, and inspire their lives, until

[1] This is shown by Bishop Westcott and Dr. Reynolds in their commentaries on the Fourth Gospel.

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their vision recedes into eternity and they shall see him face to face. The thought is not of visual sight, but of spiritual insight.

A very interesting passage now awaits us. Jesus predicts that the Prince of the apostles shall die a martyr's death. Peter "turning about seeth the disciple whom Jesus loved, following: which also leaned on his breast at supper. Peter saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry *till I come*, what is that to thee?" Our question is: What is the "coming" referred to here? The final coming of Jesus is evidently the obvious meaning. The early interpretation is forthcoming in the verse which follows. "There went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, He shall not die, but, If I will that he tarry till I come, what is that to thee?" (John 21:15–23).[1] An idea, however, set forth by Bishop Westcott is again of value, namely, that "*until I come*" often refers not to any *one* event but that continuous realization of Jesus' return which is the lofty privilege of faith, "until," pointing not so much to the ultimate consummation as to the interval between the commencement and the consummation of the coming. Hence the reading here would be: "If I will that he tarry "*while I am ever coming to him*" what is that to thee?"

Thus a study of these passages convinces that the Parousia meant to John a spiritual and progressive coming. Even those who find scant reference to such a coming in the Synoptic Gospels readily admit that we have in the Fourth Gospel the idea of a spiritual coming. Professor Stevens says: "The spiritual conception of Christ's coming stands out in much clearer relief in our discourses, and is entitled to be considered the characteristic idea of the Fourth Gospel on the subject."[2] Many, however, find an inexplicable difference between the "coming" prophesied in Matthew, Mark, and Luke, and the coming foretold in John—a difference not only in phraseology, but in idea. Some contend, in consequence, that the advent of Jesus in glory, in accordance with the synoptic accounts, was fully expected within the lifetime of the living generation, but that such a coming being unfulfilled when the Fourth Gospel was written, the Johannine account is the fading shadow of the former expectation. Others claim that John presents the true eschatology of Jesus, which, because of its depth and originality, the disciples were able only gradually to apprehend.

There is, however, no difference in idea between the Synoptics and the Fourth Gospel, while there is a marked difference in phraseology. Neither denies the final coming of Jesus to consummate the Kingdom of God, but both are concerned with his coming to establish the Kingdom on earth. That they would describe the Parousia differently is to be expected. The Synoptic Gospels

[1] The view of Meyer, Weiss, and Holtzman is that the final coming is referred to, and it is far more defensible than the view which finds here a prediction that John would live on until Jesus came to him in a natural death (Ewald, Olhausen, etc.). Luthardt's suggestion is that we have no prophecy of physical immortality in the passage; it is simply John's way of asserting that the Lord has come in the destruction of Jerusalem A.D. 70, the overthrow of the theocracy, and the establishment of the true Kingdom in all the world. This was "the coming" of which Jesus had spoken.

[2] This is the view also of Neander, Godet, and many others.

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are busied with telling what Jesus said; the Fourth Gospel is equally busied with showing what Jesus meant. That the idea of the Parousia is less prominent in the Johannine Gospel and Epistles than in the other New Testament writings, says Bishop Westcott, is "because they belong to the period after the first great coming of Christ at the overthrow of the theocracy by the destruction of Jerusalem." We would not, indeed, expect John to use the figures of speech employed by the Synoptics in describing an event already past, and especially when he was more concerned with disclosing the character of the coming than with describing it symbolically.

The Johannine conception of the Second Coming is, in fact, an admirable commentary upon Jesus' saying to the high priest, which, we found, was the key unlocking the synoptic passages. The "coming" throughout the Gospel is a spiritual coming. One difference, however, is noted. In the Fourth Gospel the coming of Jesus is of a subjective character in that it relates to the individual, while in the Synoptic Gospels it is objective, relating to the world at large. This may have resulted from John's peculiar personality, for his Gospel represents primarily a personal appropriation of Christianity, or, from the occasion upon which John records Jesus as referring to his Second Coming —the eve of the Crucifixion—which would in itself prompt to a subjective rather than an objective application by Jesus.

This interpretation of the Parousia also sheds much light upon the noted judgment scene of Matt. 25:31–46, revealing it not as a description of the final judgment of mankind, or a judgment of professing Christians, or of the pagan Gentiles, or a pictorial exaltation of Christ's approval of small deeds of service, as has been contended, but as an integral part of Jesus' great discourse on the Mount of Olives, continuing his thought and indicating the principle employed in selecting those who are the elect of verse 31 of chapter 24, who will be gathered into the Kingdom, namely those whose hearts prompted to consistent acts of mercy. It also shows that Jesus was not the victim of Jewish apocalyptic as many of his countrymen were, but that he used it as a basis for the elucidation of higher truth, separating the kernel from the husk.

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SHALL WE UNITE THE CHURCHES?

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It is unhappily true that Christians, instead of uniting in the endeavor after the spiritual life, have become divided on all sorts of speculative and trivial differences. Instead of seeing that righteousness and purity and love are all-important, and theoretical opinions or methods of organization of quite subsidiary account, they have formed a new sect for every petty divergence of belief and church government. Instead of becoming a strong inclusive body of all those who hate sensuality and selfishness and sin, they have, too often, cast out of their fellowship those who would not bow before the historical and cosmological ideas of the dominant majority, have let ecclesiastical ambitions and rivalries split their forces, and so are now not One Church but a jostling crowd of hundreds of separate sects.

There is, to be sure, color and interest in the variety of churches; denominationalism has not been an unmitigated evil. It has stimulated discussion on religious matters, and a realization that the truth in regard to them is in dispute. This intellectual ferment is better than stagnation or subservience to authority; we do not want union at the price of mental slavery or a flabby acquiescence in tradition. A united church might be a menace to freedom of thought; a strong, centralized, ecclesiastical organization would easily become a tyranny. Free discussion in the older days was only possible through separation from the mother-church. But if the new union is based upon a covenant and not a creed, the drawing together of churches should promote more discussion rather than choke it. At present each sect is pocketed, the thought of its members tending to revolve within a narrow circle; let them flow together, and the opposing ideas, freely meeting, should produce thought of a higher caliber.

To some extent, the rivalry of the sects has stimulated a healthy ambition for growth and enterprise, just as the competitive system in industry has been a spur to efficiency. But just as industry gains greatly in productiveness through the pooling of interests, so the churches could do far more effective work by merging their efforts. There can be a wholesome rivalry between the individual churches without the duplications and divisions of denominationalism. Sectarianism has done its work of stirring things up; the old crusts are broken; the fostering of the Christian life now needs systematic and scientific organization.

There will continue, no doubt, to be different tastes as to the forms of church services; some will prefer a highly ritualistic and liturgical service, others a simpler and more spontaneous expression of religious feelings. In the cities, neighboring churches may well develop along different lines to meet these

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varying tastes. In the country churches something of a compromise must be sought, with perhaps different degrees of formality on different occasions. But there is probably less difference in temperamental need than is often supposed; these likings and dislikings are mostly a matter of habit rather than inherent. Even if not easily alterable in those whose tastes are formed, they are readily cultivable in the younger generation. And since they are only means, and of no significance in themselves, we may safely leave it to each local church to work out such forms of worship as its members may happen to be able to agree upon.

The movement toward church unity springs not from a mere dislike of heterogeneity, but from an irritation at waste of effort, at narrow parochialism and cliquiness, at the spectacle of a hundred little complacent, ineffective, dogmatic groups, where we ought to have breadth of vison and union of effort. It is essentially the passion to get ahead faster with the work which the church exists to do. At present many towns and cities are wastefully overchurched; it is not uncommon to find a thousand people supporting, meagerly and with difficulty, five or six churches, with five or six shamelessly underpaid ministers, five or six expensive and ugly church buildings, used a few hours a week apiece, and contributing nothing in taxes to the community, and perhaps as many parsonages, a burden to their occupants to run on the salaries they receive. There is probably very little difference in the preaching; it is a matter of different labels, different denominational connections, and superficial differences in forms; what the various labels really meant to the founders of the sects is pretty completely forgotten by most of the members. Nothing really separates most of them but petty unreasoned prejudices and the chasms between social sets.

Here are a couple of instances from a recent periodical:

> There is a little town in California with a population of 1,800 that has thirteen churches and twelve resident ministers living off the community, plus what they receive from Home Mission Boards. There is another town in the same State with a population of 50,000 that has fifty denominations represented among its churches. Some of these denominations have several churches in the town. Among the fifty denominations is a church called the "Church of God." They had a fight in this church and the offshoot from the original church called itself the "True Church of God." This church in turn had a fuss, and a third church was formed which assumed the name "The Only True Church of God."

This is an extreme situation. One must not generalize from a little town in California. Still, we all know of cases which are inexcusable. And scarcely anywhere is there the unity that there might be.

This needless multiplication of churches means half-filled pews, half-hearted enthusiasms, a generally dreary and depressing atmosphere in which it is difficult to cultivate an eager spirituality. It means provincialism and prejudice rampant, the initial vision that launched each sect long vanished, and each now living on a diet of half-understood formulas in a backwater of its

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own out of the main current of thought. It means division of forces, impaired prestige, diminished power to fight sin and wrong. It means that there is no proper proportioning of church facilities to population, so that while some communities boast of several church edifices within sight of one another, many small communities have no place of worship whatsoever. In Colorado, in 1911, one hundred and thirty-three villages were found to be entirely without a Protestant church, over a hundred of them having no church of any sort.

We must recognize, however, that the obstacles in the way of church union are very great. Most men and women are tenacious in their convictions, however ill-founded; indeed, the more tenacious in proportion to the lack of clear thinking they have done, for much thinking is bound to breed respect for opposing ideas. They cling to their particular brand of theology with intense assurance, and to their denominational home with loyalty and pride. The only way to overcome this formidable obstacle is to show these obstinate sectarians that they can hold their views just as earnestly and openly in a big common church as in their separate corners. Some of the larger churches, notably the Anglican church, include, as it is, communicants of very widely varying convictions and tastes. We do not need to think alike to be able to join together for the purposes we do have in common.

Many people are, indeed, uneasy when detached from their accustomed denominational name, their accustomed pew in a particular church, a particular minister, and a particular form of service. Adjustment in these matters can, however, easily be made, if the people concerned can be brought to feel the larger issues at stake.

Perhaps more serious is the momentum of the various denominational organizations, the personal ambitions and convictions of their officials, of the editors and publishers of denominational journals, and of the professors in denominational theological schools. These schools and periodicals keep sectarian loyalties alive, and bias students for the ministry so that they in turn perpetuate the parochialism of outlook. The remedy would seem to be in mergers, in inter-denominational schools and journals, and in a broader education for the ministry.

These sectarian prejudices would be impossible if the cliques that so largely control the churches had a broader and more accurate knowledge of history. Such an outlook would engender a humbler attitude, revealing the fact, for example, that no one really knows what the original form of Christian baptism was; or that it is really very doubtful if there was an unbroken episcopal line handing down the headship of the church from earliest times; or that the doctrine of the Trinity, for example, was a late and rather haphazard growth, a compromise or adjustment effected, as laws are formulated, through the clash of opposing argument, with much prejudice, much heat, a much less accurate knowledge of the life and teachings of Christ than we have today, and very little of what Matthew Arnold used to call "sweet reasonableness." This does not imply that the dogma of the Trinity may not embody a profound truth, or that the Baptists may not be correct in

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their belief as to the original form of baptism, or the Episcopalians in their conception of the apostolic succession. It only shows that all these doctrines, and the others which separate the sects, being matters upon which there is very meager and conflicting evidence, ought to be very tentatively held, with generous recognition of the right of contrary judgment and an earnest recognition of the fact that they do not practically matter. Men are not saved by correct belief, or damned for incorrect belief, with regard to such matters as baptism or the episcopate or the Trinity —as the great majority prove that they realize through the readiness with which they transfer their membership from one sect to another upon marriage, or a change of residence.

Certainly these sectarian prejudices would be impossible if people generally had the passion for getting the greatest possible amount of service done. You do not quarrel over theology when you are at war and the battle is on. The essential thing is to spread the conception of Christianity as a crusade—a war to the death against sin and wrong; when we are absorbed in that campaign, our whole heart in the Master's business, we shall have no patience with anything that weakens our forces or keeps us apart. Just as the American colonies had to unite to win their independence, just as the Allies had to merge their commands in the recent war, so the churches must unite in the far greater and longer war which they exist to wage.

We shall never unite on theology, that is clear. We ought not to unite on theology, lest we petrify thought and cramp its progress. We do not need to unite on theology, for differences in theology are compatible with a common platform, a common program of duties. The hope for union lies now, not as it did for so long, in repressing variations, but in making them nonessential. It lies in the possibility of an awakened realization of what a church, united in its hatred of evil, could accomplish, in a passion for the speedy coming of the Kingdom of God.

Happily, practical interests are driving us in this direction—the higher cost of living, which is making it impossible to support so many ministers, the increased cost of maintaining and heating church buildings, and the growing spirit of organization and economy in business, which cannot fail to influence ecclesiastical policy. But especially, the war, by putting men of all creeds shoulder to shoulder in a common enterprise, has made sectarian differences seem as insignificant as they are. And the absence of so many pastors at the Front has forced many congregations to meet together temporarily, and taught them thereby that differences in tradition do not prevent common work and worship. There are many interesting experiments in co-operation at the present time, both in the foreign fields and at home. But what will come of them is not yet clear.

There are two possibilities before us. One is that the denominations shall be kept and joined in a practical working union, mapping out and dividing up unoccupied territory, canceling all needless churches, and working together for social service, missions, and educational effort. On this plan everyone would join the nearest church, of what-

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ever denomination it might be, and the smaller communities would have but one community church, here of one denomination and there of another. Such a working arrangement would quickly make denominational differences meaningless, and would probably be but a temporary step toward a completer union.

The other possibility is that in each overchurched community the congregations unite to form an undenominational church. This has the advantage that, for example, Episcopalians are not obliged to attend a Congregational church, or vice versa; by a general surrender of labels no one will feel himself an alien in the common church home. Especially the great masses of the "unchurched," who usually distrust denominational labels and particularisms, are more likely to be attracted, and the church more likely to be actually as well as in theory a genuine reflection of the religious life of the whole community.

The objection is often raised to these "union churches" that the lack of outside supervision, of a central organization to lean upon for advice and help, is a serious drawback. They have not a regular ministerial supply to draw upon. They are less likely to interest themselves in missionary work outside the immediate community. They are likely to develop discords through lack of overhead supervision. But all of these difficulties are temporary, and could be remedied by a centralized organization of undenominational churches. If the churches were taken away entirely from sectarian control and run as the schools are, by the community, as a public concern too important to be left to private interests, we might see a renaissance of religion parallel to the development of education since that great field of human activity passed into the hands of the public. The union of church and state was dangerous so long as the church was autocratic and dogmatic; make it democratic, a federation of free local organizations; make it undogmatic, a place where thought may be free and fearless; and we may again let it become an institution belonging to the community as a whole.

It is going to be a slow development. The leaders of thought, the spiritual seers, are for the most part eager for it; but the majority of church members, and usually the pillars of the churches, the little groups that manage matters, are wedded to the present chaos. We must have patience, tact, good temper; we must be opportunists, glad to take any step that seems immediately useful in any place, and willing to tolerate confusion for a long time yet. But this is the great truth to be borne ever in mind: that what matters is not whether one is Episcopalian or Methodist or Unitarian, but whether one hates evil and is eager to learn to do well; not whether a church practices baptism by immersion or by pouring or by sprinkling, but whether it stands for righteousness, and works with eagerness and consecration for its prevailing. If that scale of values is kept in mind, we shall, slowly but surely, approach the day when we shall be so conscious of our essential unity that we shall come together, at last, as one flock, one Shepherd—the great universal church of Christ.

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MINISTER'S LIBRARY LIST

Every minister needs a professional library. This library may not be large but it should be of high grade. In order to assist the minister in the purchase of such a collection of volumes, the BIBLICAL WORLD *herewith publishes a list of books which it believes would make a good nucleus for a working theological library. Of course in many if not most cases the selection is a matter of choice or of preference. But we feel sure that every title here given is worthy. We shall be glad to furnish further suggestions upon application.*

Old Testament

It is here taken for granted that every young minister will equip himself as soon as possible with a copy of Hastings' *Dictionary of the Bible*, in five volumes. If the large dictionary be beyond his means, then let him obtain the one-volume *Dictionary* as the best substitute. These two works, of course, cover both Old and New Testament subjects. They are indispensable to every minister who desires to be well informed as to modern views about biblical matters.

In addition to these there should also be on hand George Adam Smith, *The Historical Geography of the Holy Land*, and *The Historical Atlas of the Holy Land* by the same writer. Each of these is the best work of its kind, and is valuable to students of Old and New Testament alike. Another book that will be found useful in both Old and New Testament fields is George A. Barton, *Archaeology of the Bible*. This is a very cautious book, but is packed full of information and will be valuable to the minister who is able to formulate his own conclusions.

To turn now to books that concern themselves exclusively with the Old Testament, we should of course put first on the list the well-known *Introduction to the Literature of the Old Testament* (revised edition), by S. R. Driver. This is the standard work upon the subject. It is rather heavy reading, and must be regarded not as matter to be read through rapidly but as a constant source of reference. If Driver be too severe, then G. B. Gray, *Critical Introduction to the Old Testament*, may be substituted. This is controlled by the same methods and point of view as Driver's work but is not so packed full of detail. Another substitute for Driver is F. C. Eiselen, *Biblical Introduction Series*. This includes three volumes: (1) *The Books of the Pentateuch*, (2) *The Prophets*, and (3) *The Psalms and Other Sacred Writings*. Volume II is not as yet published but will appear soon. This is in some respects the best introduction to the Old Testament for the average minister. It is fuller even than Driver, but is less technical and concerns itself with the problems that present themselves to the average Sunday-school teacher and Bible student.

Every young minister should have a book upon the history of the "chosen people." The best work for his purpose is certainly Henry Preserved Smith, *The History of Israel*. This should be supplemented by a source book, for example R. W. Rogers, *Cuneiform Parallels to the Old Testament*, or S. A. B.

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Mercer, *Extra-Biblical Sources*. The latter has the more comprehensive collection of materials and covers both Old and New Testaments. Rogers confines himself to the Babylonian and Assyrian materials, of which he gives a splendid collection.

Genesis	Skinner (*ICC*)*	Driver (*WeC*)
Exodus	McNeile (*WeC*)	Driver (*CB*)
Leviticus	Kennedy (*NCB*)	Chapman and Streane (*CB*)
Numbers	Gray (*ICC*)	McNeile (*CB*)
Deuteronomy	Driver (*ICC*)	G. A. Smith (*CB*)
Joshua		Cooke (*CB*)
Judges	Burney	Cooke (*CB*)
Ruth	Cooke (*CB*)	Thatcher (*NCB*)
Samuel	H. P. Smith (*ICC*)	Kennedy (*NCB*)
Kings		Barnes (*CB*)
Chronicles	Curtis and Madsen (*ICC*)	Elmslie (*CB*)
Ezra	Batten (*ICC*)	Ryle (*CB*)
Nehemiah	Batten (*ICC*)	Ryle (*CB*)
Esther	Paton (*ICC*)	Streane (*CB*)
Job	Gray (*ICC*)	Peake (*NCB*)
Psalms	Briggs (*ICC*)	Davison and Davies (*NCB*)
Proverbs	Toy (*ICC*)	Currie-Martin (*NCB*)
Ecclesiastes	Barton (*ICC*)	Jastrow
Song of Songs	Harper (*CB*)	Currie-Martin (*NCB*)
Isaiah	Gray (*ICC*)	Skinner (*CB*)
Jeremiah	Peake (*NCB*)	Locke and Binns (*WeC*)
Lamentations	Peake (*NCB*)	
Ezekiel	Toy (*SBOT*)	Davidson and Streane (*CB*)
Daniel	Driver (*CB*)	Charles (*NCB*)
Hosea	W. R. Harper (*ICC*)	Powis Smith (*BHS*)
Joel	Bewer (*ICC*)	Driver and Lanchester (*CB*)
Amos	W. R. Harper (*ICC*)	Driver and Lanchester (*CB*)
Obadiah	Bewer (*ICC*)	Lanchester (*NCB*)
Jonah	Bewer (*ICC*)	Lanchester (*NCB*)
Micah	Powis Smith (*ICC*)	Cheyne (*CB*)
Nahum	Powis Smith (*ICC*)	Driver (*NCB*)
Habakkuk	Stonehouse	Driver (*NCB*)
Zephaniah	Powis Smith (*ICC*)	Driver (*NCB*)
Haggai	Mitchell (*ICC*)	Barnes (*CB*)
Zechariah	Mitchell (*ICC*)	Barnes (*CB*)
Malachi	Powis Smith (*ICC*)	Barnes (*CB*)

*The abbreviation *ICC* = *International Critical Commentary; CB* = *Cambridge Bible for Schools and Colleges; NCB* = *The New Century Bible; WeC* = *Westminster Commentary; BHS* = *Bible for Home and School; SBOT* = *Sacred Books of the Old Testament.*

As an introduction to the modern point of view regarding the Old Testament, W. F. Badè, *The Old Testament*

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in the Light of Today, may be strongly commended.

A summary of Old Testament religion should be at hand. Of these the best two are Henry Preserved Smith, *The Religion of Israel*, and J. P. Peters, *The Religion of the Hebrews*. If one has Smith, *The History of Israel*, he had better get Peters on the religion. Then he will have the advantage of two slightly different approaches to the general subject.

The prophetic literature and religion are of outstanding interest to the average minister. He should therefore have a relatively full list of books on the prophets. As a starter the following may be suggested: A. R. Gordon, *The Prophets of the Old Testament;* C. H. Cornill, *The Prophets of Israel;* George Adam Smith, *The Book of the Twelve Prophets* (two volumes), and the same writer's *Isaiah* in the *Expositor's Bible;* and J. M. Powis Smith, *The Prophet and His Problems*.

These special works on particular subjects will of course need to be supplemented by good commentaries. A list of such works is given on page 175. The choice is restricted to two commentaries where there are two fairly good ones. In other cases only one is mentioned. It will be understood that in general the first of the two commentaries mentioned is the more technical, the second being distinctly popular in tone.

J. M. P. S.

New Testament and Early Christianity

The earliest Christians lived among Jews, but by the middle of the first century, before any of the New Testament books had been written, the new religious movement had taken root in gentile soil. Therefore the student of early Christianity should acquaint himself in a general way with both the Jewish and the gentile environment of the new religion. The standard book upon the Judaism of this period is E. Schürer, *History of the Jewish People in the Time of Jesus Christ*, a five-volume work which is indispensable for thorough study in the field. A much briefer treatment may be found in Shailer Mathews, *History of New Testament Times in Palestine*. For the gentile environment of the early Christians one should read S. J. Case, *The Evolution of Early Christianity*, or for a briefer survey S. Angus, *The Environment of Early Christianity*.

Many books have been written upon the life of Jesus. An instructive survey of these books will be found in Weinel and Widgery, *Jesus in the Nineteenth Century and After*. A standard critical *Life of Jesus* is that of O. Holtzmann. Briefer and more popular are F. L. Anderson, *The Man of Nazareth;* G. H. Gilbert, *Jesus;* T. R. Glover, *The Jesus of History*. The best guides to the vexed question of Jesus' thought regarding messiahship and the type of messianic hope current in Jesus' day are Shailer Mathews, *The Messianic Hope in the New Testament*, and E. F. Scott, *The Kingdom and the Messiah*. The special problems regarding the virgin birth and the resurrection of Jesus are critically discussed by P. Lobstein in *The Virgin Birth of Christ* and K. Lake in *The Historical Evidence for the Resurrection of Jesus Christ*. An older but careful work upon the teaching of Jesus

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is the two volumes of H. H. Wendt, *The Teaching of Jesus*. The same point of view is represented in the small book of G. B. Stevens, *The Teaching of Jesus*.

The miracles of the New Testament are discussed sanely and critically by J. M. Thompson in *Miracles in the New Testament*.

Matthew, Mark, Luke	C. G. Montefiore (2 vols.), *The Synoptic Gospels*	
Mark	A. Menzies, *The Earliest Gospel*	M. W. Jacobus (*BHS*)
Luke	A. Plummer (*ICC*)	
John	E. F. Scott, *The Fourth Gospel, Its Purpose and Theology* (not strictly a commentary)	
Acts	R. B. Rackham, *The Acts of the Apostles*	G. H. Gilbert (*BHS*)
Romans	W. Sanday and A. C. Headlam (*ICC*)	E. I. Bosworth (*BHS*)
I Corinthians	A. Robertson and A. Plummer (*ICC*)	T. C. Edwards, *Commentary on the First Epistle to the Corinthians*
II Corinthians	A. Plummer (*ICC*)	A Menzies, *The Second Epistle of the Apostle Paul to the Corinthians*
Galatians	J. B. Lightfoot, *St. Paul's Epistle to the Galatians*	B. W. Bacon (*BHS*)
Ephesians	T. K. Abbott (*ICC*)	G. Alexander (*BHS*)
Philippians	J. B. Lightfoot, *St. Paul's Epistle to the Philippians*	
Colossians	T. K. Abbott (*ICC*)	
Thessalonians	J. E. Frame (*ICC*)	
Hebrews	B. F. Westcott, *The Epistle to the Hebrews*	E. J. Goodspeed (*BHS*)
James	J. H. Ropes (*ICC*)	
I and II Peter, Jude	C. Bigg (*ICC*)	
II Peter, Jude	J. B. Mayor, *The Epistle of St. Jude and the Second Epistle of St. Peter*	
I, II, III John	A. E. Brooke (*ICC*)	
Revelation	J. Moffatt (*Expositor's Greek Testament*)	S. J. Case, *The Revelation of John*

For the history of Christianity in the three generations following the death of Jesus, the standard book is A. C. McGiffert, *A History of Christianity in the Apostolic Age*. A very instructive two-volume work covering Christianity's spread during the first three centuries has been written by A. Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*. A more general and more easily readable description of Christianity during this period

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will be found in the two volumes of L. Duchesne, *Early History of the Christian Church.*

Among introductions to the New Testament books the most thoroughgoing is J. Moffatt, *Introduction to the Literature of the New Testament.* For a briefer presentation of the subject one may consult E. J. Goodspeed, *The Story of the New Testament,* or B. W. Bacon, *Introduction to the New Testament.*

The process by which the New Testament came to be collected into a scriptural canon and the work of recovering an accurate text are popularly described in A. Souter, *The Text and Canon of the New Testament.* A much more detailed treatment of this subject is given by C. R. Gregory, *The Canon and Text of the New Testament.*

The general doctrinal content of the New Testament books is set forth in G. B. Stevens, *The Theology of the New Testament.*

For the interpretation of individual books one will need to consult commentaries or other special treatises. The *Expositor's Greek Testament* in five large volumes is an exhaustive work based upon the Greek text and representing in the main thoroughly critical scholarship. The *New Century Bible* is a series of short popular commentaries based upon the English text and representing good scholarship, but these volumes are often too brief to be of real service. A similarly brief and popular series is the *Westminster Commentaries.* The series entitled *Bible for Home and School* is also composed of short popular commentaries based upon the revised English text, but as yet includes, among New Testament books, only Matthew, Mark, Acts, Romans, Galatians, Ephesians, and Hebrews. The series of *International Critical Commentaries* is based upon the Greek text and provides in great detail a critical discussion of all questions involved in the interpretation of the individual books. It lacks as yet volumes on the Gospel of John, Galatians, the Pastoral Epistles, Hebrews, and Revelation. Probably, however, the needs of the average minister will be better met by selecting individual books than by purchasing any series as a whole.

In the list shown on page 177, as in the Old Testament section above, in most cases two books are suggested, it being understood that the first of the two is the more technical and the second the more popular in character. The abbreviations are those which have been used for the Old Testament books. In some instances the book selected is not published as a part of any series.

S. J. C.

Church History

Assuming that the minister has the elementary facts of the medieval period in church history which may be found in *Mediaeval Europe,* by Ephraim Emerton, he is then prepared for the following notable works: *Civilization During the Middle Ages, Especially in Relation to Modern Civilization,* by G. B. Adams; *The Mediaeval Mind,* by F. O. Taylor; and *The Latin Church in the Middle Ages,* by André Lagarde. James Bryce, *The Holy Roman Empire,* although now an old work, holds its place. For the medieval and modern period as well, every minister should have *Readings in European History,*

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by James H. Robinson. The first volume comes down to the Protestant revolt, and the second volume to the present time. These volumes give an enormous amount of information and sustain the minister's interest in source literature.

For the development of dissent in the later medieval period, *A History of the Inquisition of the Middle Ages*, by H. C. Lea, is valuable. On the Renaissance *The Civilization of the Renaissance in Italy*, by J. C. Burckhardt (translated by Middlemore), is good, also *The Oxford Reformers*, by Frederick Seebohm. Through this period the movements of the papacy have been presented by M. Creighton in *A History of the Papacy from the Great Schism to the Sack of Rome*. An interpretation sympathetic to the papacy is given by Ludwig Pastor in *A History of the Popes*.

For the Reformation, a standard work is *A History of the Reformation*, Volume I, in Germany, and Volume II, in lands beyond Germany, by Thomas M. Lindsay. Janssen, *History of the German People*, gives a Roman Catholic interpretation.

For Continental religious history since the Reformation, the following are notable: *History of the Christian Church since the Reformation*, by Samuel Cheetham; *Spiritual Reformers of the Sixteenth and Seventeenth Centuries*, by Rufus M. Jones; *The French Revolution*, by Shailer Mathews; *History of the Papacy in the Nineteenth Century*, by F. K. Neilson; *The New Reformation: Recent Evangelical Movements in the Roman Catholic Church*, by John A. Bain; and *Protestantism in Germany*, by K. D. MacMillan.

On English church history the standard work is *A History of the English Church* (seven volumes), edited by W. R. W. Stephens. This work, with the exception of the third volume, is of high grade. On the Reformation A. F. Pollard has two notable works, *Thomas Cranmer and the English Reformation* and *Henry the Eighth*. *A History of English Congregationalism*, by R. W. Dale, gives the rise of the Nonconformist groups. Another excellent work is *The History of English Non-Conformity*, by H. W. Clark. On the English revolution of the seventeenth century the standard work is *The History of the Commonwealth and Protectorate* (three volumes), by S. R. Gardiner. The revival in England during the eighteenth century may be studied in *The Life and Times of John Wesley*, by Luke Tyerman. For the nineteenth century *The Life of William Ewart Gladstone*, by John Morley, is satisfactory, supplemented by *The English Catholic Revival of the Nineteenth Century*, by Paul Thureau-Dangin.

In the American field the best general history is *The History of the United States*, by E. B. Channing (four volumes, incomplete). In the American *Church History Series*, L. W. Bacon has a good general survey in *A History of American Christianity*.

P. G. M.

Systematic Theology

Theology has the reputation of being a "dry-as-dust" subject. This is unfortunate in view of the fact that nothing is so fundamentally interesting to people generally as the discussion of religious beliefs. We shall mention here a few books which will make readers aware

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of the vital and practical character of modern religious thinking.

First of all it is important to realize that theology exists as the servant of religion. An indispensable preparation to the study of theology is a study of the *nature of religion* itself. For this purpose W. Bousset, *What Is Religion?* A. Sabatier, *Introduction to a Philosophy of Religion;* and W. E. Hocking, *The Meaning of God in Human Experience,* all serve admirably to give to the reader a sense of the abounding vitality of real religion. Bousset and Sabatier are so written as to be interesting to any layman. Hocking requires a certain amount of philosophical training in order to appreciate it. To these three might well be added Irving King, *The Development of Religion;* E. S. Ames, *Psychology of Religious Experience;* and G. A. Coe, *Psychology of Religion.* These books will serve to show how religion is intimately interrelated with our total life.

From a study of vital religion one may ask with fresh interest the question, What is Christianity? The historical method of interpretation reveals an inspiring wealth of ideals and achievements connected with Christianity. A. Harnack's lectures on *What Is Christianity?* aroused wide interest twenty years ago and are still immensely stimulating. Another suggestive and sympathetic interpretation of typical forms of Christianity is given by George Cross in his volume *What Is Christianity?* In particular one should appreciate the factors which go into the making of modern Christian thinking. The following books will introduce the reader to the vital forces which are active in the making of our characteristic modern beliefs: A. C. McGiffert, *The Rise of Modern Religious Ideas;* Ernst Troeltsch, *Protestantism and Progress;* G. B. Smith, *Social Idealism and the Changing Theology;* Shailer Mathews, *The Church and the Changing Order;* H. A. Youtz, *The Enlarging Conception of God.*

For a comprehensive view of Christianity in its biblical, historical, theological, and practical aspects, *A Guide to the Study of the Christian Religion,* edited by G. B. Smith and written by ten or a dozen specialists, is a very serviceable volume. Its lists of books on all the subjects treated will be found very valuable.

Systematic theologies have in recent years been becoming much more readable and vital. A standard and widely used textbook representing orthodox conceptions is A. H. Strong, *Systematic Theology.* Probably the most stimulating and suggestive textbooks on systematic theology are William Newton Clarke, *Outlines of Christian Theology,* and William Adams Brown, *Christian Theology in Outline.* Every minister should own one or both of these. Shailer Mathews, *The Gospel and the Modern Man,* is a presentation of Christian doctrines with primary regard for critical questions.

Passing to the treatment of special doctrines, William Newton Clarke, *The Christian Doctrine of God,* is a suggestive and religiously edifying book. Of unusual value also is E. W. Lyman, *The Experience of God in Modern Life.*

The doctrine of the person and work of Christ is undergoing considerable modification as a result of modern

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historical study. James Denney, *Jesus and the Gospel*, presents a conservative Christology based on a critical study of the Gospels. William Sanday, *Christologies Ancient and Modern*, represents an interesting attempt to use modern psychology in the interpretation of the character of Jesus. A volume covering the whole field is H. R. Mackintosh, *The Doctrine of the Person of Jesus Christ.*

Dealing with problems of sin and salvation F. Tennant, *The Origin and Propagation of Sin*, is a thoroughgoing study of a difficult subject. W. D. Hyde, *Sin and Its Forgiveness*, is a short, popular exposition full of ethical and religious insight. G. B. Stevens, *The Christian Doctrine of Salvation*, gives an admirable historical survey of theories in the history of theology, and a frank modern interpretation. Burton, Smith, and Smith, *Biblical Ideas of Atonement*, is an attempt to set forth and evaluate the biblical material. Refreshingly suggestive is Walter Rauschenbusch, *A Theology for the Social Gospel.*

Two books may be mentioned dealing with the doctrine of the future life. William Adams Brown, *The Future Hope*, gives an excellent historical survey and a frank discussion of modern thinking, and H. E. Fosdick, *The Assurance of Immortality*, is written with the characteristic enthusiasm and insight of the author.

Turning to the defense of Christian beliefs, A. K. Rogers, *The Religious Conception of the World*, is an excellent critical discussion of the facts of experience which make religious beliefs justifiable. Eleanor H. Rowland, *The Right to Believe*, and H. C. King, *The Seeming Unreality of the Spiritual Life*, are popular books meeting difficulties in the minds of many people today. A more systematic treatment is A. E. Garvie, *Handbook of Christian Apologetics*, while a thoroughly critical discussion is given by G. B. Foster in *The Finality of the Christian Religion.*

In the realm of Christian ethics a book of never-failing inspiration is William Newton Clarke, *The Ideal of Jesus.* Of almost equal suggestiveness are F. G. Peabody, *Jesus Christ and the Christian Character* and *Jesus Christ and the Social Problem.*

The discussion of modern social problems finds a challenging exposition in Walter Rauschenbusch, *A Christianity for the Social Crisis* and *Christianizing the Social Order*, while C. R. Henderson, *Christian Duties from the Social Point of View*, is an excellent textbook to acquaint ministers and laymen with the use of social forces in the promotion of Christian ideals.

G. B. S.

Practical Theology

In the field of preaching the most significant books are those which vitalize the minister's message. The Yale Lectures each year add a significant volume. The last two are *In an Age of Social Rebuilding*, by Henry Sloane Coffin, in which the task of the church as it issues from the war is defined, and *The War and Preaching*, by John Kelman, which not only examines the influence of the Great War upon preaching but also surveys with clear insight the whole work of the modern preacher.

In addition to the old standard works on homiletics—Broadus, Breed, Brooks, Beecher—the minister would do well to

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have T. Mark, *The Pedagogics of Preaching*, an interesting application of teaching methods to the sermon. *Vital Elements of Preaching*, by A. S. Hoyt, is a good treatment of the psychological problems of the pulpit.

The rapid change that is taking place in the organization of the parish will soon call out some new books. In the meantime *Scientific Management*, by A. F. McGarrah, is a good beginning. The tried works in pastoral theology, Washington Gladden, *The Christian Pastor and the Working Church;* G. W. Mead, *Modern Methods of Church Work;* C. E. Jefferson, *The Minister as Shepherd*, are still important.

In religious education books are multiplying rapidly. G. A. Coe, *A Social Theory of Religious Education*, is the most thorough presentation of the educational process as a social development. In *Democracy and Education*, John Dewey treats the fundamental nature of education from the social point of view. From this standpoint religious education is seen to be all education religiously motivated. E. A. Kirkpatrick, *The Individual in the Making*, is a study of the periods of child and youth development as a basis for educational procedure. Colvin and Bagley, *Human Behavior*, is an excellent book to give the psychological presentation of the human personality as "a behaving organism." *Childhood and Character*, by Hugh Hartshorn, is a discussion of practical methods of child development on the basis of psychological science. *The Modern Sunday School and Its Present-Day Task*, by H. F. Cope, is a good book for organization and method. W. S. Athearn, *Religious Education and American Democracy*, is a discussion of the full week-day program of religious education. In *Recreation and the Church*, H. W. Gates treats the religious value of play and gives programs for community needs. An excellent bibliography for practical methods is included. *The Church School of Citizenship*, by Allan Hoben, is a study of the opportunities for development of the citizen attitudes by stages of child and youth growth.

The Boy Scout movement must be thoroughly understood by the pastor. He should have the *Official Handbook*, which will give him the practical program in detail. The adaptation to church conditions is well discussed in *The Boy Scout Movement Applied by the Church*, by N. E. Richardson and O. E. Loomis.

The Young Men's Christian Association is preparing some significant handbooks on Christian citizenship training. *Handbook for Pioneers* outlines activities for boys of twelve to fifteen. It is a result of large practical experience. *Manual for Leaders—Pioneers* is for those who will have the direction of the boys. The program is planned for the individual Sunday school. *Handbook for Comrades* and *Manual for Leaders—Comrades* are for boys' work, fifteen to eighteen years. The two books to complete the series, *Handbooks for Citizens* and *Manual for Leaders—Citizens*, are now in press.

T. G. S.
J. M. A.

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CURRENT OPINION

The Evil of Poverty

Several years ago an Oxford priest, Father Cuthbert, writing in the yearbook of the Catholic Social Guild, sang the praises of poverty as a national asset. The Catholic church, he insisted, should maintain the ideal of honest, honorable poverty, which is integral in the Christian scheme of life. To banish poverty would be to close an avenue to spiritual perfection. Rather should the church inculcate honest poverty as a means of grace. From this point of view, which is by no means confined to Father Cuthbert or to his church, a writer in the *Catholic World* for January, Vincent McNabb, dissents emphatically. Distinguishing between voluntary and involuntary poverty, he points to the fact that only the former of these is a virtue. The poverty that is thrust upon one is usually a moral evil, at least in its causes, and always a physical and economic evil, as signifying the want of what is necessary to maintain physical efficiency. The voluntary poverty of the mendicant orders involves no such deprivation. Self-denial as to luxuries and comforts is enjoined, but provision is made against a similar attitude toward the necessities of life. But poverty as it exists in society is simply a state of sin—the sin of theft; some have less than they ought to have because others have more than they ought to have. In support of this contention, no less an authority than Pope Leo XIII is cited, for in the *Rerum Novarum* he expatiates upon unjust and unnecessary suffering, the practical slavery of masses of people under the control of a few very rich men, and urges that poverty is a moral evil, due to hard-heartedness, greed, rapacious usury, and injustice. Such poverty may be voluntarily accepted, not chosen like the so-called poverty of the mendicant orders, but in that case any benefit accruing is to be credited not to the poverty but to the good will of him who thus accepts it. Again Pope Leo says of the church, "Her desire is that the poor should rise above poverty and wretchedness," and urges that some remedy be found quickly for the conditions he deplores. Our writer recognizes this call of the Pope to destroy poverty as the call of God. Relief is necessary, but justice equally so. The gospel ideal requires the annihilation of the injustice of involuntary poverty; and to that end voluntary poverty may be an effective means, as witness the example of Jesus. Only the mendicants must make their own standard of living the minimum for the poor, as regards housing, food, clothing, education, co-operation, leisure, and liberty. To say that such a minimum is impracticable for society at large is to confess that the mendicants are not really poor. To establish such a standard is neither communism nor the Kingdom of Heaven on earth, but only the beginning of simple justice.

The Religious Basis of Society

In the November *Nineteenth Century*, E. G. A. Holmes blames religion for much that is askew in the present social order, while he presents religion as necessary to the realization of a better future. Society, as an embodiment of our ideals, is at bottom dependent upon religion, which is primarily a matter of realizing ultimate ideals. The present social structure is faulty because based upon an inadequate religion. Therefore the process of reconstructing society must be preceded and paralleled by a reconstruction of religion. What changes are needed? A primary conception in our religion has been the transcendence of God; hence the idea of virtue as consisting

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in blind obedience to his revealed will, and a consequent literalism, externalism, excessive individualism, distrust of human nature; and, not least pernicious of all, our religion has had an autocratic cast. The only God we can worship is the immanent God in whom the transcendent God reveals himself, and that is the only kind of worship that counts. But among the implications of such a religion are the potential equality of men, the right of self-realization, hence of controlling environment, hence of sharing in government. On the other hand such growth of personality implies the outgrowing of mere self by disinterested service, and that to the largest possible group, for the larger the group the greater the possibility of unselfish service. It is the larger loyalties that give meaning to the smaller, and at the same time afford scope for the richest development of personality. Love of country is given a deeper content by love of humanity, and that in turn by love of God.

To effect such a reconstruction it is necessary to begin with our educational system, where the demoralizing influence of belief in a transcendent God is strikingly apparent in the autocracy of school government, the system of rewards, bribes, threats, and punishments, wholly extrinsic to proper motives and deterrents, and the absence of an ideal of disinterested service. We make the child selfish, and so the man, and the whole social system. Yet experiment has shown that other methods can be used, and that they secure a response. It is our business to realize the possibilities for training in democracy and unselfishness in our public schools, and to that end religion should be a help rather than a hindrance.

Away from Germany

A somewhat different point of view is expressed by Dr. W. O. Carver in the *Review and Expositor* for January, though he agrees with Mr. Holmes in indicting our educational system for not taking personality sufficiently into account; and for him, too, the war is the searchlight which exposes the glaring defects for which he seeks a remedy. This failure of modern civilization proves that we need, first of all, a truer idea of education, which we have neither rightly defined nor justly evaluated. "We depend too much on education, and depend on too little education," because we undervalue personality; so that our schools have had as their aim the understanding of the material world rather than the culture of the spirit; we are gaining the world at the expense of our souls. We must connect the present world with the eternal and learn to live in both, otherwise neither can satisfy.

Moreover a larger measure of education is essential, especially in view of the change in our national life from relative isolation to inescapable world-contacts. Democracy is peculiarly dependent upon an educated populace; yet the draft revealed an alarming percentage of illiteracy. Nor is literacy sufficient, as witness Germany and Japan, countries whose illiteracy is practically negligible, but whose schools are rigidly controlled by the government as a means of training the people to serve their masters more efficiently. Such intelligent slavery is far from our ideal, but "ignorant freedom cannot maintain itself against trained slavery," nor preserve itself from dissolution.

There is need also of a new emphasis upon the ethical and religious elements in education. Learning is impotent to effect genuine progress apart from the will to righteousness, as President Butler well urges; so we must Christianize education. The tendency has been wholly in the other direction, due to differences of opinion and policy among Christian bodies as well as to the active efforts of non-Christian forces. This deplorable result can be attributed largely to an identification of religion with

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creed. Higher education is rapidly passing from private to state control, with consequences relatively unfavorable to the production of worthy leadership. Primary and secondary education properly belongs to the state. But somehow religion must be introduced.

Finally we need a larger measure of educational freedom, especially from the ascendancy of Germany. This is particularly true of our theological professors, too many of whom have accepted as authoritative reconstructions of biblical history and theology made by men who professed to have insight into the psychology of the ancients, while they utterly failed to comprehend the psychology of Belgium or the United States or, in fact, any of the Allies. Freedom from fads, too, and from excessive experimentation is required to give more stability to our schools, freedom at the same time from formalism and over-systematization, that the personal influence of teachers may have fuller scope, and the personal development of the student may be less hampered. At present the tendency is to give the student a fixed place in a scheme. Furthermore, there is too much control of education by irresponsible outside agencies. The General Education Board and the Carnegie Foundation are too influential, and tend to discriminate in favor of state institutions. The National Education Association is on the wrong track in proposing the standardization of our public schools in the interests of the nation and at the expense of the community and the individual. To do that is to follow Germany, as the demand for compulsory military training clearly signifies.

The Profits of Christianity

"What do we get out of it?" This was the apparently sordid question put to Jesus one day by Peter. Instead of rebuking him, the Master gave him an amazingly gracious answer, in marked contrast to the attitude of many of his followers who profess to expound his spirit. The answer was a simple, bountiful promise; not for Peter alone, but for everyone who sacrifices what he prizes most for the sake of the Kingdom: an abundant reward not only in the world to come but in this life. This incident and teaching Canon A. C. Deane uses in the December *Expositor* to give point to his contention that the doctrine of reward is not given its rightful place in our time. It is thoroughly biblical, emphasized by Jesus as well as by Paul. The word *misthos*, which they employ frequently, means not an arbitrary gift but wages, something earned. The giver is just, not capricious. There is no conflict between sacrifice and reward as alike inherent in Christian experience, for sacrifice is not the sterile renunciation of asceticism. The doctrine of reward has been abused, but we are in danger of losing a valuable element from experience no less than from theology if we overlook it, as Dr. R. W. Dale confessed when at the end of a long life of recognized leadership in Christian thought he expressed regret that he had neglected that doctrine. Such neglect weakens the legitimate appeal of Christianity and tends to depersonalize God. It is natural for a father to delight in rewarding his child, and for the child to expect such parental recognition. In what does the reward consist? In joy hereafter, indeed; but here in the transfiguration of work and leisure, of love and friendship, in purpose that gives meaning to life, and in peace that is independent of outward conditions.

A Rebuke for Peter

Frederic C. Spurr refers to the same incident of Peter's question and the gracious answer of Jesus, but thinks that Peter did not escape without a rebuke for the spirit prompting his inquiry. Writing in the January *Review and Expositor* he speaks of the parable of the Householder as among

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the most hotly debated and least understood of the parables of Jesus. He rejects the interpretation that makes God arbitrary, insisting on his right to do as he pleases, as also that which attributes to the parable the denial of all human merit, while he has little patience with Ruskin in the economic principles which he deduces from this portrayal of oriental life. It is noticeable that the parable follows the episode of the rich young ruler and Jesus' sorrowful comment upon riches as a drag on spirituality. It is here that Peter asks his question, but Jesus, after assuring him that he and his fellows will have abundant recompense for all they have given up, goes on to warn him against the moral consequences of the mercenary spirit suggested by his question. The householder goes to the market place to engage laborers for the whole season of grape culture, a period of several months. Herein lies the point of the story. He wants regular workers on whom he can depend. His problem is to pick out the best help from the great numbers available, so he tries an experiment. Early in the morning he hires a group of men at a wage reached by agreement, satisfactory to them and to him. Later he goes after more and tells them he will pay whatever is right without specifying a sum. Just before the day closes he goes to the rendezvous of the unemployed once more, and tests the sincerity of those who claimed they had been unable to get work, by telling them to work in his vineyard, without a word about wages. Between these men and their employer, as in the case of the second group, there was a moral bond, in this instance because the men hated idleness and were glad of a chance to work; in the other, because they didn't bargain but trusted to his honor. When pay time came, the pettiness of the first group was revealed, as they complained at the householder's generosity in treating others better than they deserved. They were dismissed as merely working for money, not the kind of labor their employer wanted; the others he engaged for the season. He was looking for permanent service, not just day labor, subject to mood or impulse from without. One hour of loving service outweighs a whole day of self-seeking toil.

God's Duty to Man

Theologians, when discussing the relations obtaining between God and man, usually place an almost exclusive emphasis upon man's duty to God. Seldom are the rights of humankind over against their Creator even mentioned, nor God's obligations to his creatures. But creation clearly implies responsibility, and fatherhood still more. Thus F. W. Orde Ward dismisses the analogy of potter and clay which hardly represents Paul at his best, and seeks to show how different God really is. In his articles in the *Homiletic Review* for January, he maintains that God has to reckon with us as finite; we have our rights, God has his responsibilities. Does he recognize them? Apparently not, judging by many facts of our experience. What then are we to conclude? Not that he fails in intent, but rather in ability. He cannot do for us all that he wants to because of our limitations and his. Our only solution is that God, too, is developing, that his potential almightiness is not yet realized. The Father cannot liberate his children until he becomes free in us. Every breach in Bourbonism and obscurantism, whether political, social, or religious, helps to release divine energies. There is "a kind of spiritual identification of interests on the plane of eternity:" men are growing more divine, and God more human. God's indebtedness to man is recognized in his incarnation and his suffering, which makes him infinitely nobler than the impassible Deity of the theologians. The price of divinity is the eternal sacrifice of vicarious suffering. On the other hand, man cannot renounce

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either his earthly or his heavenly birthright. "Personality (the Godlike part of us) is power."

Has Science Capitulated?

Forty years ago science was mainly materialistic, and was implacably hostile to religion, which returned the compliment. Matthew Arnold and Arthur Hugh Clough were typical of thinking men whose faith was undermined by their rationalism, a rationalism that made itself felt within the churches as well. At the same time there was a pronounced growth of mammon worship, luxury, and pleasure-seeking, which has survived to this day in the face of a remarkable reaction which has been almost uniformly favorable to the Christian faith. Thus Rev. E. C. E. Owen argues in the December *Fortnightly*, adducing as evidence a number of specific changes in science and in the attitude of scientific men.

First of all science has become dematerialized: the category of *power* has replaced that of *matter*. At the same time more deference is paid to the human mind, which is regarded as more complex and mysterious, especially in the realm of the subconscious. Thus many phenomena, accepted without question in the middle ages, and as unhesitatingly rejected by the nineteenth century, have been rehabilitated on scientific grounds. Old powers of the mind have been reinstated, new powers discovered. As examples he cites conversion and miraculous healing as being more intelligible in the light of suggestion, the response to which is akin to faith. Telepathy, too, whatever its limitations, has a bearing on prayer as more than a merely subjective experience, and upon the possibility of communicating with the dead which even now eminent scientists and philosophers are not only investigating but proclaiming as a fact.

The trend of philosophy, likewise, has been distinctly in favor of religion, as witness the revival of idealism and Bergson's attack upon determinism and upon the sovereignty of the intellect. Philosophers recognize the necessity of paying attention to religious beliefs as something in human experiences and to be accounted for. Thus in the field of biblical criticism, instead of a Tübingen school we have Harnack and Ramsay as representative of the great majority of biblical scholars who are giving larger credence to the records of the Old Testament and the New. Literature, too, gives evidence of a similar tendency, notably in France, where such men as Brunetière, Bourget, Huysmans, Coppée, and Bazin are frank in their avowal of faith in contrast with former skepticism.

Religion, too, has changed, but not in the direction of science, nor of liberal Christianity, as witness the mysticism of Dean Inge, Evelyn Underhill, and Rufus Jones, and the evangelicalism of Schweitzer. Christianity, progressive though it be, is still mainly traditional, holding tenaciously to a Christ at once divine and human. The war has had its effect in this matter, especially as discrediting German morality and religion, both alike the result of a liberal theology which interprets the teachings of the Bible according to convenience. Furthermore, the bankruptcy of civilization and science apart from religion has been revealed, while in the great upheaval the sense of necessity and order has been shattered, and a new belief in freedom and the power of will has emerged. Finally, the presence or imminence of pain, danger, and death has accentuated the need for help from above; not resignation but comfort and deliverance are the answer to that need, which is but a demand for "the authentic message of the church and the promise of eternal life."

Our Erratic Idealism

Is American idealism a virtue, a disease, or an illusion? This is the question that

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Henry Seidel Canby discusses without professing to answer in the *Century* for December. At least he seeks an answer, an attitude preferable to that of many who vociferously jibe at this idealism as a nuisance. A strong case can be made for idealism, especially during the war, for it was the identical prime motive all the way through that made us sympathize with the Allies, yet kept us out of the conflict until April, 1917, and then plunged us in headlong, namely, a reaction against arbitrary violence whether used against others, against us, or by us. Important as were the dread of the future and the need of immediate defense as factors drawing us into the struggle, they were really subordinate to this primary idealistic reaction against violence. Yet a comparison of public utterances during that period in this country with those made in Great Britain and France suggests not so much a monopoly of idealism on this side the Atlantic as a tincture of sentimentalism. Was our war idealism a diseased virtue? We professed to fight for a square deal, the consent of the governed, and the substitution of justice for violence, principles to which the treaty, necessarily a compromise, runs counter in many respects; and largely because in the early months of last year our idealism slept we were uncritical as to the major issues involved, indifferent to the terms of the treaty, and all the fervor in evidence was displayed by the protagonists of a chauvinistic disregard for the facts and obligations of our relations to the peoples of Europe. In Great Britain a much deeper and more general interest was manifested in the problems before the Versailles conference. Was, then, our vaunted idealism no more than an emotion, an overheated virtue whose collapse is only too apparent? Was it not rather a quality more like energy than a moral characteristic; a blend of physical virility and nervous sensitiveness, dependent for its existence upon the pressure of external circumstances?

A study of two notable Americans of the eighteenth century may help us to understand the nature of our idealism. Jonathan Edwards is best known as a preacher of infant damnation, but his real influence has been that he "crystallized for Americans the Calvinistic ethics which was the backbone of Puritan civilization." He more than any other impressed upon his countrymen the necessity of willing the right, which thus became a mental habit in our morality, a chief factor in our idealism. Benjamin Franklin, on the other hand, a man of broader experience and outlook, who saw that sin is not sin because it is forbidden but is forbidden because it is sin, recognized the function of intelligence in conduct and taught an idealism of common sense, reasonableness, fairness, to which may be in part attributed the freeing of the slaves, our policy in Cuba and the Philippines, and our reaction to the rape of Belgium. Both of these characteristics are operative at present and both are dangerous; we have a perverted will to do right, a degenerated common sense. The former deprived of its theological basis has become a restless urge, a putting the best foot forward in individual and national life, a shortsighted optimism, a determination to be good and happy at once without regard to circumstances or necessary preliminaries. To it is due perhaps our progressiveness but more certainly our sentimentalism, for it is not a reasoned purpose but a mental habit which readily becomes hysterical and erratic. We have a purpose to reform the world before our brains are ready for the task, so that our idealism is feverish and uncertain. Meanwhile Franklin's common sense, a very good principle for a man of Franklin's character and intelligence, has degenerated into a materialistic rationalism, too reasonable to be sordid, but too materialistic to be

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truly reasonable. It has thus become hostile to idealism especially the kind that has come down to us from Edwards, and responsible for all that is suggested by the phrase "business is business." The influence of Edwards leads to professions of virtue that cannot be made good, due as they are to habit rather than to conviction. "It set the will going but left the brain unmoved," while the common sense of Franklin, bereft of its basis of character and enlightened reason has become suspicious of ideas and theories especially when they are altruistic. The American reformer has more energy than reason; the materialist has kept his common sense and lost his vision. During the war it was easy to be idealistic. To make our idealism effective, the disciples of Edwards need a basis of enlightened reason; while nothing less than conversion will do for the followers of Franklin. "Each generation must search out the foundations of its own morality and determine for itself the worth and power of the ideals it professes."

Liberty or License

Perhaps at no time in our history has there been a more general interest in the question of freedom of opinion and speech, and perhaps never has such freedom been challenged as now. What do we really mean by freedom, and how much tolerance do we really possess? In the *Open Court* for December, M. Jay Flannery presents as his judgment that there has been little or no gain in the principle of toleration since the Middle Ages. We pride ourselves upon the advance we have made in freedom of thought and expression. We point to persecution and martyrdom as outworn attempts to restrain freedom. But we often forget that such restraints were the exception rather than the rule, and that is why we hear about them. These exceptions are much more significant to us than they were to the people of their times, most of whom were as free as they wanted to be. Not only, however, do we exaggerate the intolerance of the past, but it is a question whether there is any truer liberty now than then. What do we mean by the distinction between liberty and license? Simply that there are limits to free speech according to the subject discussed. All depends upon whether that is a matter of comparative indifference or regarded as too sacred to be trifled with. There is more tolerance as to the church and religion now because they are taken less seriously. Instead nationalism has become the sacred ark, or perhaps it is really industrialism using nationalism as protective coloring. Of these we may not speak lightly. Was the motive of military intervention in Russia to free the majority of the people from the tyranny of the minority, or rather fear of the soviet system? Really there has been little if any progress; our vaunted freedom is as limited as ever.

A visitor from England, Graham Wallas, who for twenty-two years has been conversant with American life, notes with alarm the increase of intolerance as he found it in November, 1919, and he bestows the faithful blows of a friend through the medium of the January *Atlantic*. Formerly he has noticed the tendency of good-natured majorities to deal summarily with minorities, but now he finds the abrogation of freedom of speech, writing, and meeting advocated. In the case of many newspapers and public speakers, supported by a large body of public opinion, the presumption is against freedom. Such words as "bolshevik," "radical," and "red" are used loosely, and those to whom they are applied are as indiscriminately condemned. The approval of Judge Gary manifested in the moving-picture houses of New York would seem to imply indorsement of his attitude: that what he defines as "bolshevism" must be crushed. This is a dangerous temper in which to deal with new problems which require patient

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investigation and new methods of treatment. These problems are largely industrial in their origin, but we fail to deal with them at the root. President Wilson's *new freedom* of 1912 has dropped out of sight. In order to secure more efficient production, fairer distribution, and a reasonable measure of self-determination for the producer, it is imperative not only that we positively encourage free discussion but that we provide practical opportunities for the same. For we cannot depend upon the newspapers for guidance, as is all too evident in the lack of exploring thought and considered statement in articles bearing upon the issues of the day. Everything is a "knock" or a "boost." The effect of this situation upon our political and social thinkers warrants serious consideration, for political science arouses human passions as the other sciences do not, and it takes courage as well as brains to proclaim some new things. Thorstein Veblen's *Imperial Germany*, suggested as anti-German propaganda in 1918 because it analyzes so well the causes of German aggression, had been previously barred from the mails by the postmaster-general and is still barred. Such is the stupidity of those who are to be intrusted with the task of "stamping out bolshevism." Why is it that American writers on social and political subjects are usually timid and conventional, qualities that leaders of industry would not tolerate in their surgeons, engineers, and chemists? Yet they seem to be content.

Democratizing Heaven

Hymnology is largely a reflection of current social situations. While the materials are largely biblical, derived mostly from the Old Testament, then from the Pauline theology, and to a less extent from the life and teachings of Jesus, the background is largely that of the times in which the sacred lyrics were written. In them are traceable the characteristic marks of the literary movements of three centuries, and of accompanying or underlying political and social currents as well. Hymns from the Napoleonic era represent Christian experience as a struggle, as for example, "Oft in Danger, Oft in Woe," and "Look, Ye Saints, the Sight Is Glorious." Later from the days of Victorian imperialism come "Onward, Christian Soldiers!" and "We March, We March to Victory." Many of our missionary hymns have this imperialistic undertone. Along with hymns of struggle are those which picture the other world as a release from conflict and toil, and it is this class of hymns that suggests to a writer in the *Dial* for January 20 the need of "making heaven safe for democracy." We no longer sing with enthusiasm

> I'm but a stranger here;
> Heaven is my home,

because the heaven of our hymns doesn't interest us. Characteristic are such lines as these:

> In thee no sorrow can be found,
> Nor grief, nor care, nor *toil*

or

> Then shall my labors have an end
> When I thy joys shall see.

One is reminded of the lotus-eaters and their song,

> Oh, rest ye brother mariners,
> We will not wander more.

"Beautiful as apocalyptic vision but dangerous as a way of life" is the judgment of the writer who sees in such expressions nothing to attract the self-respecting worker of today. The mixture of tribal ritual and dreams of medieval empire that fills so many of our hymns tends to make religion appear out of contact with life. Men contrast heaven as there portrayed to earth as they know it, to the disadvantage of the former. In "America, the Beautiful" we have a new type of hymn answering to the idealism of our day; such hymns we need.

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THE CHURCH AND THE WORLD

MISSIONS

The Moral Impact of the Gospel

The January *International Review of Missions* contains the record of thirty years' work among the African women of the Congo by Mrs. R. H. C. Graham. The operating center of Mrs. Graham's work is San Salvador, the capital of the ancient kingdom of Congo. Her work has been carried on for the most part among the women and children. The women were found accessible because the matriarchal system prevails on the Lower Congo and kinship counts through the maternal side; the eldest son of the eldest sister is the heir of the chief or the inheritor of his uncle's property and not his father's. Thus the woman's status is one not found in many other countries:

> The head mother of the clan is greatly respected and consulted upon all family and financial questions. If there is no male heir to the chiefdom a woman can inherit the position. Many women are chosen as councillors in the different villages, hearing and judging important country palavers.

The fear of being childless is the greatest burden of the Congo woman. This fear is the cause of many harmful forms of sex stimulation, as fireside tales, visits to the men's lodges, licentious dances, and the revolting Ndembo custom. By this latter practice, about twenty or thirty people of both sexes feign death, have a kind of funeral, and are carried away to a stockade outside the town, where they remain from three months to three years. Gross immoralities are practiced. Amid rejoicing the medicine man after bringing them to life brings them back to town. Then they are given the privilege of injuring, stealing, or even killing. Many harmful superstitions surround birth. The missionaries have attacked these malpractices in a sane manner. Knowing the desire of the native women for children, they have done everything to promote the begetting of healthy children. The highest moral levels of biblical teaching are used to stimulate a healthier physical and moral life, and these women are appreciative of moral questions. They know too well the terrible consequences to health and happiness that follow from many of their practices. These mothers have often encouraged their little girls, about to be given in marriage, to go to the missionary for protection. Many of these women who have a Christian conception gain large influence in the villages and are consulted in regard to difficulties. Now that there is a splendid addition of doctors and nurses, relief from suffering and the advance of enlightenment will move steadily on.

There are periodical training classes for husbands and wives. Some of the men after passing an elementary examination enter the Kimpese Training College for a three years' teaching course and their wives accompany them. Much practical work is taught:

> These women are also taught sewing, but have little time as a rule for needlework. In these classes for teachers I also give elementary talks on physiology and obstetrics, the prophylactic treatment of disease, and the spiritual and physical meaning of marriage, and on simple domestic economy. I always devote the first ten minutes of the classes to Scripture.

Some of the results are: the Ndembo custom has become almost extinct; the Christian families remain away from heathen dances; Christianity has given fatherhood a new meaning; much has been done to prevent early wifehood and the practice of polygamy; there is a revolutionized home life with brighter and stronger children.

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The youths have been trained in many industrial arts. The church is the source of individual, social, and national reform. Unless detrimental to physical and moral life the native customs are not interfered with. The moral force of the gospel is far-reaching in its effects.

Japanese Liberalism and the Future

The December *Japan Review* has a brief article interpreting the present liberal movement in Japan and its relation to other countries. The writer recommends Professor John Dewey's recent comprehensive analysis in the *Dial* of what is going on among the intellectual circle of the empire. The future promotion of this new liberalism is a challenging matter at present.

Since the adoption forty years ago of the German system of national policy and militarism, there has arisen among the more liberal element a craving for democracy. While recent occurrences by aggressive European nations have validated the severe national policy and repressed to a large extent the liberal aspirations of a considerable group in Japan, yet the ideal of freedom has always thrived among the younger generations, especially those who cherished American and British ideals of freedom. The move of President Wilson against German militarism stimulated the Japanese liberals to real action. Triumph over German militarism brought about the triumph of liberalism over militarism in Japan. Though bureaucracy and militarism continue in power, it looks as if their death knell has been tolled. But the real enemies of the liberal movement in Japan are outside that country. That "particularism" which tends to generalize from particulars of a fragmentary nature denounces Japan as a "second Germany," "last autocracy to be smashed," "greatest menace in Asia," and like generalizations. These phrases often come from the pens of respectable writers and thinkers who have founded their accusation upon a very incomplete knowledge of the complex currents of Japanese national life. Maliciously created news and opinions enter in to prejudice the issue. All this breeds enmity instead of a co-operative and helpful international understanding. In fact Japanese militarists seized the recent unkind public opinion in America as a pretext to resist any restriction of their military preparedness. The attitude of the outside world will have much to do with the development of a healthy democratization in Japan, or with its rejection and consequent bloodshed at some future period.

How Missions Denationalize Indians

In the *International Review of Missions* for October K. T. Paul, O.B.E., makes claims for elements in Hindu culture that are worthy of fulfilment in Christianity. All of the great missionary groups of the Western world were of puritan birth and hence iconoclastic. The timid infant church, perhaps fearing the inclusion of evil with the good elements of Hindu tradition, divorced the Christian as completely as possible from the Hindu community. This leaves him ignorant of the folklore, art, literature, and great religious life of the country. There are in the life of the peoples of India many noble approaches to the religious life of the Old and New Testaments. The stories of Bharata's attitude toward Rama and Yudishtrá's toward Duryodhana are fulfilled in David's heroic attitude toward Saul. There is a kinship between the supreme sacrifice of Jonathan and that of Rama. There is a suggestion of Calvary in the secret of Harischandra. How can this atmosphere be created in the Indian Christian home? The translation of the best hymns by non-Indians ignores the form and poetic spirit of India, and the music to which these hymns are set is foreign and artificial. The art, poetry, and music so dear to the heart of India could be utilized

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with great advantage in the Christianization of India. They are now tragically ignored. One has said: "When the middle castes come into the church they will first throw these hymns out of the window."

The missionary finds in the Indian, whether Moslem or Hindu, an abiding sense of the spiritual which forms a fertile soil for the mystical realities of the Christian religion. All material elements are subsidiary to great spiritual ends, and it is a lamentable denationalization to have them thought of as ends in themselves. The Hindu is not without God. What he needs is the fulfilling and ennobling conceptions of Jesus in personal morality as some Western communities need them in business morality. From the Hindu caste point of view the need of a separate community for Christians was inevitable, but that is changing, and "one hopes for the speedy arrival of the ever-expanding church, observing both sacraments, but without the social ties broken in their community, which for this reason can no longer be called 'Hindu' nor marked off as 'Christian.'"

India has a valuable social heritage: the Western individual is born into certain rights; the Indian into certain obligations. This sense of solidarity is a valuable asset. There is a deep sense of loyalty to family and to village. The mission boarding-school takes the child out of his natural surroundings at an early age and keeps him until he is almost an adult. There is a stunting of precious loyalties and in many cases an unbridgeable gulf between the boarding-school and the old family. The child and Indian parents suffer greatly as a result. New York reformers work through the neighborhood settlement and would not think of boarding-schools. Eton and Rugby have their place for a period during youth, but their teachers are not Swiss or even Americans. Great historical traditions are kept alive. In depriving the Indian home of the developing life of the child through those years of development mentioned above, there is a tragic loss to the family and the child. The fault is with the system and not intended by the missionaries. "There can be no substitute for the home, particularly to an Indian girl." There lies in this the possible evil of the Western class system. The Indian Christian community is most liable to it. The caste system is a curse and should not have added to it the un-Christian class system of the West. While missions are not responsible for this resultant from the impact of the West upon the East, the mission boarding-schools do not help to keep the evil out. If the Christian development is integrated with the Hindu community through its family and social life, the heroic sacrifices of the missionaries will result in a vaster fruitage for individual, family, community, and India.

Personal Relationships between Indians and Europeans

Mr. William Paton, from recent experience in India, attempts, in the October number of the *International Review of Missions*, an analysis of the attitudes of Indians and Europeans toward each other. A spirit of change, political and nationalistic, is moving swiftly over India. The more educated have the greatest consciousness of things Indian, but even the great masses of agricultural population are affected in a political sense. National feeling and prejudices are running high. There is a suspicion of the bona fides of the British government in regard to the Montagu-Chelmsford scheme. While this attitude may be an attempt to safeguard the whittling down in practice of these measures of responsible government, it shows that they do not trust our good will. The attempt of a European on a university staff to raise the standard is suspected as an attempt to deprive the Indian students of their graduate status. Both the European and Indian

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press show bigotry and misunderstanding in several deplorable instances. There are cordial exceptions, but educated Christians are loath to believe that the object of the Western mission is to minister to the Indian church, to co-operate heartily with the Indian, or really work under him.

The racial feeling is there and is a fact that we cannot ignore. Its feeling of antipathy or superiority can poison the closest friendships and issue in such foolish generalizations as: "All Indians are untruthful," or "All Europeans are materialistic." The problem becomes acute when this feeling is combined with economic or political disability. There is a passionate sensitiveness in regard to Indian manners and traditions. Their political subjection brings out a supersensitiveness and makes way for an attitude of unfriendliness and suspicion. They demand a large courtesy toward their civilization. There is danger from a paternal attitude on the part of revered missionary and administrator. This is natural in childhood, but manhood calls for brotherhood. Nor can we guard too zealously against that insidious temptation of thinking of human beings as "cases" and treating the country as "material for missionary activities." It is this impersonal treatment that unconsciously stresses more the enterprise of evangelizing India than India's real need. Missionaries have suffered much unjust criticism and they have surmounted the barriers between Indian and European better than any other group. Frank criticism offered in a constructive spirit may make for greater missionary effectiveness. We at home must not misjudge the missionary at this point. We have accentuated race prejudice and un-Christian impersonal relationships at home with vast numbers of our fellows. The men and women who have gone to India have taken up the hardest kind of work and need the most support.

Great Britain is convinced that the co-operation of Indian and European is essential in ruling India and earnestly desires that India may get her experience in the art of self-government. There is a wholesome move toward self-government for India. The great missionary cause must be in the forefront in wiping out all feeling of estrangement. A right relation between Christian missions and the Indian church is the urgent problem of Christian statesmanship in India. The idea of brotherhood must be applied to the mighty issues of India. There is a hungering for the equality and fraternity of Christian love. We must make the Indian feel that we *need* him.

RELIGIOUS EDUCATION

Facing the Negro Problem

Editorial comment concerning the Negro problem in the November number of the *Missionary Review of the World* reveals some of the reasons for the race riots in Washington, Chicago, and elsewhere. Restrictions imposed upon the Negroes by their white neighbors have increased their unrest. In many sections, and especially in the southern states, there has been the disposition to treat the Negro as a burden-bearer and menial worker. He has been denied proper educational facilities, housing conditions, and in his desire for industrial and social improvements he has been neglected. Justice to accused Negroes has often been difficult or impossible to secure. True, there have been heinous crimes and many examples of objectionable neighborship on the part of Negroes, but among the whites of the same degree of low moral and intellectual development these same ugly facts have been too often in evidence.

Three hundred thousand Negroes served in a military capacity and did good service; hundreds of thousands worked in the muni-

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tion factories and earned good pay. This consciousness of service, as in other sections of our national life, has heightened the consciousness of the worth and meaning of their lives. It has given them courage to make new demands for social and economic justice in a free republic. With the cessation of hostilities the crisis has become acute and there is mingled with it another aggravating factor: five hundred thousand southern Negroes have moved to the industrial centers of the North and have not yet been assimilated socially. At the request of the Home Missions Council a conference of the various agencies of Negro welfare was held on September 4, 1919. After illuminating discussion it was urged that the Federal Council of Churches and the Home Missions Council help adjust the inter-racial problems by setting up joint committees of the two races in those northern industrial centers where there are large numbers of Negroes.

The pronouncement of the conference will contain utterances on

(1) The protection of life and property; (2) economic justice to the Negro, with equal opportunity to work on the same terms as other men; (3) the sanctity of home and womanhood; (4) the establishment of adequate recreational centres for Negroes; (5) equal travelling accommodations for Negroes with equal charges; (6) adequate educational facilities for Negro children and youth; and (7) qualifications for franchise irrespective of race, creed, or color.

There was a general feeling in the conference of national responsibility for the solution of the problem, broader than sectionalism, and an opportunity and responsibility for the church to make her leadership felt in the racial reconstruction in America. It is essential to recognize the Negro's value to the nation and to cultivate a more tolerant spirit. Why not emphasize the best rather than the worst features of the inter-racial relations? It is only fair that the Negroes desiring to make progress should be given every opportunity in education and surroundings.

Religious Education in the Home

The home gives the child his dominant vocabulary, five hundred words of which he has at two years of age. It is there that the pictures and musical harmony give the child the first incentive toward his artistic development. These and other facts suggest to Fred L. Brownlee, writing in *Religious Education* for December, that "Religious Education and the Home" is a worthy theme. There is a strong biblical basis for this consideration: Jesus voiced his world-ideal in family terms and constantly used such terms in his interpretation of religion. The doers of the Father's will were his brother and sister. But we cannot put this great ideal into action in the world if its ideals of love, sympathy, and co-operation are not clearly realized in the actual life of the home. The development of the Christian ideal in the home demands a mutual love between the wife of one husband and the husband of one wife. It also calls for a democratic sharing of life in the father-mother-child group. There must be no Augustinian autocrat in this group, for an issuer of divine decrees would undermine the educational opportunity of the home. The master-motive of this interdependent co-operative community is love. To realize such an ideal, preparation must be made before the marriage ceremony is performed and before the new child comes into the home.

Herbert Spencer wrote twenty-four years ago that if by some strange mischance nothing of ourselves was inherited but books, an investigator from a new period would be amazed if he found reference to a multitude of matters but no reference to the gravest of responsibilities, the training for the bringing up of children. It would be monstrous to leave this matter to the chances of unreasoning custom and the suggestion of ignorant nurses. Dare we leave a new generation to such a fate? Dr. Cope in his recent book

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finds it necessary to repeat the warning of Spencer:

> Do the schools and colleges, Sunday schools and churches teach youth a better way? How else shall they be trained to take the home and the family in terms that will make for happiness and usefulness? It is high time to take seriously the task of educating people in religious efficiency in the home.

Perhaps much blame can be placed at the door of dogmatic orthodox Christianity in which celibacy, the dominant ideal for centuries, made the training for parenthood seem absurd. Sexual life was considered a necessary evil, and garden-like innocence on the part of children was to be maintained as long as possible. But fatal ignorance is often the result of this medieval parental conception. Not to train a child properly in sex-knowledge today is to fail to perform an essential Christian duty. If we can have a generation or two of parents and children trained for homemaking, the dynamic of a Christian home will be amply demonstrated. Millions are spent by the nation in other forms of preparedness, but this most vital matter has not received an enlightened attention. We are reaping dire fruitage on that account.

How can religion be made an integral part of family life? The Hebrews answered the question by making God a regular member of the family life. Even though they included many primitive and unsophiscated elements in their religious living, the fact that God was present not only on special occasions but in the regular family and group life is significant. Their religious ritual got its start in this way. We need to remember that God is as much concerned about the furniture, books, pictures, wages, and other factors of the home as he is concerned about the wedding blessings and the ordinance of baptism. God is a partner in the new home. On such a basis it would seem that family prayers would be easy to have. While the Pilgrim forefathers were doubtless sincere in their perfunctory family worship, it was likely difficult for the children to get much out of it. We are now looking for democracy in these family aspirations. It is quickened by verbal prayer and Bible readings. It is enhanced by introducing a religious spirit into the family plans in which all have a say and a share. Around the fireside the family group settle matters that have to do with school, college, furniture, and what not. Each makes his own little sacrifices in regard to the things to be gotten.

The next step is the transfer of these family social attitudes to the larger Christian social relations of the world:

> The wise parent will have been taking care of this transfer all along the line. He will have so related the home to the school, the playground, the Sunday school, the church, city, state, nation, and world, in such a way to make it perfectly natural for the children to pass into young manhood and womanhood with a growing consciousness that the matter of clean politics, city sanitation and housing, public parks and recreation, good roads, free libraries, proper labor conditions, internationalism, and a hundred other things are simply home problems in a larger sense. And with reference to these important matters the children will have become habitually social-minded so that partly by force of habit their support will always go to the best interest of all concerned.

Thus the family fireside may throw a gleam of Christian idealism around the world. We have tried in ecclesiastical and other erroneous ways for two thousand years. May we not with renewed confidence try to realize the Master's goal of familyizing the world by a more normal and promising religious program?

The Next Step and What It Will Cost

George A. Coe in *Religious Education* for October presents the next step in religious education. It is this: "Recognition of religious education as a specialized process that requires expertness based upon scien-

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tific analysis of educational experience." This will not mean the "scrapping" of many valuable elements which we now have, but their revision. Psychology is being applied effectively to secular education, to advertising in business. Shall these and many other of the tasks of life have the advantage of expertness and such specialization be denied the church school? The general preparation for the ministry does not equip the minister to judge the processes of a modern Sunday school. Speaking to laymen, is it not a spiritual defect to demand much less expertness in teaching children religion than in advertising shoes or soap? As scientific standards of advertising had to be developed, we also must develop expert teachers.

This can be done, but it will cost. This does not mean a spurt of teacher training lasting through ten lessons or even three years. We will continue these, but it is necessary to re-lay the foundations of the whole Sunday-school enterprise. Mr. Coe speaks of the matter before laymen, not alone because the laymen pay the cost in dollars—and mere money cannot provide teachers of the caliber needed—but because the modern minister with the tremendous demands upon his time and energy needs to be extricated by the laity from this added burden. A fundamental reconstruction of the pastoral office is essential. It is necessary to utilize lay talent in some of the present pastoral functions. This will mean the compensation of some of this new specialized talent in some cases but not in others. "The guidance of religious education must become a specialized and compensated service. If two ministers can be employed, one of them should be the head of the department of religious education. If only one can be employed the laity should insist that he qualify for intelligent supervision of religious education in the parish." All this will cost a great deal of money. Most of our buildings were planned for another purpose and are ill adapted for the interests of the children. A central building might do the work that each church is now doing with several poorly equipped buildings in a small district. A moderately sized school requires a score or more classrooms if it is to be fully graded. To do the Sunday-school job will require something that is harder to give than money.

It will cost time; time for getting acquainted with your local situation; time for looking up what is happening in the more progressive churches; time for getting a new set of ideas into the heads that are already full of cares; time for reading; time for conferring and listening; time for discussion with fellow-laymen who need to be convinced; in many cases time to perform regular duties of administration or of teaching in the reconstructed church school.

There are few trained among laity or ministry for the task of being the employed officer directing the religious education. Professional standing and adequate compensation will be an aid in bringing men to this task. While we must have a large number of voluntary workers, it is not improbable that it will be necessary to pay some of the teachers. Teachers are not injured spiritually by such compensation. A real program must be carried out with expertness and earnestness by teachers who will study, be punctual, and who will stick.

Man-Made Differences and God-Made Resemblances

The October number of *Religious Education* has suggestions from Rabbi David Philipson for the dissipation of narrow and divisive prejudices. The Old Testament conception that all men are the descendants of a common parentage bespeaks racial solidarity. The religious conception of the fatherhood of God and the brotherhood of man is another drive toward democratic consciousness. These unifying ideas have been smothered beneath a seething mass of developed differences. The peace and good will of Christian tradition has been trampled

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upon by warring elements. The evolution of political life brought nations to the fore. Nationalistic particularism was transferred to religious differences. Here the antagonisms of creed were even more bitter than secular differences. The paradox of religious wars does not add loftiness to religious appraisal. Religion instead of a binding influence was a fruitful cause of discord in such a world-order. The close of the Middle Ages ushered in the dawn of a new era. The American and French revolutions proclaimed a universal message of freedom. This was a new urge toward brotherhood and democracy. The Republic of the West became an experimental melting-pot for the melting of undemocratic prejudices, with neither racial nor creedal privileges. The universal exposition held in London in 1851 was another move against national separateness. But Bismarck's blood-and-iron theory had still to become an actuality, and keep from fulfilment the prophetic and poetic dreams of world-brotherhood and world-federation. There were still remnants of religious massacre and persecution in various sections of the world. These and many other prejudicial differences brought on the nightmare of war that we have just passed through. In the midst of war horror are stories of fraternization of creed and race that relate the breaking up of artificial differences and the discovery of fundamental hopes and unities. War has been the melting-pot of brotherhood. It has further tended to break down a particularistic nationalism.

Both Jews and Christians preach the universalism of their respective religions. Between the two there must be unity in spite of differences. In this realm there is no more need for a monotonous level of uniformity than in the field of nationality. Each people and each religion can present the richest fruitage of diverse genius. Leading humanity from the narrow grooves of nationality and creed is one of the specific tasks of religious educators. Paralleling the League of Nations a League of Religions is suggested. Jews, Catholics, and Protestants preach the one Father. Each can show brotherliness and co-operation by giving a religious appreciation of deeply religious and influential members of these different faiths. We have in mind such names as Florence Nightingale, Wilberforce, Francis d'Assisi, Father Damien, and Jews like Moses Montefiore and Maurice de Hirsch. A knowledge of the contribution of these great leaders by the young people would do much to enhance religious brotherhood and minimize man-made differences. It is possible to have both an international mind and an interreligious mind.

CHURCH EFFICIENCY

The Rediscovery of Christianity

The *Century* for October has an interesting and suggestive article on the present function of the church by Glenn Frank under the caption "The Rediscovery of Christianity." The writer aims to unite the personal and social emphasis of Christianity for the task of making bad men good and good men better. In times past, after an upheaval like the Great War, there has followed a revival of individualistic religion. Tired souls have taken refuge in the consolations of an otherworldly type of religion. The war did not take away a large number of our youth nor leave us worn out by effort. The urge for the old type of revival is not present with us. The dramatic experience of the soldiers in the trenches will not give their post-war religion. It is borne on the flood of deeper currents—not doctrinal arguments, nor fear, but those essentials that have been justified in action, as a vicarious life for others and the social purposelessness of a sinful life. But these thoughts were

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stirring in the minds of men before the war. They came out of the streams of thought known as philosophical and historical criticism, the doctrine of evolution, and the democratic movement. This movement is not an eddy but a major current and stands in the way of reactionary individualistic religion. No doubt the tradition-bound minds of thousands of clergymen will seize the war-weary mood of the world to revive such a type of religion. But normal and healthy minds will rise to a larger religious vision.

The task that confronts the church is the effective co-ordination of the so-called "spiritual" and "social" gospels if it has been possible to think of them as artificially separate. Progress follows a zigzag course: "One generation lays an extreme emphasis upon one phase of social, economic, or religious truth. The next generation lays an equally extreme emphasis upon another phase of truth. Genuine progress is realized when a third generation brings the two extremes together into a co-ordinated program of forward-looking action." It is now vital that we socialize our religious program and spiritualize our social program. Otherwise we have devotion and dividends in two distinct worlds.

This social phase of a truly spiritual religion is not a new thing but a "rediscovery." Christianity has been socially denatured. The ethical ideals of the great prophets are reflected in a large measure in the teachings of Jesus. He spoke to the soul and society. It has been a tragedy that these two aspects of a living whole have been artificially separated in the development of Christian institutions. The theological schools in a united program might greatly aid religious and social progress by a nation-wide program of extension institutes to form a meeting ground under informed leadership of the ministry from all sections of our national life to consider the question of finding "the sanest and most compelling statement of the church's message, a statement that will neither turn the church into the retreat of the mystic nor make it merely the reform club of the radical, but the effective carrier of the full message of the carpenter of Nazareth, who spoke alike to the soul and to society." Many have said that the church will be untrue to its peculiar function if it attempts to influence directly social institutions. Its task is to preach private and personal virtues. It is becoming increasingly felt that it is not enough to let social morality be a mere product of private virtue. The age challenges the church to be in the forefront in the discovery of both private and public morality. This social dynamite was implicit and explicit in the spiritual message of Jesus. The rigid conservatives of his time soon recognized it. This has been smoothed over and lost sight of in so much of our public life. The church is rediscovering its task as a whole:

> It is not the function of the church to organize political parties and devise the machinery of social and economic progress. The church should be the inspirer rather than the organizer of social progress. The church is obliged to maintain a continuous moral analysis of the existing order, standards, and practices of society in all its fields of action.

There is no more effective pulpit to announce the "social gospel" than the headship of big business. There quietly and effectively Christian laymen will build the Master's principles of justice, love, and service into industry and preach through the contagion of example. The church must inspire this sort of action.

The Rural Church and Christian Union

Alva W. Taylor in the *Christian Union Quarterly* for October asks: "Have we pursued creed, loyalty to denomination, multiplied churches, and invested in traditional interpretations of the Gospel till

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we have injured its effectiveness and neglected the Gospel itself?" There is much evidence that in the rural field—the bulwark of democratic Christianity in America—we have been pursuing a shortsighted program. The extreme individualism, the product of the democratic revolution, is being rapidly socialized by mechanical and institutional agencies, but there is grave danger that the church will be the laggard in this socialization.

Careful surveys of recent date in several states have revealed the evil of over-churching, resulting in waste and inefficiency. The survey in Ohio and Missouri, covering 10,000 churches, shows that an organization and a building is found for every six square miles. If there was one for every seven miles square, few would be four miles from a church house and the reduction would be to one-eighth of the present number. One-sixth the number would give approximate easy walking distance to Sunday school for every country child in the nation. Of the foregoing churches more than 90 per cent have no pastoral oversight and fully 95 per cent are without resident ministers. The lack of acute temptations in rural life is the only saving grace in the situation. These churches were established by valiant men in days when creedal loyalty stood for religious zeal. They did not merely seek out unchurched settlements in the pioneer days, but sought to put a church of their persuasion in every settlement. This method of safeguarding the cause of religious liberty was inevitable in the ferment of ideas and forces of the time. It was inevitable that there should be much waste as the price of progress in an uncharted land. Yet, while these denominational divisions were inevitable in winning individual rights in worship, it is not inevitable that they continue forever. While we owe a great debt to each of the denominations, the contribution of each is now the common property of all. We are all as free as the Baptists and Congregationalists, as devout as Wesleyans, as orthodox about the regnancy of God as the Presbyterians, and we are all rapidly becoming as efficient in our polity as the Methodists and Episcopalians, and seek to stand as loyally on Scripture as the Disciples. As the fathers dared in the cause of individual liberty, we may now venture in the new era of co-operative efficiency. The lesson of the war can become the lesson of the churches of Christ.

In the rural field the surveys reveal that in those churches under 50 members, only 17 per cent made progress, while in those of more than 200 members, 79 per cent made progress, and the scale increased from the church of 50 to that of 300 in fairly uniform proportion. Similar findings have come from the Presbyterian and Methodist surveys in Canada. Less than 40 per cent of the rural churches are making progress and a like proportion are unmistakably dying. Often whole communities are left without a virile church, and communities are threatened with moral deterioration and an emasculated Christianity.

Men and women are loyal to traditional loyalties. A doctrinaire program for ideal union will not solve the problem. While it will not do to sacrifice conviction or loyalty to historic organizations, we can enlarge them by directing them into organizations that embody fundamental loyalties. The spirit of co-operation is becoming more and more patent, but organic union is possible in only an occasional case under existing conditions. This is a stubborn fact. The federated church seems to be the present solution of over-churching and the hope of the rural community in guiding the process of socialization. It makes possible a large and efficient program while retaining loyal relationships with respective denominations and conventions.

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BOOK NOTICES

A Grammar of New Testament Greek. By James Hope Moulton. Vol. II, Accidence and Word Formation. Part I, General Introduction, Sounds, and Writing. Edited by Wilbert Francis Howard. Edinburgh: T. & T. Clark, 1919. Pp. xv+114. 7s.

Professor James Hope Moulton died of exposure, after three days in an open boat, when the "City of Paris" was torpedoed in the Mediterranean in 1917. His death was an irreparable loss to the study of New Testament Greek. His great lexical undertaking (*Vocabulary of the Greek New Testament*) is being continued by his collaborator, Professor Milligan. The second volume of his *Grammar* was well advanced before he went to India, only the third part (Word Formation) being incomplete. The volume is to appear in three parts, under the editorship of Mr. Howard, who has completed the Introduction, of which Professor Moulton had written more than half. The Index is, of course, reserved for the end of the volume, but Professor Moulton's keen insight and wide learning and remarkable philological tact are everywhere apparent. The variety of the Greek of the New Testament is brought out in the Introduction. While holding that Luke probably did not know Aramaic, Moulton thinks that though Jesus usually taught in Aramaic, he and his disciples were thoroughly familiar with Greek, a view that will surprise most students of the Greek Gospels.

A Harmony of the Synoptic Gospels. By Ernest De Witt Burton and Edgar Johnson Goodspeed. New York: Scribner, 1917. Pp. xv+275. $1.25.

Burton and Goodspeed have here given us the best synoptic harmony in our language. It is not constructed in the interest of any theory of Gospel origins, even that of the editors themselves, but simply presents the three narratives in substantially their original order, in such parallel arrangement as to exhibit most effectively their likenesses and their differences. The division into appropriately titled chapters and sections is a genuine contribution of editorial skill. Students of the English Gospels can have no manual so useful; it fills the place which is filled, for the study of the Gospel material, by the English version of Huck's *Synopse*. A slight slip is the intrusion of a Johannine reference in the caption of section 184, "The Appearance in Jerusalem, *Thomas Being Absent*." The book should have the widest use, as it is of the highest usefulness.

The Synoptic Gospels and the Boo s By D. A. Hayes, New York: Methodist Book Concern, 1919. Pp. 354. $2.00.

This book is one of the "Bible Introduction Series" of the publishers. The writer states that he has attempted to make "a study of the personalities of the writers involved and of the influence of their personalities upon their books." This claim is justified. The subject-matter is dominated by the thought of the relation of author to book. An imaginative biography of each of the writers is given, based upon suggestions and inferences in the biblical books. If the narrative is at some points fanciful it is at least vivid. The least satisfactory portion of the book is that dealing with the First Gospel. The reader is left with the impression that the apostle Matthew was its author. The problems of sources, of the relation of the Second Gospel to the first, of the probability of a Matthean basis with large addition of non-Matthean material, are minimized or ignored, and the entire Gospel is used to illustrate the characteristics of the apostle Matthew. Why an apostle should use so much material drawn from the writing of Mark, who was not an apostle, is a question not asked. In the discussion of Acts one misses the treatment of the relation of the "we" document to the problem of the authorship of Acts. Possibly such questions were regarded by the author as remote from the popular and homiletical purpose of his book. The book certainly presents in popular form much general information about the contents and characteristics of the Synoptics and Acts. It will not serve as an introduction to the problems of the sources and interrelationships of these books.

The Tragedy of Armenia. By Bertha S. Papazian. Boston: Pilgrim Press, 1918. Pp. xvi+164. $1.00.

The author attempts to tell the story of the Armenian people, especially in the light of their martyrdom in the hands of the Turks. Her story bears, at every point, clear evidence of her sympathetic understanding of the *soul* of the Armenian people. In this fact lies the unique value of this little volume. People (the source of whose knowledge of the Armenians has been the pages of the daily newspapers that give hardly ever anything better or more than mere fragmentary and incidental facts about them) would do well to read this book through if they care at all to gain a more intelligent knowledge and a fairer basis of estimation of their national character and of their ability of achievement that have given them their distinct place among

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the old and new nations of the world. Of the seven chapters into which the book is divided, the last three have much food for thought for the moralists of modern times. "In the world-court"—and this is the title of the final chapter—what verdict will be given to Armenia? Will human selfishness interfere with the justice of it? The book contains a list of valuable books for reference.

The Armenians in America. By M. Vartan Malcom. Boston: Pilgrim Press, 1919. Pp. xxvi+142. $1.50.

According to the estimate of the author, which he bases upon figures drawn from the records of the United States Bureau of Immigration, there are at present nearly 78,000 Armenians in the United States. And it is of these immigrant Armenians that the author speaks. He gives the history of the earliest immigration of Armenians to this country, of the increase of their immigration and its causes. The book is a well-classified storehouse of useful and important bits of information about the economic, social, and religious life of the Armenians in the United States, as the titles of some of the chapters will indicate: "The Armenians in Industries" (v), "Religion and Education" (vi), "Associations," "Parties and the Press" (vii), "Conjugal and Living Conditions" (viii), etc. The book is illustrated with the pictures of institutions and of some prominent men among them. The Introduction is written by Hon. James W. Gerard, formerly American ambassador to Germany and a great champion of the cause of Armenian independence.

Christianity's Unifying Fundamental. By Henry F. Waring. New York: Doran, 1919. Pp. 175. $1.25.

In the words of the author the purpose of this work is not "to construct a steel-turreted creed," but rather to attempt to "dig in" against "bigotry, scepticism, materialism and other enemies of progress."

The work well reflects the spirit of the new theology, showing how it is fitted to mediate between crude and barren skepticism and that extreme dogmatism which makes religion too narrow for one with a normal intellectual equipment. What might be called the philosophical principles of the new theology are not explicit, but they are assumed at every point. Six chapters are used in preparation for the main theme of the book, "Fellowship with Christlike deity that makes for Christlike humility—this is Christianity's unifying fundamental." Then the argument follows: (1) It is fundamental. Christians are saved from the feeling of "wrongness" or, better, "loneliness" by living fellowship with the Christlike Father. (2) This is distinctly a Christian doctrine and marks off the essence of Christianity from all other moral religions. (3) This doctrine is in accurate historical continuity with Christianity's past. (4) "It is specially inspiring" because it has the appeal of a great personality. (5) It is unifying because it emphasizes that which underlies all the differences between the churches and yet permits their diversities in faith.

The strength of Mr. Waring's contention lies in his appeal to a personal spiritual reality as the essential in Christianity. The weakness of that position, as the quarrels of Christendom testify, is the fact that "Christlikeness" cannot be defined with such sharpness and clearness that all Christians can be satisfied. Historical, traditional, temperamental, ethical, difficulties will immediately suggest themselves, while just what Jesus would do in a given concrete case can often only be inferred from his deeds and sayings so that there is ever room for sharp debate and wide speculation. However, we need many such books as this to help us to progressively find the ultimately unifying theology.

The Next Step in Religion. An Essay toward the Coming Renaissance. By Roy Wood Sellars. New York: Macmillan, 1918. Pp. 228. $1.50.

To the great majority of those inside the churches the title of Professor Sellars' book would be a misnomer. Unless with seven-league boots, "step" is mild—leap would fall far short of adequate expression—for what is actually advocated and predicted. The writers of the Bible as men of their times wrote under the influence of the mythology, the imitative and contagious magic, and the unhistorical methods of their environment. The Pauline Christology, accordingly, is to be repudiated. From the Gospels little can be obtained with certainty concerning Jesus. Claiming to be relatively conservative because he looks upon Jesus not as a mere myth but as an ethical reformer who had some power of healing (although the stories concerning it were grossly exaggerated), Professor Sellars rejects as myths the stories of the virgin birth and of the bodily resurrection. Though this is a long way from the commonly accepted view a considerable number of thinkers in the churches would accompany him. When, however, he goes the length of doing away with, as unscientific, the practice of prayer and the belief in immortality and in God the company dwindles. Even Comte, who had few followers, in deifying humanity had a place for worship. To the great majority Professor Sellars' title would be a misnomer because of its use of the word "religion." To them a more appropriate title would be: "The Next Step—Out of Reli-

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gion." Though he himself felt for years that "it would be better to give up the word entirely," he explains that because the consciousness of the time sensed the element of devotion and loyalty which religion in spite of its shortcomings had nourished, it was legitimate to use the term in a freer and more constructive way. Hence his definition, sans God, sans soul: "Religion is loyalty to the values of life."

The method of the book is to begin with the primitive perspective, intension, and elements of religion, and, after showing how much they actually have been altered, to infer that the process is to be continued until religion becomes a humanistic naturalism without God and without hope in a world beyond. The defect of the book is its failure sufficiently to interrogate science itself which is based on faith—its unjustified ignoring of the insistent and persistent why and whither, especially with reference to human values. The positive conclusions reached are good as far as they go, but do they go far enough? Do they meet to the full the needs of human nature and give it requisite power for greatest progress?

The benefit of the book is that of a cold plunge. It may be recommended strongly to those who are strong enough to get the glow of a wholesome reaction. To such the great stimulus of the work is in deepening the conviction that Christianity must demonstrate in the lives of its adherents that, here and now more than any other religion (using the word in its secondary as well as its primary sense) it makes for human values—intellectual, moral, aesthetic, etc. If it does not and cannot then it is doomed to be superseded and ought to be.

Towards Reunion. New York: Macmillan, 1919. Pp. xxii+391. 7*s.* 6*d.*

Towards Reunion, a book of fourteen chapters—half by writers in the church of England and half from the Free Churches—is well named. Both words are strikingly suggestive of the purpose of the book. In different ways, that sometimes do not altogether agree, they give expression to a common vision of a "great spiritual and visible unity." That the emphasis should be put upon the spiritual, as the means to the visible, unity, is expressed in the Preface and suggested by putting as the last and climactic chapter "The Holy Spirit in the Churches." This is one of four or five on the "spiritual" side of the problem. Their writers manifestly are fettered by their theological and sacramental inheritance. Theological rather than spiritual, they are the least satisfactory part of the book, which would have had a stronger ending in the chapter on "Reunion and the Christian Conscience," by Rev. J. Gough McCormick.

The chapters on the "intellectual" basis and "practical" aspects are sane, suggestive, irenic, unifying, and deserving of the widest reading. They show the influence of the war in increasing the demand for "Christianity undifferentiated," as one at the Front expressed it. They suggest as a polity for the reunited church a "constitutional" episcopacy as that which would conserve the historic continuity and practical worth of all three of the historic polities. They also suggest, especially in Canon Burroughs' chapter on "Intercommunion," wise methods of approaching the goal of reunion. As the greatest difficulty in the way has been that Caesar could brook no equal and Pompey no superior, the book as a whole is to be recommended highly in its effort to rise above the "personal pride and corporate prejudice" that in preventing reunion stand in the way of better international relations, more successful evangelism, and more thorough and comprehensive moral reform and social reconstruction.

Besides the names of the writers appear, as witnessing to the common aim of the book, the names of over fifty other leaders in the churches, all of whom were also members of the interchurch conferences out of which the book really came.

Explaining the Britishers. The Story of England's Mighty Effort in Liberty's Cause, as Seen by an American. By F. W. Wile. New York: Doran, 1919. Pp. x+126. $1.00.

Shaking Hands with England. By C. H. Towne. New York: Doran, 1919. Pp. xiv+119. $1.00.

One of the most certain guaranties of the future peace of the world lies in the preservation of friendly co-operative relations between the British Empire and the United States. With the great English-speaking race united in defense of their common interests and determined to frustrate violence and aggression in all quarters, would-be disturbers of the peace of the world will do well to think long before acting. Therefore everything that tends to cement these two peoples together in bonds of friendship is praiseworthy. To this end mutual understanding and sympathy are requisite. The two books here listed are written for the purpose of making citizens of the United States acquainted with the tremendous achievements of the British Empire in the war and appreciative of the characteristic qualities of the British temperament.

Mr. Wile's "Explanation" is filled with facts and figures illustrative of the wonderful story. It is, however, by no means a dry and dusty catalogue. On the contrary, the interest of the narrative carries the reader along to the end without weariness and with increasing wonder. Mr. Towne's little volume has less

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of fact and more of interpretation. He was one of a party of American journalists invited by the English government to visit the centers of war activity and the battle fronts. If all the members were as thoroughly convinced of the greatness and the nobility of Britain as Mr. Towne, the courtesy of the British authorities was amply rewarded.

If anybody has listened believingly to the misrepresentations of German origin regarding Britain's motives and endeavors, the reading of these two books will speedily and thoroughly convince him of the error of his ways.

The Prophecies of Daniel. By A. L. Kip. New York: Knickerbocker Press, 1919. Pp. iii+244.

This is the product of new thought, falsely so called. It is the strangest jumble of truth and error that ever came to the reviewer's attention. The writer of the book is thoroughly familiar with the current historical interpretation of the Book of Daniel, and accepts it fully. He realizes, in his own language, that "most of the prophecies of Daniel are nothing more than history put into a prophetic form." He accepts Daniel as a pamphlet for the Maccabean period. Yet notwithstanding this, he insists upon a further application of the materials of the book, and finds our old friend "double meaning" playing a very large part in the text. The sort of thing that "double meaning" leads to will be illustrated by such a sentence as this: "Sheep and goats correspond to the love of social intercourse, as is shown by their remarkably gregarious nature, a sheep corresponding to an emotional love of social intercourse or to the social exchange of feelings, and a goat to an intellectual love of social intercourse or to the social exchange of thoughts. Hence sheep and goats stand in the Bible for emotional and intellectual loves for others, and for good affections in general." Enough said!

The Gospel of the Cross. By J. R. Coates, C. H. Dodd, W. F. Halliday, Malcolm Spencer, and Olive Wyon. New York: Macmillan, 1918. Pp. xv+163. $2.25.

This is a "message" in the true sense of the word, for the writers are earnestly convinced of the urgency of what they have to say and they state the distinct truth of the cross clearly and forcefully. There are eight chapters. The first shows the setting of the cross in the experience of the first Christians. "The Crucified controlled these men." The second chapter tells the story of the death of Christ, not as mere narrative, but showing how he attained "Resurrection through Crucifixion." Then the place of the cross in the experience of Paul is set forth vividly. The fourth chapter shows the varieties in the early experience of the Christians as it is seen in Hebrews, I Peter, and the Fourth Gospel. The fifth chapter is a discussion of the meaning of Christian salvation which is full of rare insight and accurate description. A discriminating discussion of the relation of salvation and suffering follows. The seventh chapter sets forth the manner in which the cross reveals the heart of God, and the last section is concerned with the marks of Jesus in the disciple, among which the chief is the renewal of the cross in the daily life of those who follow him.

The writers are remarkably at one in their style if the chapters are of composite authorship. There is a glossary of terms added to the book and also a short but quite adequate bibliography.

The writers of this book have surely chosen the most important factor in the Christian message. The meaning of sacrifice ought to be clearer than it ever was before since the Great War has called for such expenditure of life in the service of the ideal as never was seen before. The supreme item in Christianity is the cross of Christ. That truth is declared here with unusual earnestness. The book is a contribution to our Christian thinking.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

MORAL PROBLEMS OF INDUSTRIAL RECONSTRUCTION

A PROFESSIONAL READING COURSE

Conducted by
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Carleton College

INTRODUCTION

The nineteenth century saw the stupendous development of individualistic industrialism. Private and corporate initiative made and controlled wealth-producing machines and methods with little interference. The theory of "hands off" yielded hardly at all to social rights, and the supposition that if everyone tried to make money, and to make all the money he could, all would thereby be benefited, held the field. Under such a policy, where interference by the state was resented as likely to violate individual freedom and curtail profits, it is needless to say that the church, as such, was not at all concerned. She cultivated the capitalistic virtues of personal honesty, sobriety, obedience, and benevolence and also prepared souls for the world to come.

However, the gradual organization of labor to the point where it could successfully demand a larger share of the profits and finally the world-war with its economic upheaval and its great surge toward enlarged democracy brought industry as a whole face to face with the need for governmental interference and with the deeper need of ethical enlightenment and guidance. One cannot undertake to assign the motives, whether of fear or of justice, that prompt an unusual open-mindedness on the part of the captains of industry at the present time. Perhaps those who are in danger of losing power are more open to counsel than those who are gaining it or have it securely in possession. At any rate the way seems open for pressing into industrial process a higher moral standard. The undertaking, however, is dangerous both because the religious leader is usually not at home in the field of economics and because those who effectively interfere in such conflicts may expect to draw fire from both sides.

If the under dog were always right, or if he surely attained a different nature with getting on top, the task of the religious leader would be less complicated. If the premises of capitalistic society embodied the most efficient methods for developing better and ever better persons, were in fact dedicated to life rather than to things, and to service rather than gain, then valiant effort to reconstitute the trembling order would be a clear duty. If, on the other hand, the ascendancy of labor promised either more wisdom of administration or even more of equity to the great masses of people not in the union, the road to advance might be fairly

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clear. Again, if there were any evidence to show that the pooling of all business in one political combine, the state, would spell efficiency, honesty, equity, the socialists might become something more than a party of protest. But on the whole the conduct of business by politicians has not been of such a character as to persuade many people that all business should be administered by them.

If the facts relative to business were ascertainable and there were any medium whereby the facts, properly analyzed and compared, might be given to all the people without twist or bias, if, in other words, economic news could be scientifically gathered and faithfully published, we might have hope of social control and automatic correction in industry. However, because business is regarded as essentially a private concern and because profiteering thrives by these secret treaties among the shrewd and powerful, and by virtue of the general and enforced ignorance of the public, those who seek solutions are usually confined to the unscientific area of private opinion, while the opinion makers who handle the so-called news of the press are solidly against them with a still greater budget of unscientific opinion.

One result of the lack of scientific and reliable information is that the field remains open for dogmatism of the most conflicting sorts. A second result is that for very lack of enlightenment there is a constant tendency to resort to force. Obviously one of the primary moral problems of industrial reconstruction is comprehensive and widespread information; and it is not too much to say that we have now reached the place where confidence can be restored on no other basis. Therefore the first moral duty is that of ascertaining and publishing the facts relative to industry, and the second is the promotion of such education as will dispose the rank and file of people, whatever their present economic status, to understand the facts and willingly to conform their conduct thereto. Needless to say such an undertaking belongs in the slow process of education and is the only sound form of deliverance from feudal industry to democratic self-direction. The ignorant cannot be free.

The value of Christianity in establishing industrial methods that will make for life, more life, and better life for all, depends upon its own deliverance from ecclesiasticism, literalism, and fixity in transcendental dogmatism. The immobile and static finalities of ancient theology will not suffice for spiritual leadership in a time when the salvation of the world depends not upon the creed of the logician or the rhapsody of the mystic but upon enlightened power and purpose to bring the whole life of every individual into full service for mankind.

Modern society has for a long time so stimulated individual acquisitiveness as to make any such ethic revolutionary as a method of life. And the state has grown to such proportions and, except in war, touches individual consciousness so lightly that public service freely rendered has passed out of vogue. Furthermore the two militant groups in the industrial conflict are so engrossed in their own warfare that they are likely to ignore the common good except when it serves as a slogan of class strategy.

Without presuming to "settle the industrial problem" or supposing that any fixed solution is possible we shall endeavor in this reading course to review the moral aspects of the various programs offered and to present some of the significant literature in the field. A comprehensive treatment is out of the question because

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the literature is so great and because the present production in magazines, pamphlets, and books is so rapid. For the impartial presentation of current issues and conflicts in the field we recommend the reading of the *Survey*[1] concurrently with this course. And for a most fundamental and searching essay touching the very foundation of this study we recommend the article by Albion W. Small in the November issue of the *American Journal of Sociology*,[2] "Some Structural Material for the Idea 'Democracy.'"

The reading material for the course will be grouped under four main heads: (1) The Growth of Standards; (2) Movements for Industrial Reform; (3) Reconstruction Programs; (4) Applied Christianity.

Required Books for This Course

I. The Growth of Standards:

Tufts, *The Real Business of Living* (chaps. i to xxviii inclusive); Tufts, *The Ethics of Co-operation.*

II. Movements for Industrial Reform:

Russell, *Proposed Roads to Freedom.*
MacDonald, *The Socialist Movement.*
Sellars, *The Next Step in Democracy.*
Wells, *New Worlds for Old.*

III. Reconstruction Programs:

Weeks, *Reconstruction Programs.*
Hobson, *National Guilds.*
Whitley Committee, *The Industrial Council Plan in Great Britain.*

IV. Applied Christianity:

Brown, *Christianity and Industry.*
Hodgkin (Ed.), *Quakerism and Industry* (Report of the Woodbrooke Conference, April 11 to 14, 1918).

STUDY I

Required Books

Tufts, *The Real Business of Living*, and *The Ethics of Co-operation.*

The reader may feel that we are starting far afield in taking up the primer of human industry as reviewed in the early chapters of Professor Tufts's book. But his summary of the inventions prior to that of the steam engine, which has made our era so very different, will serve to show that the standards of one age may not fully serve a later generation. Throughout the first three chapters it may be well to note and list the contrasts between primitive society and the industrial order of our own day. The conviction that the differences are not in degree alone but in kind, should make for hospitality in entertaining theories

[1] Published weekly, 112 East 19th St., New York.

[2] The University of Chicago Press.

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which aim at providing a social control adequate for our time. The terse summary of the virtues and limitations of clan life should quicken consideration of the vast task of achieving in custom and law some similar control for our more mobile and individualized society.

Chapters iv to vii inclusive present the process of social stratification with especial attention to the rôle of the warrior class. The economic and social outcome of war, holding over to our own time, may throw some light on why organized labor and the democrats of the world are anti-militaristic. In chapter viii, describing the rise of the middle class, one should note the "trust" features as well as the fraternal benefits of the craft and merchant guilds. The extension of mutuality and the proportionate increase of its tensile strength seems to be the moral problem confronting these early industrial groups.

From chapter x to the end of Part I the analysis of "liberty" and the tracing of freedom in evolution constitute a background essential to the study of our main theme in Part II, viz., "Problems of Co-operation and Right in Business." Here again we must appreciate the fact that only by pursuing the historical method can we hope to qualify for making moral judgments on the existing industrial order. The manufacturing and capitalistic phases of modern business cannot be understood in terms of right or wrong apart from a knowledge of the Industrial Revolution by which they came to be what they now are. Those who consider the system as purely accidental and arbitrary may be quite as mistaken as those who, on the other hand, consider it as the only system that has prevailed or can prevail in business affairs.

On page 183 the three groups and the three practical levels of business ethics seem to be a fair statement of the attitudes of the average man. Whether business trains in justice as well as in responsibility and order may be an open question. The legalistic interpretation of justice and the modern stimulation of acquisitiveness must be taken into account. One feels that the social conception of work, in chapter xxii, would, if adopted, go far in securing automatic reform in industry. But for lack of idealism and socialized moral purpose we have to consider the whole problem of legal control which we find to move from the pole of individual freedom and rights toward concern for the public good. This leads to a close and discriminating discussion of prices, wages, and competition.

The second book assigned should be read at one sitting and will serve as a philosophic and political summary of the first assignment. The study as a whole will be a success if the reader becomes convinced that industrial right and wrong are in the making and that the moral codes involved may yet improve.

Questions for Discussion

1. In what ways does the removal of industry from the home affect family life?
2. By what tests would you judge a wage to be fair or unfair?
3. What marks any given form of competition as unfair?
4. How would you try to convince the consumer of his social indebtedness? (See pp. 219 ff.)
5. How is it that the factory system has made classes?
6. What methods would favor graduation from class consciousness to common concern for the welfare of all?

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STUDY II

Required Books

Movements for Industrial Reform.
Russell, *Proposed Roads to Freedom.*
MacDonald, *The Socialist Movement.*
Sellars, *The Next Step in Democracy.*
Wells, *New Worlds for Old.*

Without attempting to dictate the conclusions to be reached from Study I we would probably find general agreement that standards of industrial relationship have and must have the mutability of growth, that they are part and parcel of social evolution. The appeal therefore to ancient practice or to codes accepted to the present time is not conclusive. The idea that the great changes in industry are foreseen by any class or group or by government, as representing all the people and are accordingly provided for to the end that justice may come to all is also untenable. All parties concerned are much more driven and in a large way much more helpless than we often think.

We invent the engines of modern life but are hardly able to predict their effect or to control their course. Perhaps, as a rule, we have no principle or set of principles known to and accepted by a majority of the people which might serve to determine the direction or goal of social control. For the most part we are enslaved to the production and acquisition of material wealth. The spiritual ends of life and the higher compensations of human existence have played a very minor rôle in modern industrialism. Factories and commerce and the great cities which they have made are dedicated to the production of stuff, its transportation, and sale. The enrichment and completeness of life, the release and refinement of man's higher potentialities is by no means the ordinary motto of business management or of city building and administration. In other words modern civilization is mammonized and proposes to follow mammon at the cost of constant warfare within industry and of international war whenever necessary. We must have things, more things, and more money. We become their slaves, whether as administrators or workmen, all of us mistaking the means of life for its end. Thinking in terms of industry we may say that what we have made to make and distribute things now makes and manages us after the fashion of a great and soulless tyrant, a blind unintelligent force, and that the cities which it has created for its purposes together with its own methods of maximum production tend constantly to eliminate the highest and most distinctive traits of human beings.

This outcome of human genius and struggle in the field of industry is acknowledged by all except a very few of the favored and of those who have not been compelled to think. The main consideration of the present time is not a debate as to whether the present industrial order answers the ends of life but rather the more serious question as to whether we know how or knowing how have the power to change it for the better. Furthermore, the forces involved being so great and powerful, is there not danger that in attempting any radical change they may turn in a direction more harmful to life than the one now pursued? In other words, if while being in the hands of the capable the economic machine has prostituted and defrauded humanity what will be its likely effect if given

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into the control of the incapable? Would life contain more of intellect, beauty, happiness, and love if a proletariat less capable and more vengeful than the present masters should come into full control of industry?

However this may be, we face the fact that, owing to some advance in general education and to the spread at great cost of idealistic social programs, more people than ever before are dissatisfied with the *status quo*. The inertia of the under members of society seems less than has been common since the industrial revolution, and the war has heightened their class consciousness irrespective of nationality. The nature and proportion of the ideal elements in the great awakening are hard to find and measure because of the great variety of the discontented, because of the play of hatred and vengeance, and because the historic premises of such movements are mainly materialistic. Whether it is merely a fight for the spoils with the idea that material possessions are the *summum bonum* or whether by and beyond these the release and adequate expression of a higher life for all men is sought remains to be seen.

Coming to the first book to be considered in this field of protest and theoretic reconstruction (Russell, *Proposed Roads to Freedom*) we find that the author, however he may have merited governmental restraint, offers us a frank and fine humanism in his introduction. He does not attempt to make the theoretical cloudland of philosophic anarchism the promised land within humanity's reach. That French syndicalism is a concrete trade expression of such philosophy is pointed out, but the hope of abolishing the state is not entertained. The introduction to the book strikes one as quite worthy of a second reading, both for acquaintance with the author and for that wisdom and charity of insight which are so much needed in this field of fierce conflict. The presentation and criticism of the canonical socialism of Marx with its economic determinism and the speculation as to the amount of freedom left when the state has become all-powerful should engage the attention of the reader as one of the briefest and best treatments of a ponderous subject. Similarly in chapter ii, with some illuminating biographical glimpses into the animosities which so frequently function between the radical saviors of society themselves, Russell makes clear to the average reader the necessary conflict between anarchism and socialism, and in the third chapter, concluding Part I of the book, traces the syndicalist revolt in France.

Chapter iv should help us to formulate moral attitudes on man's relation to natural resources, on the relation between social utility and reward, and on the relation between reward and incentive to work. The whole discussion will help to show how far we fail in motivating work by the inner desire to benefit our fellow-men. And yet one ventures to believe that the greatest tasks in the world and the greatest sacrifices have been so motivated and have depended hardly at all on monetary reward. How much of moral education would be necessary even among the professedly religious people to transform all industry into public service in this sense? On page 124 the picture of society's treatment of the criminal is not modern. Chapter vi should be taken up along with the covenant of the League of Nations. The final chapter on the life of creating rather than possessing with its fresh interpretation of Christianity forms a fitting conclusion to one of the best books that a minister can take up at the present time if he would enlarge and deepen his social sympathy and qualify as a social engineer.

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The reader will find in MacDonald's book, *The Socialist Movement*, a brisk and clear plea for a kind of socialism so defined and so adapted to developmental and gradual acceptance as to disarm some of the criticism usually directed against the radicals. It would be well to pay attention to "What socialism is not," according to this author, and also to consider its possibilities as a product of progress, enlightenment, and prosperity rather than of misery and despair. The book possesses an enthusiasm and faith rather distinct from the cynicism of those who rest their case wholly on materialism and know of no resources save a full stomach. The result to the reader should be a friendly appreciation of the socialist vision and some co-ordination of its hopes with the central vision of Christianity, the Kingdom of God.

Sellars' *The Next Step in Democracy* is a book which also steers clear of catastrophic change. These writers who describe a certain onwardness of society and who know that great movements baffle simple definition and, while in process, cannot be fully self-conscious render a great service in stimulating hope and indicating the direction of progress. There can be no doubt that modern society evolves and improves as it travels in the direction of socialism, that it achieved social as distinct from non-social or anti-social ends in the degree in which the good of all governs purpose and practice. If, as Proudhon said, "every aspiration toward the amelioration of society" is to be classified as socialistic, then, I suppose, there must be a great host of socialists who have no political identification with the party. According to Sellars those who accept the good of all as the avowed end of society are in theory socialists. Put in another way this means that "the center of social gravity is human welfare rather than property." No one can say how many business enterprises are operated under this plan, but the socialist is sure that private property in land and in wealth-producing resources is not favorable to securing and maintaining this center of gravity. His idea is that we should pull together in organized capacity for the conquest of nature and the general enrichment of life. He abominates rights and privileges which do not carry a corresponding social duty.

The working definition which Sellars gives on page 21 is sufficiently developmental and general to leave room for a great deal of variety and time for an extended growth. He says that "socialism is a democratic movement whose purpose is the securing of an economic reorganization of society which will give the maximum possible of justice, liberty and efficiency and whose plan is the gradual socializing of industry to the degree and extent that seem experimentally feasible. Along with this process will take place those political and legal and institutional reforms which even individualism is coming to regard as necessary." By this statement socialism is frankly regarded as opportunistic and therefore, in respect to program, obligated to create and use the psychology favorable to its progress. More specifically it aims to reduce the disorder of the market, to lessen waste, to eliminate anti-social competition and unmerited poverty, to tap new energies, to cause labor-saving devices to save labor and to secure a fair degree of leisure, a better distribution of human costs, and a more healthy, moral, and progressive society.

As to rewards sufficient to enlist creative and organizing ability, it presupposes the sufficiency of rewards cleansed of all predation and denies that the

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outcome of its plan would be a dead level of mediocrity. Creative art, literature, and science have never been the product of the rich (although they may have been patrons thereof at will), but on the other hand these essentials of human progress have come from those whose business in life was not getting, but doing and giving, and who from the point of view of private property went quite unrewarded. Of course a great change in estimates is presupposed, namely, that from the monetary valuation of life to its valuation in terms of service. At this point one can only say that if society comes to have a will for these things, these things will be, and the impalpable rewards which function in all the really great things of life will become a general and controlling sentiment. This is a matter of faith, a matter for religion in its broadest sense to foster and realize. The gross and garish standards so often set by wealth and admired and feebly imitated by the populace must give way to standards based on service rather than on things as the measure of life. Such an ideal is the ideal of Jesus. It need hardly be pointed out that general adherence to such an ideal is practically equivalent to the successful evangelization of the world and that not in terms of geography alone but in terms also of the whole range of human interest: the world of industry, the world of trade and finance, the world of government, the world of education, and every other sphere of human concern. The question is whether humanity's will to perfect itself can be made the possession of all; whether we can discover, sort, refine, inspire, and use every ability to that sacred end. It is perhaps because of this far-off, idealistic goal, cherished by both Christianity and socialism, that the practical man of affairs is simply unable to follow. He cannot translate Christianity into the present industrial system and therefore makes but a small personal and professional use of it, while at the same time the lack of it in general use by the socialists themselves forbids that he should intrust to them, on the basis of any superior ability or morality, those concerns which he is trying to manage.

You will find the book by H. G. Wells, *New Worlds for Old*, following the same clue for the great reorganization but written in more militant style. Of course it is very readable, brilliant, trenchant. It is the plea of the advocate, the moral enthusiast in full reaction against a mismanaged world, and has the elevation and outlook of the corner soap-box which is hardly permitted in the United States but is still used as an oral and literary vehicle in Great Britain. One does not mean that Mr. Wells does not discriminate or is in apoplectic anger or wears out the high string of his instrument or of our nervous fabric. He is altogether too great an artist for that, as you will learn at the outset on page 9, where you can agree that in the long run we have made some gain over instinctive cruelty, gibbets, and famine. He is for what is modern but not for the *status quo*, and thinks that our prodigious efforts should come under some comprehensive social design. The making of cheap cotton and tennis balls does not seem to him as important as the making of fine human lives. He seeks to change an idea, the idea of ownership, and so to modify it that it will cease to obstruct the rational development of life. Granted that the idea has functioned in a stage of social evolution now closing, it is nevertheless regarded as a barrier to further progress.

It is noteworthy that Mr. Wells undertakes as his first generalization the social subordination of traditional parental "rights." On pages 52 ff., as well as

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throughout chapter iv, he makes out a good case for a degree of social interference toward which all child-welfare legislation has now for some years tended. His plain writing about the home as it now exists under industrial individualism is wholesome reading for those who at the same time praise and crucify it and may allay the nervous chill which agitates the pillars of a perfect domestic society, whenever the word "socialism" is spoken. At the present time when vague and extreme delusions involving the nationalization of women are laid at the door of socialism it would be well if the thoroughly wholesome possibilities promised by greater community interest in the home could get fair consideration. That security, religion, material fidelity, and the better nurture and training of children would follow from Mr. Wells's plan seems altogether probable. In fact in the United States under our juvenile court laws, compulsory education, mothers' pensions, and infant-welfare work we are approaching in legal and philanthropic fashion the very position taken by the author. On the other hand in economic and industrial capacity we probably have the home less in view than is the case with our British friends.

The second main generalization (p. 86) has the force of being in the right position, which is one subsequent to the discussion of the community's interest in children. However, being the socialist's attitude on the ownership of things it is usually the storm center of the whole dispute. As here stated and elaborated it will be seen that the legitimate and desirable possessions left to the individual are not negligible, and that the cares and curses of excess and debatable wealth are, as the socialist thinks, sublimated or lost in collective ownership.

It is quite obvious that unless there can be a general change from the spirit of gain to the spirit of service, human existence even under the plan will remain but "a mere tantalizing imitation of what it might be." Mr. Wells thinks that people generally desire to shake off the spirit of gain for that of service, but that they cannot do so under the present system. His compliments to self-interest are expressed as follows: "Self-interest never took a man or a community to any other end than damnation." His testimony to socialism as having religious value (p. 134) and his claim that it need not be anti-Christian as in the continental type, merit respect. His answers to the objections that socialism would butcher thrift, corrupt the public, destroy freedom, produce low-level monotony, interfere with the survival of the fittest, run counter to human nature, etc., consist of an attempt to turn the tables. Whether or not he succeeds in so doing the reader must judge. His criticism of Marx is quite in line with that of all those who have rejected the doctrine of a full belly as covering the sum total of life. Space does not permit comment on administrative and constructive socialism, but without further remarks the book should serve to strengthen faith in the collective good will of man and to indicate the main direction of the long, long road ahead.

Questions for Discussion

1. How would you go about a fair discussion of constructive socialism?
2. In what respects is socialism compatible with Christianity?
3. In what respects is it incompatible with Christianity?
4. What are the educational implications of "equality of opportunity?"
5. What personal virtues are stimulated by private property?
6. What do you regard as the reasonable rights of all children?

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JESUS OF NAZARETH

HOW HE THOUGHT, LIVED, WORKED, AND ACHIEVED

By ERNEST D. BURTON

19. BEGINNINGS OF A JOURNEY THROUGH PEREA
LUKE 9:51—10:24

Mark's story of Jesus' work in Galilee ends with his ninth chapter. At this point Luke gives us nearly nine chapters of valuable information before he, with Mark, records the return of Jesus to Jerusalem. These chapters, with the possible addition of Luke 19:1–28, probably formed a gospel of themselves, one of the "many" spoken of in Luke's preface. We have reason to be very grateful that Luke incorporated it in his book. The plan of this "gospel" is rather obscure, but the contents are very valuable. Occasionally it duplicates Mark, but most of it is quite distinct from Mark. Some portions of this interesting book we shall now study, generally omitting the parts resembling Mark.

Read Luke 9:51–56. What is the fundamental difference between the spirit of James and John as seen in their proposal and that of Jesus as you have observed in our study of him thus far?

Read Luke 9:57–62. In the case of each of these three men there was evidently an attitude which Jesus saw or suspected would prevent his being a real disciple. What was it in each case, and why did it interfere with discipleship? Read again Mark 8:34. Was Jesus' demand an arrogant or unreasonable one? If not, why not?

Read Luke 10:1–16. Recall that on a previous occasion Jesus is said to have sent out the Twelve (Mark 6:7–12) with instructions quite similar to those which he now gives to the Seventy. What was the purpose of these evangelistic missions? What does the fact that Jesus sent out this large company indicate as to his desire to bring his message to the people?

Read Luke 10:13–16. In these verses Jesus implies that the greater light one has the greater the condemnation for rejecting it. Is this a principle of universal application? Does it apply to individuals only or to cities and to nations? Can you think of any illustrations in history of a nation suffering for its wrong attitude toward truth? Verse 16 states a very important principle. Is it that he who rejects a messenger who brings proper credentials rejects the sender, or that he who rejects a true message rejects the God of truth? If the former, what did Jesus regard as the credentials by which they should have recognized him as a messenger of God?

Read Luke 10:17–24. Are verses 18, 19 to be taken literally or figuratively? Two thoughts stand out clearly and strongly in verses 21–24: (1) humility and teachableness rather than learning, the condition of receiving truth (vs. 21); (2) the unique value of the revelation of God that comes through the Son (vss. 22–24). Do you think that Jesus was including himself under the term "babes" in verse 21 as one who without the learning of the schools of the scribes had come

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to see and know the truth, or was he thinking only of other people? How did Jesus gain knowledge of the truth? See Matt. 10:29. What was the greatest obstacle to acceptance of himself and his message that Jesus encountered?

Suggestions for further study: 1. Where was Samaria? Who were the Samaritans (Luke 9:52) and what was their relation to the Jews? 2. Where were the cities of Chorazin, Bethsaida, and Capernaum in which Jesus is said to have done mighty works, and in which of them do the Gospels contain a record of Jesus having worked? 3. How does the principle of Luke 10:16 apply in modern times?

20. TEACHINGS ABOUT THE SUPREME GOOD. LUKE 10:25—11:13

It is not always possible in this part of Luke's Gospel to discover the principle of arrangement, but these verses seem to gather around the thought of what is most important in life.

Read Luke 10:25–37, commonly called the parable of the Good Samaritan. Of the two great commandments which the scribe quotes, which does the story of the Good Samaritan explain? What is the significance of the fact that Jesus, in effect asked to explain what is most fundamental in religion, first approves the answer of the scribe which reduces this to love to God and man, and then, when asked for an explanation of the latter of these, puts the emphasis on kindness to a fellow human being in distress? Why does he choose a priest and a Levite to illustrate the neglect of the unfortunate traveler, and a Samaritan as the person who helped him? In whom or in what does Jesus find the real values of the world? Who would Jesus say keeps law most truly, a minister of religion who does all his religious duties perfectly, but who is indifferent to the suffering of his fellow-men, or a heretic, or a heathen who loves his fellow-men?

Read Luke 10:38–42. Does the teaching of this story seem to be the opposite of that of verses 25–37? Does this story mean that the physical needs of life are not real ones, that right ideas are all that is necessary, or is it rather a gentle rebuke of one who was inclined to overemphasize the importance of physical comforts?

Read Luke 11:1–13. One's prayers, not formal, but real, are an index of one's estimate of values. Notice then the emphasis of the prayer of Jesus. What object of desire is put into the foreground (vs. 2)? Whom and how many would the granting of this petition affect? How would it affect them? Whose need and what kind does verse 3 recognize? For what kind of good does verse 4 ask, and for whom? Is the prayer one-sided or many-sided? In the light of it, what do you judge Jesus regarded as really important? One's prayers will be determined by what kind of God we think that we are praying to. Read verses 5–13 again and consider what kind of a being Jesus believed God to be.

Suggestions for further study: 1. Tell the story of Jesus' conversation with the lawyer, and the parable of the Good Samaritan in modern terms, drawing the illustrations from present-day conditions. 2. Re-read Matt. 5:5–15 and Luke 11:1–13 and state what Jesus believed about prayer. In view of Jesus' idea of God what would he say God would do if his children asked for things not best for them, like a child asking his father for a scorpion or poison?

21. JESUS' CRITICISM OF THE PHARISEES. LUKE 11:37–54

We pass over Luke 11:14–36 because we have already studied similar passages in Mark. Read Luke 11:37–44 and notice that Jesus' criticism of the Pharisees

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is not for having done things that were wrong, but for a false estimate of relative values, for counting small things great, and great things small. Notice also what kind of things they were that Jesus counted great and what he counted small.

Read Luke 11:45–54, and notice of just what Jesus accuses the scribes in verses 46 and 52. Could the scribes have said these things of Jesus? Why not? Verses 47 and 48 are obscure. They seem to mean that in the very act of honoring the prophets whom their fathers rejected they both condemn the act of their fathers and confess their relationship to them; they ought therefore to be on their guard against repeating the fault of their fathers, yet were not so. Does the principle of verses 50 and 51 seem to be unjust? Yet is not this the way that things actually happen in national history? Is not the effect of an evil course of action cumulative, until there comes a time when disastrous consequences of wrongdoing of many generations fall upon the last of them? Does recent history illustrate this?

22. TEACHING ABOUT FEARING AND TRUSTING GOD. LUKE 12:1–34

This is one of the great passages of the Gospels. It deserves very thoughtful reading. Its central thought is the safety of trust in God, but with this is associated in verses 1–3 the thought that one cannot have two faiths, one that he actually holds, and the other that he professes. In verses 4–12 the two ideas of fear and trust are alternatively emphasized, combining in the thought that if we trust in God we have no one to fear. Verses 13–21 set forth the folly of the man who counts material things as the highest good and trusts in them. Verses 22–34 find in God's care of the flowers and the birds a great lesson of faith in God for men, and illustrate how Jesus reached his own religious convictions from a study of the world. Read each of these passages just named and state for yourself the teaching; and think of the kind of life Jesus was seeking by these words to persuade people to live. Mark the passage, especially verses 6, 7, 22–34, to read again and again.

Suggestions for further study: Recall what we have been studying, both lately and earlier, and try to decide which of these three theories of life Jesus would have approved: (1) The supreme good of life is to be well fed and comfortable; ideas and ideals are of no consequence. Live while you live. (2) Physical things are of no consequence; the important thing is to hold right opinions and to attend to one's religious duties. Do not bother about physical needs, your own or others'. (3) Physical needs are real. "Your father knoweth that ye have need of these things." But the physical needs are not supreme. Man is more than his body, more than an individual. He alone lives rightly who, taking account of all his needs and of his neighbors', lives for the common welfare.

23. CONCERNING WATCHFULNESS AND FAITHFULNESS. LUKE 12:35–53

To the teachings about trust in verses 22–34 Luke adds three passages that have an element of warning in them. Read Luke 12:35–40 and notice that trust in God does not exclude the necessity of being prepared for what may happen. Verse 40 applies this general teaching to readiness for the coming of the Son of Man in judgment. Read verses 41–48 and notice that the kind of watchfulness that Jesus enjoins is not idle sitting at the window, but faithful attention to one's tasks.

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Read Luke 12:49–53, noticing that here Jesus warns his disciples against expecting that the path of duty will be always smooth and peaceful. He knew that he who would be faithful would often have to stand alone.

24. THE DUTY OF INTERPRETING THE TIMES. LUKE 12:54—13:9

This is one of the few passages in which Jesus touches on political conditions and is of peculiar interest to us today when so many of our most difficult moral problems have a national or political aspect. Read Luke 12:54–56 and notice that Jesus distinctly teaches the duty of understanding the meaning of what is going on about us.

Read verses 57–59 and notice that, taken in their connection, the passage, though expressed in the language of a village or city court, evidently refers to the dangers which threatened the nation and warns the hearers of Jesus that if they did not set matters right they would have an account to settle. Recall Luke 11:49–51.

Read Luke 13:1–5, noticing that Pilate was the Roman governor, not of Galilee, but of Judea, and that the Galileans whom he put to death had been visitors in Jerusalem, who were making trouble there, probably Zealots who were stirring up sedition against the Roman government. Jesus points out that there are evils in the life of the nation which if not corrected will bring them all to destruction.

Read Luke 13:6–9 and notice that again Jesus points out that the only escape from destruction is in repentence, a change of moral attitude.

Suggestions for further study: 1. Is there a life of a nation which is something additional to the life of any member of it, yet comparable to the life of an individual? Do nations come into being, grow, feel dangers, avoid them or succumb to them, and sometimes die? 2. What were the evils that threatened the life of the Jewish nation in Jesus' day? Did the nation avoid them or go down under them? 3. What are some of the greatest dangers that threaten the life of our nation today? 4. How can we avoid them? Whose business is it?

25. VARIOUS TEACHINGS ON THE WAY TO JERUSALEM. LUKE 13:10—14:35

Luke, chapters 13 and 14, presents various subjects which we can best study by regrouping. Read Luke 13:10–17 and 14:1–6, and recall our previous study of Jesus' teaching about the Sabbath in Mark 2:24–28 and 3:1–17. The argument of Jesus, several times repeated in the Gospels, that man ought to be at least as merciful to men in distress on the Sabbath day as they were to their domestic beasts, evidently made a great impression on the Gospel writers.

Read Luke 13:18–21 and notice that both these parables emphasize the growth of the Kingdom from small beginnings to great results, while the second also implies that the process will be one of gradual permeation. Then read Luke 13:22–30 and observe that a different aspect of the Kingdom is emphasized, namely the fact that while it is open to all to share in the Kingdom, one may too long refuse to enter and find it impossible to do so. Read also 13:31–35, and notice a similar thought in respect to the nation, or the leaders of it, whose rejection of him Jesus by this time clearly foresaw. Read also 14:15–24, observing that here also the Kingdom of God is the subject of discourse, and Jesus indicates that many of those who had the first opportunity to enter the Kingdom would refuse, and then many others would have the opportunity.

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If by the Kingdom of God Jesus meant that type of human society which was in accordance with God's will, men working together to accomplish that will, do these passages show that he looked for the complete triumph of the Kingdom? Did he at the same time perceive that it would not come about easily or without hindrance, and that many who might be expected to welcome it would reject it? How did he arrive at these convictions?

There remain now in chapter 14 three short passages which seem to have no obvious relation to the idea of the Kingdom. Read 14:7–11, the teaching of which is clearly summed up in verse 11.

Read verses 12–14 and consider whether in this rule of hospitality there is involved a broad general principle respecting men's treatment of their fellow-men. If so, what is it?

Read verses 25–33, which discuss what it costs to be a disciple of Jesus, and the wisdom of counting the cost at the outset. Is verse 26 to be taken literally, or as a forcible statement of the necessity of making discipleship to Jesus the supreme thing in life? What does the word "disciple" mean? What is it to be a disciple of Jesus? Can he be called such who serves humanity in the spirit of Jesus?

Suggestions for further study: 1. Just what was Jesus' thought about the Kingdom of God—what it was, how it was to come, suddenly or gradually; whether it would encounter obstacles; the certainty of its coming? 2. Jesus' ideal of human society; what would be the effect of applying to all human relations the principle that is implied in Luke 14:7–14?

26. JESUS' TEACHING CONCERNING THE RESCUE OF THE LOST AND THE FORGIVENESS OF SINNERS
LUKE, CHAPTER 15; 18:9–14; 19:1–10

Perhaps no single passage that has come down to us is familiar to more people or more esteemed than the three parables of chapter 15, especially the last one commonly called the Prodigal Son. These parables, like other notable sayings of Jesus, were spoken in explanation of his conduct and in answer to criticism. Conduct came first, explanation afterward.

Read Luke 15:1–7 and notice that the lost sheep undoubtedly represents any human being who has gone astray, lost his way in life. The purpose of the parable, as shown most clearly in verse 7, is to show how strongly God desires that the wanderer shall return, the sinner repent. Was this the way the religious teachers of Jesus' day thought of God? See verses 1 and 2.

Read Luke 15:8–10, which emphasizes by repetition and the use of a different illustration the same idea that is expressed in the previous one.

Read Luke 15:11–24, bearing in mind that the central purpose is to express Jesus' idea of God's attitude toward men who have gone wrong, but who see their wrong and wish to come back. What does the parable show to have been Jesus' idea of repentance? Is it grief that leaves a man where he was, or a change of mind that sends a man back to God? What does the degradation to which the Son had sunk before he returned suggest as to whether Jesus thought that any man could sin so deeply that God would not receive him if he wished to return? Is God's forgiveness as here represented by Jesus a mere remission of penalty, or a restoration to the loving favor of God?

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Read Luke 15:25–32. In view of verses 1 and 2, which indicate that the occasion of this parable was the Pharisee's criticism of Jesus for receiving sinners and eating with them, whom does the elder brother probably represent? What is wrong about the attitude of the elder brother? How does the answer of Jesus emphasize Jesus' idea of God's attitude toward repentant sinners?

Turn forward and read Luke 18:9–14 on the prayer of the Pharisee and the publican. Here too we have Jesus' thought of how God looks at men. With whom is God most pleased, the man who is scrupulously correct in all outward matters and proud of it, or the man who knows that he is wrong and admits it? Read also Luke 19:1–10. Is verse 8, like the Pharisee's prayer, a boast of what he has done or a statement of the practice he has recently adopted or proposes to follow in the future? Jesus' answer will suggest which it was. On what is Jesus' judgment of Zaccheus based, past deeds or present character? Does Zaccheus recognize that a new purpose involves correcting past wrongs?

Suggestions for further study: 1. The passages we have been studying imply that Jesus believed that God is more concerned with a man's present attitude than with his past record, though present attitude may involve correcting past wrongs. Does it not further imply that God's attitude toward him is determined by his present condition of mind? Is this a higher or lower conception of God than that which makes him a judge who pronounces sentence on the basis of past deeds only? Which expresses a higher regard for righteousness, strict judgment on the basis of past record or the welcoming of the repentant sinner? Which shows a deeper concern for men? 2. Does human experience justify Jesus' thought on this matter? Can a man who has gone far wrong really repent and thereafter live an upright life, and does such a man gain the consciousness of God's approval?

27. THE GOSPEL OF MERCY. LUKE 16:19—17:4

Passing over the obscure parable of the Unjust Steward, Luke 16:1–13, and the collection of short sayings in 16:14–18, read Luke 16:19–31. Judging from the character of Jesus' parables in general, do you think that the meaning of this one is to be found by pressing each detail, or in the broad impression of the parable as a whole? Does it teach that the poor in this world lie in Abraham's bosom in the next, or that God utterly condemns the man who, living himself in comfort or luxury, is indifferent to the suffering of his fellow-men? Consider again, as has been repeatedly suggested, what idea of God is implied, and what conception of the real values of the world, as lying in men or in things, is suggested.

Read 17:1–4, a brief but significant passage. Could this teaching have come from one who regarded institutions or laws as more important than people, or judgment of them properly based on their past record rather than their present attitudes?

28. THE COMING OF THE KINGDOM OF GOD AND THE SON OF MAN. LUKE 17:20–37

In this passage the writer seems to have gathered together various sayings about the coming of the Kingdom and of the Son of Man. Read 17:20, 21 and notice the remarkable saying "The Kingdom of God is within you," or "among you," recalling also the parable of the Leaven, with its suggestion of a force working silently and gradually. Then read verses 22–24 that these are a warning against the idea that the Son of Man will come obscurely, where only a few will

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know of it. Then read verses 26–37, which speak of the coming of the Son of Man as sudden and unexpected. It is difficult to determine from the Gospels just what Jesus predicted about the future. But while these three sayings were very likely not originally spoken together, it is quite possible to find in each a thought that may well be from Jesus. The first one emphasized the presence in the world, and the pervasive working, of the force that is to transform the world. The second affirms the openness, and the third the suddenness of the judgments of God on evil; for with the coming of the Son of Man Jesus seems always to associate the idea of judgment. We have but to recall the history of Israel, or of the church, or of recent events to see the truth of all these statements. The history of the world is neither wholly one of gradual transformation nor wholly one of sudden and startling catastrophes, but partly of one and partly of the other.

Luke 18:1–8 is associated with the previous passage by the question of verse 8. To the thought that the coming of the Son of Man will be sudden and unexpected it adds the exhortation to those who are afflicted and commit their case to God in prayer and wait in faith.

Suggestions for further study: Like the Gospel of Luke and that of Matthew, the little Gospel that Luke is using here has much to say about the Kingdom of God. Recall the passages studied under section 25, and in their light and that of those just considered express Jesus' thought on these questions: What did he mean by the Kingdom of God? Did he think that it was already in existence, or still to be set up? Did he believe that it had reached its perfection or was still in process? Did he believe that it would come without hindrance or that it would eventually triumph over obstacles?

29. MARK'S ACCOUNT OF JESUS' LAST JOURNEY TO JERUSALEM
MARK, CHAP. 10

Having now reached the point in Luke's narrative where he resumes that of Mark, we turn back to Mark and study his tenth chapter, in which he records Jesus' last journey to Jerusalem. There is no special unity of thought, each incident having a subject of its own.

Read Mark 10:1–12. The question which the Pharisees asked was one of those in which the scribes themselves were divided, some holding that a man might divorce his wife for any cause, others that he ought not to divorce her unless she had committed adultery. Notice that Jesus does not accept the law of Moses as final authority on the matter, but finds in the very fact that God made man of two sexes with all that this fact involved a reason why every marriage should be permanent. Is it characteristic of Jesus thus to base his judgment on ultimate facts? How is it with his saying about fasting and unclean food?

Read Mark 10:13–16. There are five things that in general characterize little children: their innocence, their unformed characters, their open-mindedness, their dependence, and the fact that in them lie the possibilities of the future. Which of these characteristics led Jesus to say that to such "belongeth the Kingdom of God"? Which had he in mind in saying, "Whosoever shall not receive the Kingdom as a child, he shall in no wise enter therein"?

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Read Mark 10:17–22. This young man wanted to talk about saving himself in the world to come. Does Jesus say that he can be saved by keeping the commandments that he quotes, or does he imply the contrary? Is verse 22 a statement of the price at which eternal life can be bought or an endeavor to force the young man out of his attitude of concern for himself into thought for others? Does Jesus believe that man's supreme concern should be to procure future salvation for himself, or that he is saved in self-forgetful service of others? Was Jesus an otherworldly man in the sense that he thought that this world was of no consequence, or that he belittled its importance?

Read Mark 10:23–31 and consider: (1) What it is to enter the Kingdom of God. Is it to attain individual blessedness or to have part in that order of things in which men live according to God's will? If the latter, what is the governing principle of such an order of things? (2) Why riches are an obstacle to participation in such an order of things. Do they tend to make men contented with things as they are? Compare verse 15, Jesus' demand of the rich young man, verse 21, and Matt. 5:3. (3) In what sense one must leave all if he is to share fully in the Kingdom, as verses 28–30 suggest (compare Luke 14:25–27). Does this imply that one is to become indifferent to one's family or detach one's self from human affairs, or that one must merge all lesser interests in the interest of the Kingdom, the welfare of all?

Read Mark 10:32–34 and notice that as in Mark 8:31–37 Jesus associates with the prediction of his death the idea that his disciples must live on the same principles, so here he follows a statement of the all-inclusive demand of discipleship by a fresh announcement of his death.

Read Mark 10:35–40. Notice how the disciples clung to the idea that greatness consists in ruling and that Jesus was going to establish a régime in which they might have places of power and glory, while Jesus saw clearly that he was to achieve his ambition through suffering and that the disciples must share that suffering with him. Read Mark 10:41–44 and observe carefully what, in Jesus' thought, was the basis of true greatness. Finally read the great saying of verse 45 and notice that what Jesus here says of himself he gives as a reason for the kind of life that he asks his disciples to live, implying that as he lived they ought to live.

Suggestions for further study: 1. Does Jesus teach principles or promulgate rules? 2. In his teaching about marriage and divorce did he mean to lay down a rule to be enforced, by a court, or to state a fundamental principle? Would this principle permit marriage to be entered into with the thought that if it did not work it could be dissolved? 3. Would it demand that a wife should remain with a husband under all possible circumstances? What was Jesus' ultimate test of right conduct, its conformity to some rule or its conduciveness to human welfare? 4. Does Jesus set one standard of life for himself and another for his disciples or does he ask them to live on the same principle that he lived? Is this what discipleship means? 5. Is Jesus' way of living practicable for men in general or is it possible for a few only? 6. If men generally lived on the principles stated by Jesus in Mark 10:45 what would be the effect on human society? In that case would men actually have to die as he did? Why did adherence to this principle in his case bring him to his death?

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THE WEEK OF TRIUMPH AND OF SUFFERING

30. THE AUTHORITY OF JESUS ASSERTED AND DENIED IN JERUSALEM. MARK 11:1–33

Read Mark 11:1–11, and picture the scene to yourself. The Mount of Olives is east of Jerusalem and separated from it by a deep valley. Bethany was a village on the eastern slope of the mountain, and Bethphage was doubtless near it. The road which was followed was probably not over the top of the hill, but the one that bends to the south around the hill and from which the city comes in sight about halfway from Bethany to the eastern gate of the city.

Notice that Jesus planned this entrance into the city sending, probably to people whom he knew, to borrow the colt for the purpose. If he did not tell the people what to shout, or perhaps expect them to shout anything, the record at least says nothing of any effort on his part to silence or check them. Why did he pursue so different a course on this occasion from that which he had followed previously (Mark 8:30; 9:9)?

It is clear on the one hand that Jesus did not believe himself to be the Messiah in the sense in which many of the people were looking for the Messiah, and that, perhaps for this reason, he for a long time forbade his disciples to announce him as the Messiah. Now, however, he permits himself without protest to be addressed in language that suggests that he is the Messiah. Is it possible that facing the probability of his early death (see Mark 10:32–34) he felt that despite the risk of being misunderstood he must let it be known that he claimed to be the Messiah?

[Luke 19:37–44 contains some interesting additions to Mark's story, suggesting that besides Mark he had another account of the event.]

Read Mark 11:12–14. This story has troubled many readers of the Gospels, especially because it seems to represent Jesus as destroying by his word an inanimate object of value because it had no fruit out of season. Read as a parable referring to the Jewish nation, however, it is full of significance. Because on the fig tree the fruit usually comes before the leaves, a tree having leaves but no fruit symbolizes a nation loud in professions but lacking in corresponding deeds. This is just what Jesus said was true of the Jewish nation quoting the words of Isaiah: "This people honoreth me with their lips, but their heart is far from me" (Mark 7:6). On such a nation the curse of those that say but do not is sure to fall. Compare Matt. 7:26, 27. In the Gospel of Luke (13:6–9) there is a parable of An Unfruitful Fig Tree, evidently taken from that Gospel which Mark did not have. Is it on the whole more likely that the story in Mark was originally such a parable, turned into an incident, than that Jesus actually blighted a fig tree by his word? If so, does this at all diminish the solemnity of the warning—appropriate to individuals and nations—against regarding loud profession as a substitute for good deeds?

Read Mark 11:15–19. There are two words for "temple" in the Gospels. One refers to the whole area on which the temple buildings stood—a great rectangle some 600 feet each way, surrounded by colonnades and most of it open to the sky. The other denotes the sanctuary proper—the place where the sacrifices were offered. It is the former that is here called the temple. The traffic

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in sheep, oxen, etc., was doubtless carried on in the great open paved Court of the Gentiles, so called because Gentiles were admitted to it, but could not go farther. The Jews coming from a distance had to have some place where they could buy animals for sacrifice and exchange their foreign money for the money in which the temple tax was required to be paid. Jesus' objection to this business was to its being carried on where it prevented many from gaining the benefit of the temple as a place of prayer and worship. Was it for the temple or for people that he was jealous? How does his attitude in this matter compare with his attitude on the Sabbath? Is he in both cases concerned for the welfare of men? In which does he in this case seem to be most interested, that the sacrifices should be offered or that men should have the opportunity to pray? Who were the people whose privilege of prayer he was defending, Jews or Gentiles?

Read Mark 11:20–25. Recall what was said about the story of the fig tree. The lesson of faith which is here associated with it seems to be related to the withering of the fig tree, only in case the fig tree is thought of as a symbol of the Jewish nation, which by the time the Gospel was written seemed to many Christians a great obstacle to the progress of Christianity. The suggestion is that as the fig tree is destroyed for its unfruitfulness, and so taken out of the way, so any obstacle, though it be as a mountain for height, will be removed if we but have faith in God. To this there is added in vss. 24, 25 the lesson of forgiveness, perhaps as a warning against praying for the removal of our enemies in a spirit of vindictiveness. Is the value of this teaching about prayer dependent on its association with the incident of the fig tree? Does it gain added significance from that connection?

Read Mark 11:27–33. Recall the evidence of the Gospels that the scribes and Jewish leaders generally laid great stress on the matter of authority. They were inclined to decide whether to accept a message by considering not the message itself, but some external things that came with it, such, for example, as signs from heaven. On a previous occasion (Mark 8:11, 12) Jesus refused to give such a sign. On this occasion, instead of answering their question about his authority, he asked them a question about John the Baptist. This question silenced them. Did it also in reality answer their question? Did John substantiate his message by signs? See John 10:41. If not, what proved his authority? How does Jesus imply that men are to know what to accept as true and authoritative? See also Mark 7:18 and recall our discussion of it.

Suggestions for further study: 1. If in the view of Jesus the ideas of the Messiah as held by the people of his day were none of them wholly right, and none of them wholly wrong, and if he felt it to be his task and duty to do some things that were expected of the Messiah, and not to do others, what attitude could he consistently take toward these ideas? Could he say at the beginning, "I am the Messiah"? Could he say at the end, "I am not the Messiah"? What course did he pursue? 2. In driving the traders out of the temple did Jesus imply that certain places are intrinsically holy, or that human welfare is sacred? Did he imply that because human welfare is sacred some places ought to be kept sacred to certain uses? Would he approve of using a church to shelter the homeless in time of flood or storm?

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31. THREE PARABLES OF WARNING TO THE JEWISH LEADERS. MATT. 21:28—22:14

At this point in Mark's narrative he inserts only one parable, 2:1–12. Matthew, however, has three, and it seems best to include all of them in our study.

Read Matt. 21:28–32. It is very clear that Jesus by this parable means to contrast the treatment which John and his message had received from the leaders of the Jewish nation with the attitude of those whom they regarded as irreligious. Which of these does he approve? Might he have said the same about their treatment of himself and his message? Which did Jesus regard as most important, assent to the truth of a message or conduct according to it?

Read Matt. 21:33–46. This parable is clearly like the preceding one, a parable of the Jewish nation, but instead of dealing with the conduct of different parties in the nation it epitomizes the history of the nation as a whole. The use of a vineyard as an illustration of the nation is found in the Old Testament, indeed the language of vs. 33 is so largely taken from Isa. 5:1, 2 that a reader familiar with the Old Testament would at once be reminded of that passage. Notice especially the language of verses 41 and 43. Would this suggest that God would go on sending prophets and warnings, or that the nation was now having—or had had—its last opportunity? Verses 43 and 45 are not in Mark's report. What does the addition of them by Matthew show as to how he understood the parable?

Read Matt. 22:1–10. This third parable also clearly deals with the nation. Though employing a different illustration from the preceding one, like it, it emphasized the nation's repeated rejection of opportunity. What does it suggest as the reason for such rejection? Does it as clearly refer to the whole nation as the preceding, or emphasize rather individual responsibility?

Read Matt. 22:11–14. This is a sort of appendix to the main parable but connected with it in the fact that while the main parable points out the danger of rejecting God's invitation and opportunities this intimates that he who accepts them must do so on God's terms and with serious mind. Compare Luke 14:25–35, immediately following 14:15–24, which seems to be a different version of Matt. 22:1–10.

Suggestions for further study: 1. How far was the forecast of the future of the Jewish nation, which is expressed in these parables, actually realized in the subsequent history of the nation? 2. Do the principles here implied respecting God's dealings with Israel apply only to Israel or to nations generally? 3. Is a nation in any sense a moral personality, with a character and history of its own? Are these national sins which will destroy any nation if they are not repented of? Does the punishment for such sins fall on the generation that first commits them, or are the sins of the fathers visited upon the children? 4. Is America now committing any of the sins which the parables charge against Israel?

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THE BIBLICAL WORLD

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MAKE JESUS CHRIST A SOCIAL ASSET

The more one studies the present world-situation, the more one feels the need of faith in Jesus Christ and his Way. Unless some good comes out of all this ferment, the pessimist certainly has won the day. But we do not believe that God has given up in despair. Unbelief is moral cowardice. Jesus himself might as well have said, "What's the use?" and gone back to his carpenter's bench.

Sentimentality is no cure for discouragement. Where Messiahs fail, carpenters cannot succeed. What the world needs just now is not a kindly carpenter of Nazareth who has quit his job to preach generalities. There is no salvation in such persons. The Jesus the world can summon to its help is the divine Jesus. Poets and teachers and prophets have done good, but they have not done what Jesus Christ has done and can still do. You cannot build social reconstruction on the carpenter of Nazareth. You need a Messiah.

We want intellectuals to believe in Jesus, not patronize him. Jesus would not want polite recognition today any more than he welcomed it at the house of Simon the Pharisee. Life is altogether too serious just now for launching religious newcomers at afternoon teas. Novelists and poets who venture to say an appreciative word for Jesus are welcome, but Jesus needs no claque, paid or unpaid.

Jesus Christ has been and is today the center of the Christian religion. He can be the center of social morality. Men built up the trinitarian theology to get philosophical clothing for the faith in Jesus which he himself evoked. They organized doctrines of the atonement because they felt that he was the only material out of which to make a philosophy of God's law-abiding love.

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Men have believed deity incarnate in him because that was the only workable explanation of the fact that he satisfied their religious needs.

A classified Jesus is the unreal Jesus.

We can never make Jesus real by reducing him to the level of people with whom we gossip over our back-yard fence. The real Jesus is the Jesus who has worked his divine influence in millions of hearts and thousands of years. In him we see the Father. Through him we become children of the Father.

Christianity cannot be reduced to abstract principles. Its ultimate atom is a person, not a truth. Its ultimate ideal is a character—the spiritual attitude of this person, and not a treatise on ethics. Its deepest religious hopes and strongest religious motives are caught from the contagious faith and hope of a person. Its approach to God, its faith in his love and forgiveness—in a word, its confidence in the salvability of humanity and the saving power of God—are centered around the person Jesus Christ. He has power because he is a person. He is real because he has power.

That is the sort of Jesus the world needs now, not Jesus the carpenter, not Jesus the teacher, not Jesus the prophet, but Jesus the Savior, with a way of salvation.

If salvation be not in his way of love and justice-giving, there is no way of salvation discernible.

In a world like ours, it is either Jesus and justice, or anarchy and machine guns.

We have tried machine guns. Let us now in all seriousness try Jesus Christ.

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THE RELIGIOUS UNREST

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Whether we like it or not, we shall have discussions of unrest for many a day. We shall also discuss the attitude which the church is to assume toward that unrest. Speaking generally, there seem to be at present two answers to this latter question. The first is that of the man who has no hope that God can use the unrest to make a better world, and so must destroy it. The other sees the possibility of bringing the spirit of Jesus into the unrest and so making it certain that the world of tomorrow will be more Christian than the world of today.

I

The Christian church has received its full share of criticism of late both from its own members and from others. Its present and future usefulness depends largely upon a fair valuation of its work by society, a valuation which is not easy, since each one's estimate is determined largely by personal attitude. For example, we cannot expect those who have chafed under the tyranny of a state church in European countries to be favorably disposed to any church in this country; we cannot expect the liquor interests to favor a church that opposes the liquor business; nor can we expect immoral men to approve a church that insists on morality.

But even when people are well disposed the task of evaluating the work of the church is difficult. Who can evaluate the influence of *In Memoriam*, of the Sistine Madonna, of Saint Paul's Cathedral, of a good wife and mother in the home, of a good family in the neighborhood, or of a single Christian missionary in the world? How much more difficult is it to evaluate an institution like the church, which is so manifold in its labors, so pervasive in its influence, and historically so wrought into the fabric of our national thought and feeling.

During the world-war a prominent English committee made diligent inquiry to learn the attitude of English soldiers to religion and the church. The report has been published in a book entitled *The Army and Religion*. The editor of *Christian Work* summarizes the attitude of the soldier boys as follows:

> The great majority of the men in the armies had not been in living touch with any church. "A torrent of criticism, with surprising unanimity was poured out on this point," says the committee. The central criticism was that the churches are out of touch with reality. There are contending creeds—contending over points that mean nothing to the average man. Church services seem unnatural. Hymns have no relation to life. Church teachings are remote and unreal. The church has not allied itself with the workers of the world in their struggle for reform. It is antiquated and out of touch with modern thought, cramped with tradition, full of

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cant, subservient to the state instead of being its critic and being the world-power above the state. The point of all the criticism is that the church has not an independent life or a spiritual message, but is deeply tainted with the materialism of the world.

Not only from soldiers has the church received much criticism, but for years working men as a group have felt that the church was not adequately sympathetic with the laboring masses, but, on the other hand, silently sympathetic with capital.

Meanwhile it is alleged that the general public is decreasingly interested in the church and decreasingly influenced by it, a claim that seems to be justified by depleted congregations of non-church members.

While churches claim an increase of membership from year to year, it is a matter of common knowledge that no small part of the membership is merely nominal, that multitudes of church members, while unwilling to cut themselves off from the church, seldom attend services and have practically lost interest.

The most earnest spirits within the church are keenly conscious of these conditions, and they are accounted for by each according to his viewpoint. A considerable group clings tenaciously to the so-called "old theology" and alleges that the waning interest is due to the so-called "new theology." The new school believes that the old school is so remote from the thinking of our day as to have lost its power of appeal to the new age; while many recall the "better days" of our fathers and deplore what they regard as present-day degeneracy in morals.

II

It is only fair to say that soldiers do not claim to be saints because they are soldiers, nor do they claim to be different in personal character or in attitude to the church because they have been in the army. The army, by grouping our young men in large companies, has made their voice articulate, and it is worth much to know the mind of the young men of any nation; and yet that mind, though voiced under conditions of public admiration for heroic service which give it great power, is nevertheless largely determined by pre-army experience, individual training, and personal character. Indeed, it may well be that army conditions and experiences go far actually to disqualify men for passing judgment on the best methods of expending spiritual force for the betterment of society.

It is of great advantage also to have the mind of the laboring group become articulate. The church needs to know what working people think. But of course their attitude is determined largely by economic interests. One out of the crowd surrounding Christ said: "Teacher, tell my brother to divide the inheritance with me." But he said unto him, "Man, who made me a judge or a divider over you?" Christ did not represent any class, but assailed injustice in all classes. The church has endeavored to do the same, believing that thus it renders its largest service to society. Whatever judgment is passed upon the church can be fair and adequate only as it holds in view all classes, all conditions of men, and insists upon righteousness. As to what righteousness is in many economic relations, it is not

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the church's province to decide, nor is it able to decide. After searching investigations, commissions appointed for the purpose are often unable to arrive at uniform conclusions.

It is alleged that people are drifting away from the church. It is fair to inquire whether, if that be true, it is the fault of the church or of the masses. A few years ago the *Independent* asked who would challenge the following as a true list of the interests that make up American life: (1) the ticker; (2) female apparel; (3) baseball bulletins; (4) the movies; (5) bridge whist; (6) turkey trotting; (7) yellow-journal headlines and "funny pages"; (8) the prize fight. It further asked if anyone would dispute that 100,000 Americans are genuinely interested and excited by these eight matters, to every 10,000 that are more than perfunctorily interested in religion, to every 5,000 really interested in politics, to every 1,000 interested in schools and education, to every 100 interested in reasonably good music, to every solitary individual interested in literature or science (see *Theories of Social Progress*, p. 111).

If the *Independent* is correct in its intimation, the separation of the masses from the church is no compliment to the masses, and the problem of the church in winning the masses to religion is apparent.

But why are church members themselves increasingly indifferent to the church? Because church members are human, and not markedly different from what they have been during the whole course of Christian history. What society, lodge, association, or public enterprise of any character is there in which the few do not carry the responsibility, while the many are little more than hangers-on? Periodically throughout Christian history there have been times of indifference to the interests of religion, and also following such times great spiritual revivals. Christ himself came in such a time; the sixteenth-century Reformation was such a time, as were also the years preceding the Wesley movement. Every student is familiar with these pendulum-like movements of history and understands their great significance for sloughing off certain old things and making certain new beginnings.

At present several distinct situations are combining to create religious indifference, such as marked changes in religious thinking, which perplex many and destroy the faith of some; the tremendous eagerness for both wealth and pleasure; extensive production by machinery, which makes work monotonous and intensifies desire for recreation; the automobile, which takes the family for a ride instead of to religious services; and many other things.

Perhaps the fundamental reason for religious indfference, however, is that church attendance is not thought to be so necessary to "salvation" as formerly. To seek larger and finer life for another instead of seeking the "salvation" of one's own soul is an ethical step upward which many church members are unable to take.

Again, the progress in thought from literal suffering to spiritual loss as the condition of life hereafter has made shallow people indifferent to the whole problem of the future life. They are unable to appreciate Christ's contrast

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between spiritual life and spiritual death. It requires physical symbols to move them, and when they no longer believe these symbols to be literal they become lethargic. They had thought of "salvation" as a spiritual ambulance to carry sick sinners safely to a heavenly hospital. They do not take kindly to the modern teaching that salvation is getting into the khaki for spiritual warfare and social service. Only the few make this adjustment without loss of spiritual purpose and activity.

Still again, when the passion and work of the church is enlarged so as to emphasize the building of Christ's kingdom on earth—socially, economically, politically, internationally—it is for many such a far cry from saving their own souls in heaven that they are like cars uncoupled from the engine. Having lost their dynamic they cannot follow.

The new dynamic of the church today, which is to give worthful life to others, both here and hereafter, requires of them sacrifice which means actual cross-bearing. They do not take kindly to giving up profiteering and to million-dollar compaigns to promote Christianity the world around. They weary of "drives" for humanitarian causes. Only the few joyfully "bear the cross."

The appeal of the church today for men to identify themselves with Christ for the building of the Kingdom of God on earth is a lifting appeal. But the church must go forward as Christ did, saying: "He that hath ears to hear, let him hear."

The conditions which confront the church, then, are: (1) that the masses are interested in less worthy things than religion, from which it is difficult to win them; and (2) that the advance of thought within the church necessitates a more unselfish and self-giving Christian life than formerly. Instead of responding to the higher appeal, many who have been gathered into the church are simply indifferent, and are a hindrance rather than a help to its influence and work.

Are these facts not to the credit of the church? Is this not the history of spiritual growth throughout the centuries? Did Christ not say that the few entered the strait gate and the many went the broad way? When did the rank and file ever respond to high spiritual ideals and continuously heroic sacrifices? Only the few returned from Babylonian captivity to rebuild the Holy City and the Temple at great sacrifice; the many were absorbed with the pleasures, comforts, and profits of Babylonian life. The crowds followed Christ as long as he healed and fed them, and forsook him when he expressed his disappointment and urged upon them the deeper facts of spiritual life.

Too long the church has judged of its success by numbers. Numbers despised the early Christians; numbers attended the Roman shows to see Christians thrown to the lions, and thought it great sport; numbers rushed into the church in Constantine's day because it was the safe and popular thing to do, and they brought much of their heathenism with them. The church is greatly weakened because there are so many in it who are really not of it. The church has thought to save the world by getting the world into the church instead of by being an organized group of prophetic

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souls to leaven the world with Christ's spirit in all the relations of life. The church has pared down its message and modified its demands to gather in numbers easily instead of uttering a ringing prophetic message and insisting, with the Master, that those who did not "take up their cross could not be his disciples."

It by no means follows, therefore, that the church is to be blamed because the crowds are not flocking to it. The progress in the teaching of the church from a vengeful God to a loving Father has raised the religious motive to a higher plane, and many fail to respond. The progress in thought from saving one's own soul hereafter to the building of a right life for both the here and the hereafter is a step forward which many fail to take. And more than all, the step upward, forward, and onward from the seeking of personal "salvation" to the joining with Christ in building his kingdom on earth, is one in which many are scarcely interested. In a word, the motives and purposes of the church have advanced and enlarged beyond the thinking of the masses, and even beyond the willingness of many in the church to follow.

The church is blamed because it does not interest itself more in the bread-and-butter problems of the masses. Working people want it to contend for labor as against capital. The soldiers welcomed the huts, entertainments, and all the physical ministries of the religious organizations. The Salvation Army was rightly praised for its doughnuts and hot coffee. With all this no fault can be found. The laborer's attitude is perfectly natural. The soldiers showed splendid appreciation of all that was done for them; and while the physical ministries were rendered through the religious organizations, the means for rendering them were provided by all our people, irrespective of church relations.

But how many of those who rightly praised the Salvation Army responded to the higher things for which that noble Army stands, and but for which there would be no Salvation Army, viz., the renewal of life through Jesus Christ, loyalty to Christ as Master, a continuous battle with self for righteousness, a whole-hearted consecration to the service of others? It is one thing to receive doughnuts and coffee and praise the hand of the giver, and quite another thing to enter into the spirit and join the purpose of the giver. The first without the second, so much praised by the multitude, pauperizes the receiver under ordinary conditions. In this all experienced social workers agree, and organized charity is for the very purpose of preventing it.

How many of all the soldiers who were ministered to by the religious societies responded to the religious messages of these same societies? Some did, but they were not many in proportion to the numbers. But were it not for the spiritual response of men to the Christ there would be no Y.M.C.A., K. of C., Salvation Army, or even Red Cross. It ill becomes any who repel the spiritual message and fail to identify themselves with the Christian spirit to blame those who attempt Christian service because they do not serve better. All material service is but incidental, just as were Christ's healings and feeding

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of the multitudes. The heart of the whole religious program is identification with Christ in spirit and purpose.

If the church pleaded the cause of labor against capital, as certain radical labor groups desire, would the laborers become Christians? Would they join the church? Would they forsake their sins? Would they strive for the amelioration of all classes after the manner of Christ?

Christ refused to become entangled with governmental questions as between Jews and Romans; he refused to become divider of material goods between contending claimants; he refused to be simply a worker of miracles and a feeder of multitudes. He knew full well that there was little hope of remedying conditions except as men were made better. He therefore held himself strictly to his spiritual task of renewing the hearts of men. All else he made subordinate and contributory. He preached righteousness for all classes, and by doing so he did most to promote both the rights of labor and the obligations of capital.

As a matter of fact, the church from Christ's time onward has pleaded the rights of labor. It has always been on the side of the oppressed as against the oppressor, on the side of the weak as against the strong, and it is today.[1] Go outside of the working group itself and count those who are seeking shorter hours, better working and living conditions, better schools and ampler playgrounds for children, better hospitals and more nurses, wiser charity organizations, and promoting a multitude of other enterprises for social amelioration. Are they not Christians, and members of the church? Count the great philanthropists of our country, and the employers who are striving to do the right thing by their employees with respect to wages, hours, and working conditions. Are not most of them members of the church? And many who are not members are the product of the church through godly homes.

It is alleged that ministers have no message for the age, that they live apart from the stream of life, that they are institutionalized men. All men except anarchists are institutionalized men, and even anarchists are influenced by their group. The workingman's views are shaped by his work and his working organization. Republicans, Democrats, or Socialists hold convictions determined largely by party lines. The thoughts of educational men are largely determined by educational institutions. We are all fashioned in thought and feeling by our conditions and occupations.

Granting that ministers live somewhat apart from the stream of life, does it follow that they are not helpful to better living? Is the "stream of life" wholly a stream of dollars or pleasures or grinding toil? So do philosophers and artists and musicians live apart from the stream of life; but life needs philosophy and art and music. Life also needs the high idealism, the passion for righteousness, the hope and faith, of the church. These are our guides to the better future. Men who believe only in today are prone to call these "impractical." In society-building those are most practical who believe in the unattained achievements of tomorrow.

[1] See *The Workingman's Christ*, Part II.

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It is affirmed that the church is losing its authority, and it is true. Priest and preacher formerly wielded an authority over the multitude no longer recognized. But this is simply one phase of progress toward democracy which is characteristic of all institutions. Development toward democracy places power decreasingly in the hands of any individual or functionary and increasingly in the hands of the people. Authority has passed from the home to society. No longer has a husband power to put away a wife at pleasure, or, if he so choose, to take the lives of children. In government power has passed from kings to the people. In politics there is no longer fear of the party lash; we freely vote for men and measures. The passing of authority from institutions to the people is true in the whole of life; it is progress toward democracy for which we are all thankful.

Religion of authority is poor religion at best. Only the religion that captures the heart, persuades the mind, and moves the man from within is of surpassing worth. Christianity, according to Christ, is a religion of love, and love cannot be commanded. The genius of Christianity is in perfect keeping with the modern trend toward democracy. Christ asked to be held up that he might win his way in the hearts of the people. The people are not to be commanded by the church but won by Christ. The supreme task of the church is to hold up Christ in terms and symbols of modern thought and in application to modern conditions.

Democracy is supplanting tottering kingdoms. As authority passes to the people, the solidity and permanency of government increases. What is true in government will prove true in religion. Both psychology and sociology are teaching us that "mind is a vital whole," a social product built up by the interrelations and interactions of all minds. When religion is released from authority and intrusted to the social process, thus becoming a constituent phase of the social mind, it finds its strongest anchorage and its greatest certainty of pervasive continuance.

III

The church is in danger of forgetting that the world's religious progress does not consist in gathering men into any institution, even though it be called by a religious name. All institutions are for service. Human progress is marked as much by the neglect and decay of old institutions as by the rise of new ones. Institutions that do not adjust themselves to serve the needs of their age are doomed, and ought to be. Christianity is not a church but a principle of life which manifests itself like leaven working in the mass. The church might succeed as a formal institution, while Christianity died out of the world. Christ had to break away from Jewish institutions to find fertile ground for the growth of spiritual life. The Reformation was under the same necessity in the sixteenth century, and the evangelistic movement in the eighteenth century. Many times in history spiritual life has shown most vigorous growth by departing from the established forms and methods of the church.

It is not easy to adjust venerable institutions to rapidly changing conditions, and, as all well know, progress is

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most certain when changes are not too rapid. This is especially true of religious institutions from the very nature of religious convictions and the reverence for religion in the hearts of most people. But it is scarcely less true of governmental institutions. The English method of governmental adjustment is better than French Revolutions.

It is doubtful if there is any other human institution of like size and significance that compares with the Christian church, not only in efforts at adjustment to changing conditions, but in successful adjustments.

It is impossible here to speak of the church as a whole, since there are conservative and progressive denominations, and conservatives and progressives within each denomination. This, of course, is the case with every social organization. The following movements in the church are eloquent testimony of an earnest spirit of adjustment to the times:

Not many years ago the Institutional Church Movement was discussed in practically every religious convention and "tried out" by many pastors. It often meant a fully equipped social center—gymnasiums, swimming-pools, reading-rooms, playrooms, entertainments, and other similar things. It was a wide departure from the former stately services of the church. It was an appeal to the young in this age of multiplied pleasures and excitements. But it has not succeeded in many places. Some pastors who tried it have abandoned it. It proves of doubtful wisdom unless made strictly subservient to the main religious objective, which is to lead people to follow Christ. But it is a sincere effort at adaptation, and that is the point here.

Another effort at adjustment shows clearly in the different schools of theology —higher criticism and conservatism. An increasing number feel that all ideas and beliefs need to be adapted to modern ways of thinking, while the conservative group, with mechanical ideas of revelation, insist that there is no room for change, and that the old paths are the only safe ones. But there is here a sincere effort at adjustment, which for many has meant hard mental battling, real heart anguish, and some persecution.

Whatever may be thought of the character of present-day pulpit messages, they show heroic effort to fit into the times. The teaching of many pulpits is like a school of sociology with Jesus Christ all but left out, and some pulpits are turned into public forums for the discussion of current questions.

The church Union Movement is another phase of adaptation. It is making good headway and is in perfect keeping with the trend of the times toward unified and comprehensive organization in government, capital, labor, education, and many other phases of life.

The recent adaptations in missionary enterprise are very marked. In addition to the "simple gospel message" as formerly, there is emphasis upon education, medicine, engineering, and agriculture. There is also dividing of territory between denominations and unification of effort.

These endeavors, and others that might be mentioned, to adjust the thought and work of the church to changed conditions have caused great confusion, unrest, and difference of

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opinion within the church itself. To many it seems that we have fallen upon untoward times, and that the church is falling to pieces. Let it be noted, however, that in this condition of conflicting ideas and restless confusion the church is not unlike government. Who shall say what the government of most of the continental nations of Europe will be one hundred years from now? One has said of the United States: "We are not a democracy, but in progress toward a democracy." But it begins to look as though we might not stop with democracy. The church, like government, is in a period of unrest and confusion; and the same qualities characterize the commercial and educational world. It is the condition of the age. It is like periodic conditions of the ocean when wind and waves meet; but the courageous swimmer says: "Come on in, the water's fine."

A similar period of restlessness and confusion has preceded every new era in history. There must be the breaking up of the old before the incoming of the new is possible. Christ's command to the troubled waters: "Peace, be still," was splendidly typical of the dominance of his spirit in that confused day. The Roman world was distracted by numberless religious superstitions, and it was in governmental, social, and economic confusion before it found a guiding force in the new spirit that came with Christianity. What unsettling of conditions, what confusion, what conflicting phases of thought and passion had the Crusades wrought before the Renaissance and the Reformation were possible? Again it was a new assertion of the dominance of the spirit of Christ.

Other instances are familiar to every student of history, and now again in government, industry, and religion there is restlessness, confusion, and conflict. Humanity is getting ready for a new birth of ideas and convictions, and is eager to be mastered by a dominant motive that is adequate, worthy, and powerful. The time has come for a new and fuller assertion of the spirit of Christ.

The task of the church in this day of restless confusion is to hold up Jesus Christ and to summon all interests—social, economic, governmental, and international—to his standards. What is Christian? That must be the question of the hour. By that criterion the whole of life must be judged—the claims of capital, the demands of labor, the methods of government, and the formation of international relationships. No other standard will satisfy, for no other is adequate. The most insistent need of our day is a ringing, prophetic message from the pulpits of the land summoning our people to the standard of Christ and judging all conduct by his spirit.

It is pathetic in this day of surging life to listen to a sermon on higher criticism of Amos or Hosea delivered to a listless congregation. Would that these mighty prophets were in the pulpits to summon pleasure-seekers and profiteers to righteousness, as they did in their own day.

It is equally pathetic to listen to the so-called "pure gospel" dressed in medieval theology or expressed in terms of Jewish symbolism. Such expression does not appeal to our day, and by many is not even understood. The facts of the gospel are forever the same,

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although they grow in our understanding and application of them, as Christ said they would. Truth, to have power, must be expressed in terms and symbols of present-day thought and experience. Some new "wineskins" are needed to contain the progressive revelation of Christ which the Spirit has been giving through the centuries. The pulpit must make the world aware of the personal, living Christ, who speaks as never man spoke and who teaches with authority, a Christ who walks among men and summons all their deeds to the bar of his judgment. It must utter a prophetic summons to heroic living and brotherly serving. Laws will never adequately organize society. The hearts of men must be won to the ethics of Jesus. Church members must be summoned to live Christ's ethics or cease to call themselves Christians. The righteous and brotherly conduct of Christians in business and government must be a standing condemnation of all unrighteous and unbrotherly conduct.

It is no longer adequate to call upon men simply to save their own souls in heaven, whether the form of the summons be old or new. Few believe—and the number grows ever less—that any man will be saved in heaven unless he is battling to live Christ's ethics here. It is equally futile to talk about "social salvation" unless individual lives are changed. The personal man must get next to the personal Christ, and Christ must win and transform the man, or there is little hope either for individuals or society.

Men must be summoned to stand with Christ, for our day is luminous with light from Christ upon all the relationships of life. What is Christian? It is Christian for employers to take lesser profits and pay more wages in order that workmen may have not only a livelihood but a worthful life. It is Christian for employees to work for employers as they would work for themselves. It is Christian for consumers to stop hunting bargains in order to eliminate sweatshops. It is Christian for merchants to hold profiteering little above highway robbery. It is Christian for great corporations to strike a fair balance between prices, profits, and wages. It is Christian for lawmakers to legislate against their own financial interests in order that all the people may have a "square deal."

The question here is not one of classes but of bringing the conduct of all classes to the standard of Christ. The doing of this involves the very fundamentals of our civilization. The profiteer suffers greater moral degeneration than does he who pays the extra price. Corporations cannot enslave workmen without enslaving their own spirits. Workmen cannot loaf on their jobs without deforming their manhood. No one can purchase too cheap goods, knowing that their cheapness means for someone too long hours and too small pay, without lowering the tone of his own humanity.

The church should summon men to such tests of conduct as Jesus would put to them were he here. Sermons are not "news." But I doubt not that if Jesus were preaching them they would be news, and that every Monday morning the dailies would blaze with head-

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lines about the new challenge to our age, an age in which the United States sets an example for the world.

Thousands of our soldier boys lie buried on the hills of France, having freely and proudly given their lives to render a service to humanity. In the world-war the very soul of our nation was enlarged by our consciousness of international brotherhood. But in the United States Senate we witnessed the League of Nations opposed for months on an utterly selfish and materialistic basis. There was on the part of its opponents not an utterance of idealism, not a note of altruism, no sense of the responsibility of a strong, virile nation to promote brotherhood in the family of nations, no sense of national obligation to serve, no willingness to sacrifice any selfish material interest for the larger good for which our boys died. Is the time for noble deeds, for brotherly spirit, for sacrificing helpfulness over because we are no longer in arms? Are we a Christian nation?

In every town of five thousand population there are half-a-dozen churches, and congressional action is determined largely by public sentiment. Where is the voice of the church? Christ bade his followers put first the Kingdom of God. Efforts at church union, million-dollar campaigns, and more effective church organization are important in their places; but, lacking the enlarged and insistent message of Jesus for our day, they will not bring the rule of God among exploiting corporations, party-bound politicians, unscrupulous profiteers, inconsiderate workmen, and restless anarchistic spirits. "Speak unto my people that they go forward," God commanded Moses. The church must hear the same command today if it would cross the Red Sea and Wilderness and Jordan of our age into the Promised Land of social and governmental peace and economic plenty for all. The church must utter an ampler message, a sterner demand, a call for men to fulfil the mind of Christ in the whole of life.

Men are attracted and commanded by a message that involves sacrifice and heroism. That fact was amply evident in the war. The day is past when virile men grow enthusiastic over saving their own souls, important as that is, and few longer believe that their own souls are to be saved by the old methods, as they understand them. But when they are summoned in the name of God and humanity to be loyal to the spirit of Christ, and to join with Christ and all real Christians in building Christ's kingdom of righteousness and brotherhood, they know full well that if they respond to that heroic call the saving of their own souls will take care of itself.

The church must awake to a fuller understanding of what is Christian and sound a call for loyalty to the spirit of Christ that involves heroic sacrifice. No other challenge will command the attention of our age. We may as well renounce Christianity altogether unless we are ready to be Christians according to the light and needs of our day.

It may as well be frankly admitted that Christianity is impracticable in business for men who purpose to live selfishly—for employers who do not care how their workmen live, and employees who do as little work as possible for their wages, for profiteers and exploiters

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who do not render society adequate service for what they take, and for would-be statesmen who through self-seeking are unable to rise above petty politics. Men want to hear and need to hear again the ringing words of Christ: "Whosoever will not take up his cross and come after me cannot be my disciple"; and they want these words interpreted, not as an invitation to join the church, but as a command to live in Christ's spirit and attitude toward God and men, and to practice righteousness and brotherhood in all life's relations.

What is Christian? The spirit of this age will know no rest until life is aligned to that standard. The church must be the prophet of the hour and declare: "Thus saith the Lord."

THE SAVED AND THE REGENERATE: A HERESY

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The following article raises a question about which few people think. It may be that the distinction between terms is one of academic definition, or it may be also that it involves a real difference as to moral values of religious experience. At any rate, the article will repay careful consideration.

I

Are all the saved regenerate? Are only the regenerate saved? Some apology may perhaps be needed for recalling these ancient items of the Christian vocabulary; yet despite the fact that the words themselves are not nowadays frequently encountered in our religious terminology, the ideas they represent still govern us. And what is still more to the point, the conventional association of salvation and regeneration as different aspects of the same process colors all the religious thinking of the most unsparing modernists among us.

Mr. Bernard Shaw in his preface to *Androcles and the Lion* has entered a necessary protest against the undue place which is given to what he calls "salvationism" in conventional Christianity. He is perhaps not familiar enough with Christianity as it is preached today to know that, at least in circles that are liberal or even liberalized, this emphasis has largely disappeared. It is only rarely in these days that the Gospel is preached in terms of escape and security. Mr. Shaw might have made a more general and a more valid point if he had first canvassed the extreme elasticity of the words "save" and "salvation" in their New Testament use. The persistency with which a "salvationist" content has been read into the Philippian jailer's question: "What shall I do to be saved?" when

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all that the unfortunate man meant was "What on earth shall I do?" is symptomatic of the inveterate tendency in the past to force the great scriptural terms into the Procrustean bed of a schematized dogmatic—an unspiritual and unscientific procedure which is now happily passing away.

It would take us too far afield to trace back to its pagan roots the popular "salvationist" interpretation of the gospel. Readers of this journal are sufficiently familiar with the subject to require no more than the reminder that the various uses of the word "salvation" in the New Testament are but different aspects of the conception of well-being and that it is sometimes used (as in Phil. 1: 19)[1] without a theological or even a religious content. In the distinctive New Testament idea of salvation two main elements appear to be present. First, that which is associated with the idea of *justification*, which (to put it broadly) means being put right with God, a forensic rendering of the idea of reconciliation. The point which the exegetes make, that the term "to justify," on the analogy of verbs ending in *-ow* means to "declare" righteous rather than to "make" righteous, is somewhat beside the mark. The word "righteousness," which belongs to this cycle, is not used with a single meaning in the New Testament. In the Gospels and sometimes in Paul himself, the word is used to denote a character; but its chief use is to denote a *condition*, that of being right with God. Consequently the distinction between "declaring" and "making" righteous lacks a corresponding difference. For if God declares me to be right with him, then I *am* right with him; and nothing can alter that.

The second point may be illustrated best by recalling the story of Zacchaeus. "This day is Salvation come into this house, *forasmuch as he also is a Son of Abraham.*" Salvation to Zacchaeus meant being made a member of a family; and it was so he felt it, for he began at once to behave as a member of a family should. "Half of my goods I give to the poor. . . . ." That is to say, salvation set him in a right relation to his fellow-men.

So that salvation is properly to be interpreted in terms of a twofold relation of rightness—rightness with God and rightness with man. It is essentially a social experience; and in a hundred ways the New Testament stresses this point. The alien is naturalized into the family of God; the foreigner receives the franchise of the commonwealth of Israel. The Gentile comes within the covenants of promise. So far, of course, the conception does not touch what is important in the popular view of salvation, namely, the eschatological implication. But this is not necessarily absent. For this family, this commonwealth, is that communion of the saints which is one both in heaven and in earth. The peculiar note of the "saved" man is that, wherever he is, he is a member of that communion.

When, however, we come to examine the idea of regeneration, we find that it is regarded as discharging itself in quite another quality of experience. The *locus classicus* is John, chapter 3. It is to be noted first that there this particular experience is spoken of, not as a new birth, but as a birth from above (ἄνωθεν).

[1] The obvious meaning of this passage is that Paul expects that the circumstances which he reviews will work out in a satisfactory issue from his troubles.

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Further, there is nothing in the passage which indicates that regeneration is something that happens once for all, as it is conventionally taught to be. Still further, it is to be observed that regeneration is plainly stated to issue first of all in a spiritual *vision*. And perhaps it is not foreign to the point to make a fourth observation to the effect that it was spoken, not to an ordinary man in the street, but to a leader of men. And lastly, there is no reference in the passage either to condition in relation to God or to character. Regeneration is specifically the source of vision.

It is hardly correct to associate the "new man" passages in Colossians and Ephesians with John, chapter 3; for the former refer directly to character and habit. Moreover, the "putting on of the new man" is our own act, whereas the birth from above is specifically the act of the Spirit.

That is one limb of the heresy. Salvation and regeneration are different and separate experiences.

II

We have all been unanimous in condemning Nietzsche's classification of mankind into a master-class and a slave-class. On the one hand, we were told, there is the class of those who by reason of temperament, initiative, and strength are predestined to rule. On the other is the type of man who, to quote one of Nietzsche's most distinguished disciples, "thrives best when he is looked after and closely observed, the man who is happy to serve, not because he must, but because he is what he is, the man who is uncorrupted by political and religious lies concerning liberty, equality, and fraternity, who is half-conscious of the abyss which separates him from his superiors, and who is happiest when he is performing those acts which are not beyond his limitations." This unashamed advocacy of the principle of aristocracy naturally outrages democratically minded people. It looks to us simply a kind of dull recidivism in an age which has ordered its business on the principle that all men are born free and equal. We are not minded at this time of day to go back upon the democratic principle. At the same time, it is necessary that we should clear our minds upon just what is implied in the democratic principle; and it is suggested that democracy fully realized will be a state of society in which are established those conditions of equal opportunity that will enable each of its members without respect of persons to become the full distinctive human thing it is in him to be.

Democracy rests upon the doctrine of equality of worth, and its logic requires equality of opportunity. But it does not necessarily mean that there either is or ever will be equality of capacity. In passing it may be observed that the doctrine of equal human worth implies that the measure of capacity is not a title to corresponding privilege but a measure of obligation. The particular point that is to be stressed here, however, is that Nietzsche's classification of men rests upon the fact of unequal capacity, and is consistent so far with common observation. Where Nietzsche fell into error was in building upon this circumstance a doctrine of a permanent class-ascendancy with subordination for the rest. And it is plain that the indisputable fact which Nietzsche interpreted so perversely must

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be translated into terms more congruous with our democratic faith.

But it is not the mere fact of the unequal distribution of capacity that Nietzsche emphasizes. It is rather that this inequality is so distributed that it divides the human mass into two parts. This is akin to Benjamin Disraeli's famous observation that there were two nations in England, the governing and the governed. And it is difficult to escape the judgment that there is a broad and general difference of scale in the molds in which men are cast. For we may everywhere observe how men sort themselves out spontaneously into those who lead and those who follow. Close observation, moreover, will reveal that the difference between these two classes is something more than a difference of education, though education may do something to accentuate the difference. The difference rather seems to reside in a difference of scale in construction, if one may put it in that way. The one man seems to be made on a larger plan than the other. It is beside the point here to analyze the psychological content of this undoubted difference, but it has to do with intellectual power, initiative, resourcefulness, faith—such things as we commonly recognize as the peculiar qualities of the leader of men.

Auguste Comte deduced from his historical studies a fourfold classification of men. These classes were the chiefs, the peoples, the emotionals, and the intellectuals. As a matter of fact, however, this classification is no more than a rendering of our twofold division, extended by a more detailed analysis of the leader class, which consists of the statesman, the idealist, and the thinker. And it hardly requires discussion to show that it is the combination of these qualities of judgment, of emotional sensibility, and intellectual power that makes the great leader. Similarly when Mr. Arnold Bennett went to see things for himself among the restless workers on the Clyde during the war, he found them sorting themselves out into organizers, workers, energizers, and initiators, which again is simply another cross-section of the same mass and which, like Comte's classification, is only an elaborated version of the simpler classification into leaders and followers.

Every pastor of a church will indorse the truth of this observation. He sees it in his church life all the time. And it is a phenomenon that may be found in various forms in different quarters. In the recently published volume *The Army and Religion*, which is a review and a discussion of a large number of reports by chaplains, officers, Y.M.C.A. workers and others in the British army, upon the attitude of the soldier to religion, it is stated that only about 20 per cent of the soldiers were in any degree vitally and intelligently interested in religion. The book goes on to discuss the implications of this finding, but does not appear to perceive that the phenomenon it deals with is part of a much wider situation, and that the religious problem is no more than a phase of a problem which embraces the whole of life. In the city of Sheffield a number of social workers recently started an inquiry into the social equipment of the worker, a field which embraced his mental outlook, his interests, his reading, and so forth. In a word, the inquiry sought to discover how many Sheffield workers were really

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alive. Their finding was this: 25 per cent were returned as well equipped, 60 per cent as inadequately equipped, and 15 per cent as ill equipped. That is to say, just one-quarter of the working population of that city is humanly alive and socially efficient. Observe that the difference between this live quarter and the rest is not due to a difference of education, for they have all alike had the same kind of education. Nor is it that the 25 per cent owes any more to religion than the rest. The difference at bottom appears to be one of constitutional make-up—in a special endowment of "gumption," *savoir faire*, that quality which is the raw material of leadership.

This is the second limb of the heresy. Equality of human worth is accompanied by inequality of capacity, and the distribution of capacity is of such a kind that it divides mankind into two broad classes, those who lead and those who follow. It is not suggested that this is a permanent division. The time may come when all the Lord's people will be prophets. But meantime this is the actual fact.

III

The traditional theology has always proceeded upon the assumption that humanity can be subsumed under a single category. This is indeed a sound assumption, and there is more than one category under which all men may be gathered. The common theological assumption is the Pauline "All men have sinned," which is not to be called into question. William James's distinction between once-born and twice-born men is certainly invalid if it is meant to suggest that any man is naturally immune from estrangement from God. But it has been generally assumed that all the New Testament discussion of human nature and its need and possibility is governed by this one circumstance; so that we have been needlessly busy in trying to fit the great New Testament terms within the four corners of a single need and a single experience. Justification, redemption, adoption, regeneration, reconciliation, and all the rest have been ingeniously interpreted as different phases and parts of a single process. The suggestion is made here that, whatever about the rest, the idea of regeneration has to be abstracted from this group, that its own special meaning should be assigned to it, and that this special meaning does not belong to that particular circle of ideas which is connected with the conception of salvation.

Professor A. C. Hogg in his remarkable book *Christ's Message of the Kingdom* draws a distinction between the people who are "salted" and the people who are "salt." The former are those who have entered upon a conscious and independent Christian experience. The latter are those who are more or less Christianized. The distinction is essentially sound. There is a class of people in the world who may be said to be living in a disposition and temper toward their brethren which entitles them to be regarded as among the "saved," even though they may not display any unusual vividness of Christian practice. And these people are the products of what the late Benjamin Kidd would have called "social" or "cultural" heredity. They have been made what they are by the environment into which they were born, by the atmosphere of

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home, by the kind of cultural tradition which they have inherited. These are the "salted" people of Professor Hogg's classification. And it is probably true that this class constitutes the great body of modern church membership. It is, moreover, probably true that the great mass of church members will always be recruited from this source. The particular duty of the church to them is education, such an education as will interpret to them their inheritance in the thing that they have received and which will exploit it in the interests of its own growth. This is essentially the office of what we have come to call religious education.

But can these people be regarded as saved in the New Testament sense? We have already pointed out that salvation in the New Testament, when it is stripped of adventitious ideas that have come into it from metaphor and pagan backgrounds, describes a condition of rightness with God and man. If Dr. du Bose is right in defining faith as the disposition of our entire selves holinessward or Godward, then we may infer that salvation is an affair of attitude, disposition, since justification is by faith. The people now in question have the attitude, even though they may not be aware of all that it implies, and it is the task of the church to enable them to realize in experience the full meaning of their condition.

It has always been a theological puzzle how to place these people squarely within the bounds of the "plan of salvation." The case was better with the moral reprobate. It was easy to see what his place in the scheme was; and it is also easy to understand the logicality of the salvationist school when it insisted that everybody came under this category. Augustine's view that the pagan virtues were *splendida peccata* belongs to the same universe of discourse. But in view of the facts of the case, it is impossible to deny a valid spiritual standing to the large class of people which Professor Hogg calls "salted." The standing is not adequate or complete, but these people are within the pale; and we may as well settle down soon as late to a doctrine of salvation through a sound social heredity, interpreted and confirmed by religious education. And if this outrages any sensitive theological conscience, there are ways of stretching out the doctrine of justification by faith to cover the case.

For the moral reprobate the precription is repentance and conversion. Of the reality and the efficacy of this remedy in the cases to which it applies there can be no question. But it is necessary to emphasize the fact that there are plenty of people who have an indisputable Christian experience who have yet never passed through this process; and it is useless to pretend that there is any interpretation of their experience which brings it within this rubric. At the same time, whether saved through inheritance and education or by conversion, we are mistaken when we identify the result with the birth from above. It is indeed true that this experience of salvation is a prerequisite of the new birth, and it is not inconceivable that the two things, conversion and regeneration, may happen to a man at the same time. But the point about regeneration is that it brings vision, and there is a multitude of people who are

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saved who are nevertheless devoid of vision. They are good faithful pedestrian folk who have enough spiritual and moral sensibility to discern and to follow convincing leadership. And the sum of the matter in brief is this, that these two conceptions of salvation and the new birth correspond to that broad human division of those who follow and those who lead. Salvation is the spiritual standing of the man who follows; but it is the new birth that makes the leader.

Is not this what Jesus meant when he said that "many are called but few are chosen"? The many are called into salvation, but the few are chosen to leadership.

The moral is plain. It is the office of the church to go on proclaiming that call, bidding the reprobate to repent. It is no less the task of the church to educate its children into the full meaning of their salvation, however they have come by it, in respect of both its content and its ethical expression. And it will always be the ministry of the spirit of God to choose out of the saved many, those who have the capacity for leadership, and cause them to enter through the gates of the birth from above into that vision which qualifies them for the high calling of leadership in the Kingdom of God.

This is the whole of the heresy. But is it after all a heresy?

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ORGANIZED PREACHING. I

OZORA S. DAVIS, PH.D., D.D.
President of the Chicago Theological Seminary

No man is doing more stimulating work for preachers than President Davis. His little book on THE GOSPEL IN THE LIGHT OF THE GREAT WAR, *which in its original form appeared in the* BIBLICAL WORLD, *has been given a most cordial reception. It is full of material and suggestions for real preaching. That is the sort of preaching Dr. Davis wants. And that is the sort of preaching the present articles will help to make possible. There is as much reason why a preacher should plan his work in the pulpit as there is that a salesman should plan his selling trips. Indeed, it is not very difficult to think of preaching as a form of salesmanship. Men are selling the gospel. It is worth while being trained for that sort of business for the Lord.*

Haphazard Preaching

Among the criticisms leveled against the modern pulpit, the partial justice of which must be admitted, is that the preaching is often at random, without any apparent sense of unity or direction. Not only does the individual sermon aim at nothing and hit it; but the whole course of preaching lacks precision of purpose. Every preacher knows how easy it is to fall into the habit of preaching from hand to mouth. The pressure on the preacher's day is heavy. Parish duties are many and varied. Therefore the preparation of the sermon is often deferred until the very last of the week and sometimes attacked with the frenzy of despair on Saturday night. Therefore it is easy to yield to the temptation to preach the sermon that turns up quickest on the subject that is handiest or easiest. Even the exchange of pulpits or the visit of the itinerant secretary or superintendent becomes a welcome relief under these conditions. Soon the preacher has lost his power and zest; and that which ought to have been his supreme joy and privilege becomes an irksome and neglected task. The picture is certainly not overdrawn.

No preacher, it has been said, ought to be judged by *one sermon* but rather by the height and range and power of a year's preaching. It is easy to write now and then a short or piquant article; but to maintain a high level of discussion on a great theme takes all the power of a trained and growing mind. Thus it is more difficult to take one great Christian truth and carry it steadily and with growing force through a series of Sundays than it is to jump all over the field of human interests and preach what is uppermost in one's thinking at the time. But it is self-evident which is of the greater value to the preacher and the congregation.

Organized Preaching

The cure for the evils that have just been suggested in random preaching lies in the deliberate organizing of the preaching during the church year around some central truth or program or idea, allowing, of course, such latitude as will permit the attention of the people to be

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directed to those occasional interests which always arise. The grouping of the year's work around some such axis of vital interest is what we mean by organized preaching.

In thus applying the figure of an organism to the work of the preacher during the church year we would not miss the full implication of the illustration. An organism is built up by life. It has felt the creative power of that which lives. We do not know what life is essentially; but we do see every day what life does. It brings organisms into being. The Christian preacher handles something which he regards as *vital truth*. It is truth concerning the living Christ; it has power to create new forms of life. We are warranted in thinking that unified preaching during a church year is truly an organism, called into being by the very life of Christ and therefore more potent and wonderful than any treatise on mathematics or the most vivid dramatic poem. The preacher is handling truth organized by the Spirit of God. This gives worth and dignity to preaching such as is enjoyed in no other effort to represent truth.

Organized Preaching is Not Mechanical Preaching

The objection is likely to arise at once, This makes preaching a merely mechanical affair. Who could ever think of the preaching of the apostles as studied and planned in any such way as has just been suggested? They threw themselves into their work as witnesses with no previous planning of the order of their testimony. Their work was done spontaneously, happily, under the guidance and inspiration of the Holy Spirit. If one has planned out weeks ahead the subject on which he is to preach, will he not simply write a lecture on the subject? Will he not lose all the zest and joy of his free witness and become a dry-as-dust speculator? Will not his routine make him a slave?

Of course there is danger in this method. That fact ought to be seen and reckoned with at once. Sometimes the very methods that ought to make us effective finally rob us of initiative and power. If there is any practical danger that a preacher will lose his freshness and ingenuity by organizing his year's pulpit work, he ought never to allow himself to do it at all. But this will happen very seldom, and, in the vast majority of cases, such deliberate organization will give power and pleasure to the preacher.

The way to avoid danger is to recognize that the method is meant to be flexible and to allow room for all the individual interests of the preacher or the congregation to find such room for play within the scheme as may safeguard it from becoming a bondage or a burden.

Reasons for Organized Preaching

If there are no valid objections to the organization of the year's work in the pulpit there are certain urgent reasons that warrant it. In the first place the character of the gospel requires its orderly presentation. The pristine message was and still continues to be a spontaneous testimony. We must never lose this conception of the message that Jesus brought to the world. It is something more than a formal statement of propositions that can be demonstrated.

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The fundamental conviction and the urgent passion of the gospel as a message of life must drive through all the fixed and formal statements of it to give it life and power. But also the gospel is something more than simple testimony. It is a vast body of truth which has mighty impact upon all the facts and activities of life. It is the noblest and the most vital body of truth in the possession of mankind. So simple in its simplest terms that a child can understand it, it is also so vast and so exacting in its embrace and imperative claim that the wisest man has not yet exhausted its meaning. So comprehensive and urgent a body of truth forbids one merely to stand up and say whatever comes into his mind under the prompting of an emotional mood. It calls for the most painstaking study, the most careful statement, the most loving application. This is impossible unless there is most careful supervision of the whole presentation of the message during the church year. If a foreman is required for a room in a machine shop, if the assembling of the parts on a mechanism call for expert guidance, surely the expression of the supreme truth of life calls for the most careful and systematic arrangement and co-ordination. The preacher is handling something at the same moment exquisitely delicate and tremendously powerful. Skilled hands are needed for such a task.

Again, the organization of the year's sermons is demanded by the educational character of preaching. The gospel in all its fulness and in its application to life cannot be stated in a few sermons and certainly not in any number of sermons that are prompted simply by some passing interest in the thought of the preacher or transient condition in the life of the parish. It must be preached line upon line and mastered precept upon precept. No other great subject could be brought forward year after year and not worn threadbare except the gospel. The conception of preaching as a supreme factor in the process of spiritual culture or religious education is of comparatively recent origin. But the more we understand the full meaning and all the implications of educational evangelism the more we appreciate the necessity of organizing the materials to be presented. Every educational institution has its curriculum and stresses conformity to it. The minister's pulpit work must be organized into an annual curriculum if he is to make the profound impression with his truth that he desires. The details of the gospel are innumerable in spite of its simplicity. Unless one studies the matter of proportions carefully he is in danger of exalting minor details into a place of supreme importance and of passing the essential factors in his message with scant reference. A studied program of the year's preaching will help save the preacher from losing the right sense of proportion in his work. With the whole plan spread out before him he can easily criticize it in the light of the right relation of details to the greater truths of his message. Imagine teaching geometry according to the teacher's mood or temporary interest! It would be a sorry science that would issue from that sort of a treatment. The mathematician and the scientist reckon with relations and proportions in their formulation and

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teaching of truth. The preacher must do the same thing, for he too is an educator of the highest type.

Organized preaching is thus demanded by the character of the gospel and the laws governing its effective presentation. But there are other warrants for it in the practical needs of the preacher himself. There is an emotional factor in all preaching. On the amount and quality of this no small degree of the sermon's final effectiveness will depend. If the organization of his work were to rob the preacher of this mighty power it would be a mistake to attempt it. But it need not do so; indeed, it is possible to keep all the glow of spirit which is essential to preaching and have the year's work fully organized.

The help of the Holy Spirit has been promised to the preacher and he may rely joyfully upon it; but the work of the Holy Spirit is helped and not hindered by a program, when it is comprehensive and elastic.

Note how the planning of the year's preaching is to the advantage of the preacher as a workman or craftsman. Again we are to reckon with the difference that has sometimes been urged between the literary artist and the preacher. It looks at first glance as if they were in entirely different classes. The preacher depends upon inspiration and passion in giving a message that is spontaneous; the literary artist is deliberate and methodical in the use of the tools of his craft. But this becomes a false distinction if it is pressed too far. The preacher is also an artist; he works with materials and he seeks desired ends of impression and inspiration. The preacher is an artist working with the most delicate and sensitive and potent materials; but he is also a craftsman. Imagine an architect designing one room at a time and building it according to the last book he had read or the most recent emotion that he had experienced! A building must possess unity of design and harmony of structure. In the same manner the preacher must plan the year's preaching. Otherwise he will often botch his work, making it ugly and ineffective.

A plan for the year's output will help guide and steady the preacher in his thinking. Every preacher needs the practical incentive of some definite objective to guide him and keep him at work as he thinks through the great problems of life both for his people and with them. It is easy to fall into the habit of giving a weekly exhortation which soon runs dry and becomes powerless. Sermons must be full of the results of definite and heroic thinking. No adequate grasp of the meaning of the gospel in its full application to the complex and bewildering field of modern life is possible unless the preacher has gone to the root of the whole vast matter and spent time and energy in honest thought. Therefore any plan which unifies the subjects on which he thinks and puts pressure upon him "to see life steadily and see it whole" is essential to his best work.

Another point at which the organization of the year's preaching will help the preacher is by giving him the confidence and certainty of attack that comes from precision of purpose. When one feels that he has a great subject in hand and that he is giving sufficient time to its study and presentation he wins a certain

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definite confidence and joy in his work which enables him to carry himself through his work with courage and command. It is that inevitable temper of resolution and expectation that always grows out of the sense of a large task and pressing responsibility. The way to get good work out of ourselves is to put a big program before our minds. We respond to the call of the great and heroic, and we find that we are doing what we had before thought impossible when we face something so noble that it calls every energy of our being into action. So the gospel message gains striking power when we put behind it an organized program of presentation.

Practically the same considerations make the organization of the year's preaching necessary when we consider the congregation. The people must be guided and stimulated to think as well as to feel and to act. How many times a criticism is heard in such terms as these: "I do not get any new ideas from the sermons!" Day after day there are the same honest exhortations; Sunday by Sunday the preacher seeks to arouse the same emotions and plead for the same "reconsecration"; but the foundations for deep feeling and resolute decision are not laid in a mental grasp of the matter which is essential to all permanent action. And a congregation cannot be guided into any right view of the meaning of life and the value of the gospel by preaching at random. Preachers often fail to consider the fact that the congregation has the right to claim intellectual leadership from them. Methods which are of worth to the mental habits of the preacher himself will be of value to the congregation also.

Another respect in which organized preaching is vital to the welfare of the congregation is in pointing out in a comprehensive way the application of the gospel to the life of the people. If Christ is to become the Redeemer of the world the full meaning of that redemption must be set forth. This calls for the most carefully planned inspiration and guidance on the part of the preacher. When a woman came very late to service and asked the usher, "Is the sermon done?" he replied, "No, it is only said." To make the truth in the sermon so vital and commanding that it passes over from *saying* to *doing* calls for imperial thinking, an expression which never can be satisfied by preaching sermons according to the occasion in the community and the mood of the preacher. The whole business of preaching must be evaluated, studied, and organized in a better way. The final victory of Christianity will not be won because it is eloquently preached but because it is splendidly lived. The burden rests where it always has rested, on the congregation. It has the right to demand the best possible guidance from the pulpit.

Purposes Governing the Organization of Preaching

These are summed up in one general statement: the purpose in organizing one's preaching is to secure thereby the more effective presentation of the gospel in its claim upon the whole life of man. This includes, therefore, the explanation of the Scripture, the setting forth of the good news of Christ, the unfolding of the great doctrines of Christianity as they have flowed from the experience of

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Christians under the guidance of the Holy Spirit, and the application of the gospel to all departments of life. These different factors will be stressed at different times in the life of a parish and the work of a preacher. In general, however, they sum up the purpose of Christian preaching. It issues finally, like the plea of the lawyer, in the attempt to secure a verdict in favor of the message that has been delivered. Thus there is an intensely practical purpose in organizing preaching. It is for the specific end of gaining allegiance to Christ on the part of those who hear the message.

When to Organize the Year's Preaching

Almost all preachers enjoy a vacation in the summer. Before the beginning of this period church work generally becomes less exacting. The results of the past season's activity can be reckoned up with a fair degree of accuracy. Either before the vacation begins or at the last of the vacation itself is the best time to plan for the pulpit work of the year. The program must be made in full light of the situation in the parish; and it is often the case that the minister is not able to see his task clearly when he is close to it. He gets a far better perspective when he is away from his work and has rested for a fortnight. Then he can pick up the notes that he had made before leaving home and will feel fresh for the survey of his task. This does not mean that he should spend his vacation time lugging his shop around with him. One can think on such matters while enjoying a rest from the pressure of parish and pulpit. A vacation does not imply a mental vacuum. No employment of time and opportunity is more profitable than the use of a few hours during the last days of the vacation period in planning out the preaching of the year to come. The notes that one makes in the forest, at the shore, or in the country at such a time give guidance and joy during the whole year. Almost without fail the close of the vacation period or the first few days after one returns home finds the creative mood at its best. Then organize the year's preaching.

Scope of the Plan

How many Sundays should be included in the plan? Every year the number of days that are set aside or called for in the interests of causes that concern the community increases. If a preacher were to yield all the days that are requested he would change his pulpit into a platform for the championship of causes or the appeal for funds for reform and welfare movements. Someone must call a halt soon if there are to be any Sundays left for the old-fashioned Christian practice of preaching the gospel.

The following occasions have won more or less recognition in the calendar of the preacher in the modern pulpit: Labor Day, Education Sunday, Rally Day, Prison Sunday, Thanksgiving, Christmas, New Year's Day, Day of Prayer for Colleges and Schools, Lincoln's Birthday, Washington's Birthday, Palm Sunday, Easter Sunday, Mother's Day, Memorial Day, Children's Sunday, Independence Day. This makes sixteen special occasions which will claim attention as one looks ahead to the sermons that must be prepared to meet the year in the pulpit.

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In addition there will be other occasions, such as the call for a community charity or reform movement, to which the preacher must respond. But we have estimated that sixteen occasions will be sufficient to meet the need in the majority of cases. Allowing four Sundays for vacation, which is probably about the average, but which is not too much in view of the small estimate made for occasional sermons, we find that a preacher must plan for thirty-two Sundays. On these he will endeavor to preach sermons that are unified and organized according to some large general subject or plan, and thus move, in spite of the interruptions that arise in the progress of the church year, toward the great end of the preacher's work, the winning of men to Christ and their enlistment in service for him.

In the following sections, therefore, we shall gather thirty-two sermon texts and subjects around either the Christian and church year or a large general subject. We do not suggest that these should necessarily be followed as they are arranged and presented; but they will at least serve as models for the organizations of the year's preaching. Before doing this, however, we shall run briefly through the sixteen occasions indicated above, making certain suggestions regarding appropriate texts for use in preaching as these days occur.

Concerning the sermon suggestions that are given in these studies a few words are necessary. In the first place they are not intended to be sermon outlines in the form of crutches for the indolent preacher. They are not designed to save the preacher from doing his own thinking or making his own outlines. He must do all this for himself in the case of every sermon that has life and vigor in it.

These suggestions are intended to be what Professor Arthur S. Hoyt calls "seed-thoughts." Concerning these he says:

> The seed-thought is first. It may be a single text or truth, sharp and clear and authoritative, demanding utterance, from which you cannot escape. Some would say that a word of God always carries this sign of authority. It must find you and possess you before you have a right to speak. How it comes you may not always know, placed in your mind by the Spirit, caught from some daily study and experience, as the seed is put into the earth in a thousand ways. You uncover the rock, a little soil gathers upon it, and forthwith the seed springs up. You can trace the sermons of Phillips Brooks back to the seed-thoughts of his wide reading and meditation in his seminary days.[1]

That is, we have sought to start trains of thought and to provoke earnest individual wrestling with the subject by the suggestions that are offered in relation to the texts that are suggested or the subjects for sermons proposed.

We cannot insist too strongly upon the fact that there is no substitute to be found for the preacher's own wrestling with his text and subject in order that he may provide the body of his discourse, the material for his sermon. But everyone knows how much help may lie in a suggestion if it is made clearly. We are able to run swiftly on the track of new lines of thought when once we are started by a suggestion that has

[1] *The Work of Preaching* (1917), p. 89

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initial power in it to drive us swiftly forward. The first movement we may owe to someone else; the whole progress of our thinking is our own, and the final product is our possession because we have thought our way through the whole proposition. At the same time we owe the seed-thought to something that came to us from our observation, reading, or reflection.

It is not an easy matter to put a seed-thought into such form that it can be accurately and quickly laid hold of by anyone else. We have tried to put the suggestions with such graphic clearness as we could command; but we are aware of the fact that we may have utterly failed to make clear what has seemed to us a lucid suggestion. Language at best is a frail medium to stand the strain that is put upon it so often.

Occasional Sermons

The sixteen occasions just enumerated do not cover all the days that are demanded in recognition of the popular, national, and sacred holidays and holy days; but undoubtedly the number is enough to cover those Sundays that will be devoted to occasional preaching in those churches that do not observe any considerable number of saints' days. We proceed therefore to survey this list of sixteen especial occasions which will be reckoned with, if not every year at least often, in making up the sermons of the church year.

The occasional sermon has always been recognized as a distinct type of discourse. While every sermon is in at least a remote way affected by the occasion on which it is delivered, a true "occasional sermon" has its method of treatment primarily determined by the demands of the situation into which it is set.

The real worth of the occasional sermon is determined by the way in which its timeless message is fitted into the time when it is spoken. Therefore unusual skill is required of the preacher on an occasion. He must do something more than to glorify the occasion; he must speak to a deeper mood than the one that is called out for the moment by the event. He has a truth which he must "speak home to the heart" of the occasion; and so he must be sensitive on the one hand to his eternal message and on the other to the appropriateness of the method in view of the event. To keep one's balance in this delicate situation involves insight and workmanship of a rare sort in making and delivering a sermon. It is, however, one of the most attractive styles of preaching and one which every preacher must master, since the annual occasions to which he must fit his message are so many. We now turn to some of these.

Preaching on Labor Sunday

In 1894 the first Monday in September was made a national holiday to be "celebrated and known as Labor's Holiday." It is commonly known as Labor Day; and the churches have recognized the preceding Sunday as a time when the dignity of labor is fittingly recognized by such changes in the details of public worship as are appropriate. Therefore the preacher must settle in his own mind the principles that should guide him in preaching on the subject of labor.

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The fact that the issues involved are so strained makes it imperative that the sermon should never be partisan. The industrial process is complicated; labor is only one factor in it. Wage-earners have their rights; but so have capitalists; and, still more, so have the consumers who are the forgotten factors in current discussions of the subject.

The church has no right to take up and champion exclusively the claims of any one of these factors. On Labor Sunday the Bible lesson, hymns, prayers, and sermon ought to reflect the preacher's sympathy with the partners in the process of industry and also the consciousness that the consumers have their stake in the whole concern. It is not the part of the preacher to be a partisan. The following suggestions are meant to be considered in this temper.

Suggestions for subjects and fresh material for use in the development of the sermon appropriate to Labor Sunday are generally furnished every year by the Federal Council of the Churches of Christ in America. If this does not come in season a request to the office will generally bring subject-matter that is timely and appropriate.[1]

The following texts and subjects fit this occasion:

1. The Law of the Holy Workday

"Six days shalt thou labor and do all thy work" (Exod. 20:9).

The law of the holy Sabbath is rightly emphasized; but the law of the six holy workdays is equally divine. We are to work first and then to rest; and in working as well as in resting we are to honor God. Therefore the six days must be given to honest and diligent work; we are commanded to do *all* our work in these days and therefore we may not slack our effort. All flying hours must be packed with golden deeds.

2. Slackers and Destroyers

"He that is slack in his work
Is brother to him that is a destroyer"
(Prov. 18:9).

The Great War gave us new ideas concerning the cowardice of the slacker and the wantonness of the destroyer. We learned to condemn destruction that took away our right to possess and enjoy the good gifts of the earth that God has given men for their common wealth. He who destroys them is the enemy of mankind.

But the slacker is also the destroyer. He squanders our time and materials; he robs his comrades of their just right to the product of his labor. "If my hand slacked I should rob God," George Eliot causes Stradivarius to say.

3. The Beatitude of a Healthy Appetite

"The appetite of the laboring man laboreth for him;
For his mouth urgeth him thereto"
(Prov. 16:26).

We need steady spurs to work. A healthy appetite is the constant urge to honest labor. Hunger is not a curse; its regular recurrence is not a misfortune. It may be changed into a curse if it is made the cause of complaint or fretfulness. The secret of happy labor is to take the urgency of physical hunger and change it into an incentive to hard and uncomplaining toil.

4. The Inheritance of Labor

"Others have labored, and ye are entered into their labor" (John 4:38).

The intimate and unbreakable relation of the world's workers is one of the sublime facts about life. We are so knit up with

[1] 105 E. Twenty-second St., New York City.

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one another that we cannot escape the mutual obligations in which we stand.

This makes us grateful to others for all that they have done for us. Our homes, books, schools, institutions, and entire civilization have been given to us by the toil of others.

This makes us diligent and happy while we try to make a better world possible for those who will come after us. It is easier to work hard when we may be sure that we are contributing to the total comfort and safety and love which others will enjoy when we are gone.

5. Dividing the Rewards of Industry

"The husbandman that laboreth must be the first to partake of the fruits" (Tim. 2:6).

This simple and sensible rule of agricultural life is equally valid, although much more difficult to apply under the modern complex factory system. Those who create wealth have the first claim upon it.

Wealth is the joint product of labor and capital. Each has a share in it and a claim upon it. The division must be mutual and just. The Christian principle recognizes the joint stakes of the partners, insists upon a just division, and declares that those who give most in the process shall receive most in the division.

Preaching on Education Sunday

The Sunday before the opening of the public schools has come into general recognition as one of the especial days which deserve recognition by the church in public worship. Sometimes this is the same date as Labor Sunday, in which case the observance may be placed at another time. It may not be wise to preach on the general subject of education each year; but certainly the matter deserves attention in the pulpit at least every second year.

The relation of the schools to the church is a difficult subject; but there are certain tendencies in American life today which seem to indicate that their relations will be adjusted better in the future. It seems altogether likely that the churches will be asked to undertake some of the work of religious instruction that is now so neglected by the public schools. To suggest such feasible plans may be one of the purposes in the sermon preached on Education Sunday.

Again, this sermon may well point out the relation between education and religion. It has been said so often that ignorance is the mother of devotion, that we are inclined to accept it without question. But actually it is not so. There can be no true devotion that rests permanently on ignorance. Education is the ally of religion and not its foe. Superstition cannot promote the life of faith. We want to know the truth that it may make us free. Faith is not mere assent to absurdities. Therefore it is necessary to maintain the place of education as the guarantor of religion.

Again, the sermon preached on Education Sunday may well stress the fact that religion is tested by the way in which it enables a student to do good work. We ought to bring the energies of religion into daily life and to affirm that our consciousness of obligation to God helps us prepare difficult lessons, do good work when we are not watched, and follow the leading of truth wherever it may take us. So the sermon may be made specific and practical.

Once more, this sermon may exalt the true worth of the scholar and his contribution to life. The self-sacrifice and

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high ideals of the world's great scholars ought to be used in order to show students that they are engaged in a great task, as noble as invention, discovery, or even unselfish service to the highest life of mankind.

These are some of the dominant notes of preaching on Education Sunday. The following are brief suggestions of sermon texts and material:

1. An Education Worth Having

"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children" (Isa. 54:13).

Note the general character of this education; it is for *all*. As a nation cannot exist half slave and half free; so a nation cannot exist and progress into happiness half ignorant and half educated.

But true education is more than knowledge of the facts of the natural world. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding" (Prov. 9:10).

The result of education founded in the knowledge of God is peace. The permanent happiness of all the nations of earth will finally be secured when they come to know one another in relation to the common Father of humanity.

2. Taught the Supreme Lesson

"For ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren in all Macedonia" (Thess. 4:9, 10).

Note the significance of the single word *God-taught* (θεοδίδακτοι) as describing a true Christian. We are the disciples or learners of God.

We have a great Teacher. The wisest man cannot reveal the meaning of life to us as God can do.

We have a great truth. It is the greatest of lessons to learn how to live. We may not be able to master all the books; but we must learn to master ourselves.

We have a great brotherhood. The fellowship of all those who are disciples of the Father is a wonderful bond of unity to keep human hearts together. All Macedonia finally must include all the world.

3. Learning and Doing

Teach me thy ways, O Jehovah; I will walk in thy truth"(Ps. 86:11).

First comes the task of learning. We must be taught what the ways of God are in order to live right. This means the giving of truth on God's part and the learning of truth on ours. This is not knowledge for itself alone; it is for the purpose of life.

Second comes action, in which the truth that we have learned is put into practice. We *walk* in it; that is, it becomes a rule of life for daily duty. And action in the line of truth makes it easier to acquire more truth.

4. Time, the Teacher

"I said, Days should speak,
And multitude of years should teach wisdom" (Job 32:7).

The courses in the University of Life are long and hard. They cannot be quickly mastered. We shall lose all our courage unless we take time into our reckoning. Thus time becomes a great teacher.

Only truth that has been thus mastered and tested is worth while. Truth needs to be wrestled for and pondered in order to relate itself to life.

Therefore we gain patience and self-control in the process of learning life's lessons. We begin to appreciate the patience of God.

Thus we acquire sympathy for those who are still learning life's lessons. We remember what it cost us to learn from Time, the Teacher, and therefore we are patient with others.

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Preaching on Rally Sunday

It has become the custom to set apart a day for rallying the forces of the church to the work of the year on a Sunday in the early autumn. The program for public service on this Sunday will be varied; but in almost every case the sermon must be prepared as a summons of the people to the practical engagements of the church year.

The mood of hope and courage will mark this sermon. While difficulties will not be overlooked, they will be displayed as obstacles to be overcome, therefore challenging the faith and action of the church, not as grounds for despair. The modern minister must be courageous, in any event; but especially when he stands before his people to point out the objects of noble endeavor in the community for the year in prospect.

It is a fine occasion on which to point out specifically and positively some of the items in the church program for the year. Definite lines of service to be undertaken call out the enthusiasm of the people. It is not enough to call the congregation to register their general willingness to serve; they ought to be shown some of the actual engagements of the year and how they can bear their part in carrying them out. Therefore, this sermon may be definite and concrete.

The preacher may rally to his support the great promises of the Bible and the noble examples of those who have done brave deeds for God. For example, a fine preparation of mind and mood for this sermon is to read carefully again the Book of Nehemiah and see this great leader as he stands out in all his rugged faith. He dared to undertake the building of a ruined city in the strength of God. Or one may turn to the character of Mary Slessor, or the work of Wilfred Grenfell, and find stirring examples of the way in which men and women who have dared to believe in God have accomplished the apparently impossible in Africa and Labrador. The secret of success in the modern community in America is no different.

The appeal for co-operation is the final note of a sermon on Rally Sunday. The minister cannot do it alone; the people cannot do it alone; it is an enterprise that demands the most friendly and constant co-operation. The preacher will ask for this in full expectation that it will be forthcoming. And generally it will; for the people are ready to work when once they see what is to be done. Congregations seldom fail their leaders when they are trusted and shown the way to help.

1. Forward!

"Speak unto the children of Israel, that they go forward" (Exod. 14:15).

The living church must be a growing church; it must press forward into new enterprises. The advance will call for heroic decision; but the rewards and promises of divine help are attractive and sustaining.

Forward out of the old! The past must be left behind as it is built upon. Estimate the resources of the church.

Forward into the new! Define some of the lines of advance in the church program and call for service.

Forward under the Great Commander! We do not move alone. Christ is with his church. He knows the problems and the resources. The new year must bring the church nearer Christ.

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2. Building Walls

"So we built the wall . . . . for the people had a mind to work" (Neh. 4:6).

The fallen walls indicate the extent and vital importance of the task that is before the church. They must be restored before the community will be safe and happy; the church must rebuild them.

The rebuilt walls stand for the final success of the church as it attacks its great problem. The work has not yet been accomplished; but all the promises and resources of God are assurances of its final completion.

The secret of all success is revealed here. The leaders did not do it all; the people did not; but both together achieved success. The purpose of the working people was the assurance of the achieving church.

3. A Great Promise

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The church always has been a "little flock" as compared with the great world. It is now. In point of numbers and apparent power it seems unable to cope with the world-situation.

But it is through such a small and devoted group that God can work for the redemption of the world. This has been proved repeatedly in the course of history.

The end of the church's activity is the establishing of God's Kingdom on earth. There is a great achievement to match the apparent weakness of the church.

The good will of God is the chief reliance of the church as it undertakes the tasks that come with each new year. Many other items enter into the year's program; but the promises of God are of supreme importance.

Preaching on Prison Sunday

The recognition of Prison Sunday is not so general as is the case concerning the other days in the catalogue which we are considering; but it has come into current usage enough and is so worthy of observance that we include it here.

The whole subject of crime and its care has grown into the consciousness of the church and the study of the preacher rapidly within the last few years. The Bible gives much space to the subject of the prisoner. Christians are coming to see that the words "I was in prison, and ye came unto me" involve a necessary item in the practice of the Christian life. Although one seldom hears prisoners mentioned in the prayers offered in public worship even yet, there is nevertheless a growing interest in them.

The difficulty of preaching appropriately on Prison Sunday grows out of the fact that the majority of preachers have had very little experience in prison work and do not therefore have any large amount of personal knowledge of the world in which persons deprived of their liberty for the cause of crime think and act. The sermon is in danger of being a quite artificial utterance, addressed to those who are deeply satisfied that they are out of prison by one who never has been in and knows practically nothing about the subject.

Therefore it is necessary to take every precaution in the effort to avoid unreality and sentimentality in preaching on Prison Sunday. It is necessary to keep in mind all the while one is preparing the sermon that prisoners are human beings and that there were actual causes of the crimes for which they are suffering penalty. The preacher's mood must involve both severity against evil-doing and sympathy for the weakness of

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a human being that has led him into crime.

Then it must be clear that the purpose of punishment is reformation. Society does not deprive the prisoner of his liberty in order to inflict vengeance upon him; the purpose of imprisonment is the restoration of the prisoner to himself and to society. This large hope and trust in the possibility of the worst man to be returned to the service of the commonwealth must lie in the background of all our thinking as we preach on Prison Sunday.

1. Out of Prison

"Bring my soul out of prison,
That I may give thanks unto thy name" (Ps. 142:7).

The release of prisoners that is desirable is not accomplished by the indulgent action of a generous pardoning board. It comes from the breaking of the soul's bondage to sin and evil habit. This is the gift of God.

The soul is in prison before the body is jailed. The great prison house is sin. It shackles the spirit in the bonds of wicked habits.

God can bring the soul out of prison. This great reformation is Christian salvation. When a prisoner takes Christ as his Master he prepares the only sure way of final release. He thereby escapes not only the results of sin but the sin also.

The act of praise is the true recognition of the soul's release. A singing heart helps keep one from doing wrong. We ought to thank God most of all for his great redemption.

2. Songs in a Cell

"And about midnight Paul and Silas were praying and singing unto God, and the prisoners were listening to them" (Acts 16:25).

Suffering inprisonment unjustly, awake at midnight, in a wretched cell, Paul and Silas had all the conditions tending to make them angry and sullen.

But the consciousness of their integrity and their faith in Christ made them sing in the prison. A good conscience pitches the tune of a midnight song.

The prisoners heard them. It was a thrilling testimony of faith. It must have made the prisoners want to know the God who could make their comrades in suffering sing in the night.

The faith of Paul and Silas is the only power that will keep us out of peril of prison and bring us finally into liberty in case we suffer unjustly.

3. The Emancipator

"He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord" (Luke 4:18 [Isa. 61:1]).

Christ is the great Emancipator, not only to those who are in actual bondage for crime but for all who suffer from and for sin. Three classes are described:

Those imprisoned by sin. This is a bondage more terrible than any imposed by the state.

Those bruised by evil. Nothing hurts so deeply and so seriously as sin.

Those blinded by error. Wrongdoing of all kinds brings us into darkness; it takes away the power to see clearly.

All these classes may be rescued and restored by Christ. They may come into the welcome year of the Lord out of the unwelcome years of their prison service.

4. Christ in Prison

"I was in prison, and ye came unto me" (Matt. 25:36).

The Christian churches have sadly neglected their duty to prisoners in the

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past. They have paid chaplains to do what Jesus said was a common Christian duty. This includes not only those who are in jail but all who are imprisoned by sin.

The church must "come" to the prisoner. He cannot go to it. This may involve the doing of an unwelcome duty by certain individuals; but it is the command of Christ.

Jesus said that to do this to a prisoner is to do it to him. If Christ were where we could do something for him we would be eager to make any possible sacrifice. When we place Christ in the prisoner's place we shall be as eager to visit him.

Preaching on Thanksgiving Day

Either on the Sunday preceding Thanksgiving Day, or in a service on the day itself a sermon on the appropriate subject will generally be called for. The religious service on Thanksgiving Day itself is often in union with other churches. In any event the sermon will deal with the grounds of gratitude and the ways in which it may be expressed in individual and community life.

Fundamental to all preaching of Thanksgiving Day is a revaluation of the obligation on the part of man to be grateful for the good gifts of God. This mood is expressed with remarkable depth and vividness in the Psalms. Thankfulness is revealed there as one of the primary factors in religion. We tend to accept the gifts of the earth with no reference of them to the Giver.

But gratitude is one of the fine marks of a Christian. As it plays a chief part in our relations with our kinsmen and friends, so it is vital to religion. Without a deep sense of gratitude the religious life becomes hard and coarse. It is necessary to "count your blessings" and then give thanks to the boundless Source of them all.

Another chief factor in preaching on Thanksgiving Day is the consciousness of the rich gifts of our nation and a sense of the responsibility that rests upon us to use them well for the service of God and men. It is possible to take stock of the wealth of America and then rest back in smug satisfaction at it and proceed to enjoy it. But the inevitable conclusion to be derived from the possession of gifts is the responsibility for their wise use. Just because America is so rich and powerful the obligation to use her wealth and strength for the welfare of all the nations of earth is paramount. It is possible to stress this fact on Thanksgiving Day to the immense profit of true patriotism.

There may be such conditions in the community as to warrant the appeal for definite institutions or programs for the highest good of the commonwealth. In that case the sermon may be devoted to such a practical discussion. Out of such an appeal has come in more than one instance new resources for community charity and even the establishment of a philanthropy which was first defined in the Thanksgiving Day sermon.

1. An Old-Time Thanksgiving Day

"Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength" (Neh. 8:10).

Thanksgiving Day is a holy day as well as a holiday. It is not observed primarily as a day of eating and merriment. It is also a time when we think through the deeper relations of life and take new starts.

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But the home feast is a part of it. To eat the fat and drink the sweet is one way in which to express our love and thanks to God.

The grace of charity must be exercised and portions sent to the needy. The gift without the giver is bare; and so it is necessary to do something more than merely send a gift. It is a day for personal calls and the sharing of life.

Universal happiness ought to mark the day. Not only in families but throughout the nation it should be a day of joy.

The real source of the strength in which we rejoice is God. Thanksgiving Day must never leave God out. The purpose of the day is to bring us nearer one another because we have come closer to our heavenly Father.

2. God's Goodness to America

"He hath not dealt so with any nation" (Ps. 147:20).

Discuss first the signs of God's wonderful dealing with America. In its natural resources; in its great history; in its blending of races; in its strategic position among the nations of the earth.

Then point out the opportunity of America: in its power to unite the peoples of the earth; in the influence of its democracy and religion upon the world; in its peculiar privilege of leading in the building up of God's Kingdom.

3. Manifold Thanksgiving

"Giving thanks always for all things" (Eph. 5:20).

There is danger that we shall express our gratitude only on certain days and for certain blessings. Against this limited idea of Thanksgiving Day the text indicates two enlargements:

Always.—Thanksgiving must become a permanent temper of the spirit. Not only on the great days but on all the days we are to show our gratitude for God's gifts. This makes daily life rich and happy. It is a constant testimony to our reverence and love.

For everything.—We must not be grateful merely for that which we like or want. It is also necessary to be grateful for what God sends us even if we did not choose it. Sometimes there is more cause for gratitude in the fact that something was withheld than in the granting of our desires.

4. Thanksgiving Day Duties

"O give thanks unto Jehovah, call upon his name;
Make known his doings among the peoples" (I Chron. 16:8).

Give thanks.—The most obvious of all duties on such a day. We give thanks not only by what we say but also by what we do. Our words and acts are important; our whole temper is still more a proof of our gratitude.

Worship God.—A reverent life is another way of showing our thanks to God. When we call upon his name we do not simply ask God for what we want; we also subject our whole life to him. This is an expression of gratitude also.

Bear witness.—The world comes to know God by means of the testimony of those who have found him. The best way in which to demonstrate the reality of God and his love is to show the world how God is using us in the accomplishment of his will on earth. The most valid evidence concerning God is furnished by the lives of those who are living in such union with him that their lives display his purpose and power.

Preaching on Christmas

The universal observance of Christmas, the atmosphere of good will that pervades every community, the loftiness of the theme, and the joy of giving the message of the gospel in some new accent combine to make preaching on

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the Sunday preceding Christmas Day one of the outstanding privileges of the Christian ministry.

The best general preparation for the Christmas sermon lies in vivifying the story in imagination until all the wonderful details of it as they are given in the Gospels stand out clearly in their graphic beauty. Certainly as one reads again the narrative its sincerity and genuineness must be vivid and commanding. No forger would have put his story so simply and directly. It is a beautiful experience to sit again with the Gospels and let the mind play across the swiftly moving scenes and the changeful moods of the story as it is told from different points of view.

Then it is profitable to renew one's appreciation of the doctrine of the incarnation. Remember how Phillips Brooks constantly centered his preaching about this fundamental Christian truth. The fact that God entered into human life and expressed himself in the person and experience of Jesus so clearly that all we need to know of the Father we can discover in the Christ is a mighty fact when once it takes hold on us. No preacher can stand in the presence of that august truth and not feel himself quickened to more profound thought and urgent speech by the compulsion of it. It is a sublime and precious fact. To proclaim and explain it is a privilege.

One of the problems in connection with preaching at Christmas is the cramping of time for the sermon on account of the amount of music that is generally made a part of the order of public worship of that day. The sermon will have to be shortened in many cases; but the preacher ought to have adequate time for his message. Twenty-five minutes at least ought to be available for the sermon. If the laws of condensation are observed it will be possible to preach with satisfactory completeness in this space of time.

Let the Christmas sermon put the real message of the day in as fresh forms as may be found. It is too great an occasion for merely obvious remarks. The story of Christmas is so familiar and the truth enshrined in it has been stated so often that fresh forms are difficult to find; but they will come out of the preacher's earnest study and thought and the Christmas message will have a new ring in it.

1. Good News at Christmas

"Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born unto you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2:10, 11).

Good news to all the world.—The happiest message that ever has been given the world is the evangel of Christmas. It tells of victory over sin, of hope for every hard and bitter day, of power to live an endless life. It is for all the world. It never has reached the world yet. It is our duty to give it to the world.

A Savior and Lord.—This good news gathers about a Person. He is the Savior from sin. Through faith in him we attain the power to conquer evil. He is a Lord and Master, whose service is perfect freedom and in whose comradeship we conquer every enemy of the soul.

2. God's Christmas Gift

"But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem

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them that were under the law, that they might receive the adoption of sons" (Gal. 4:4, 5).

God takes time to bring his plans into fulfilment. The great gift was not given until God knew that the right time had come. His patience is boundless.

Christ came into our human experience in order that he might show us how the children of God are to live. His God is ours. He reveals us to ourselves. His life sets forth our normal life.

Redemption is the issue of the Christmas gift of God. There is something done for us that makes us able to conquer sin and death.

3. The Christmas Peace Song

"Glory to God in the highest, and on earth peace among men in whom he is well pleased" (Luke 2:14).

The world is the place in which the glory of God is to be revealed and realized. God's glory is in his love and purpose. In so far as we realize the love and the purpose of God we are bringing honor to him and making the great Christmas song real.

The world is the place in which peace is to be realized. But this will not come by acts of legislatures. Peace comes only to and through those who enjoy the good pleasure of God. It is when men and women meet the expectations of the divine good will that peace may be assured among the warring nations. Therefore the best way to bring peace on earth is to unite all men in a league of love and service which will merit the divine approval.

4. Our Christmas Tribute

"And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh" (Matt. 1:11).

We bring our worship and tribute to the Mother and Child on every Christmas Day. What is it to be today?

Gold.—That is the gift for a king. Christ is the true King of all loyal Christians. He has the right to reign over us. His will is our royal law.

Frankincense.—It is the gift for worship. It stands for the reverent adoration which we render to Christ on this Christmas Day. It is his due. He is worthy of all that our hearts can render of love and loyalty.

Myrrh.—It was used for the burial of the body. It represents the divine sacrifice of our Lord. We bring him our Christmas gratitude for his sacrificial life and death. By it we are shown the will of God and saved from our sins.

Note.—In following articles the remainder of the special occasions will be taken up, and also the program of a year's preaching on a great subject will be given.

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A NEGLECTED PHASE OF RELIGIOUS EDUCATION

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For the purposes of this paper it may be said that there are at least two stages in the development of the religious life of the individual. The dividing line between the two is not susceptible of exact location in point of time because of the many variations displayed by different persons but that which constitutes the demarcation lends itself to a nicer treatment.

The first stage is characterized by simple credulity accentuated by the gregarious instincts. In the early years of life conduct is unreflective and is governed by the habits, customs, and commands of those to whom the child naturally looks for guidance. He believes because he is told, and acts in certain ways because he thereby escapes the pains and earns the pleasures which those in authority over him, and others, have at their command. Among these are the many forms of adult approval or disapproval ranging from scorn and ridicule to unstinted praise. The desire to avoid such varying forms of disapproval and to win the good will of others constitutes a most powerful motivation probably, in the last analysis, not even outweighed by considerations of physical pain or pleasure.

To the child being "good" means so acting as to secure the sanction of his superiors. "Right doing" is merely a matter of careful imitation of the ways they act, so far as their attitude indicates that they consider such conduct appropriate for the child, or of conformity to other standards set up for him. With children there is no distinction between "good" and "right"; there is no abiding effort to evaluate conduct; their actions are "right" because they conform to standards prescribed by word and example and "good" because they are thus "right"; any doubts or misgivings about their moral quality which might arise are fleeting and admit of but one decisive test—sanction or disapproval; if sanctioned, it must be good—if disapproved, it must be bad.

The same process is at work in the realm of religion as well as in that of mere morals. The child's concept of God and of man's relation to him is conditioned by the attitude of his recognized tutors in such matters. He thinks and does as they instruct him, expressly or by implication, confident in his belief in their wisdom and satisfied to please them. It follows that God is good, is wise, is powerful, rewards good and punishes bad conduct, simply because others say so. Even admitting that children form unaided some more or less accurate concepts of God we still face the fact that the conceptions handed down to them are of far-reaching if not determining influence. So prayer, church attendance, giving, and other

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forms of religious observances are practiced, if at all, largely to merit the favor of adults with, possibly, an occasional hazy idea of winning God's approval as manifested very concretely in desired gifts.

The first stage of religious development has been viewed somewhat at length in order that the elements of credulity and of unquestioned conformity with sanctioned standards of thought and conduct might stand out clearly. It constitutes so important a part of the religious life of an individual that the subsequent development is almost dependent upon the content of this first stage and upon the manner of transition to the second.

We come now to the second stage. It is characterized by the gradual blossoming of the reasoning faculties and the rise of independence and self-assertion. The child ceases to accept propositions upon a mere *ipse dixit;* the reign of credulity passes and in its place appears an insistent demand to test and prove for himself; reason assumes control and asserts itself insistently; things are no longer thought of as necessarily true because proclaimed by authority; they must attest themselves by inherent, intrinsic worth.

Not even religious truth escapes this attitude. In fact, it is probably more exposed to such treatment than other truths. In other realms truth may be a matter of exact demonstration and the very unanimity of mankind with respect thereto dispenses with the need of further inquiry or of re-examination. Two and two make four, and two atoms of hydrogen united with one of oxygen form water beyond peradventure of a doubt. But in matters of religion there is no such accord in opinion and susceptibility of exact proof. On the contrary, a bewildering difference of thought is disclosed upon slight inquiry even among those professing to base their views upon the same data. The most careful students of the Bible are found committed to various systems of doctrine drawn from its pages, and the Christian world is rent with dissension and with divergence of belief almost incredible and often most disquieting.

Such are the facts with which we must deal. We must not blink them nor should we hope or wish that the process of religious growth could be otherwise. It would be unfortunate, indeed, if youth did not need to achieve through some such process a faith which, just because he has so arrived at it, is his own and not another's and which has within it elements of growth because it has grown out of an inner demand to value and revalue rather than a willingness to take upon another's dictum.

But this very method, productive as it is of beneficent results, is also the source of many an individual tragedy which might be averted by careful religious education. The difficulty arises by reason of a failure to adapt our curriculum to the needs of the child as indicated by this analysis. In the earlier years we quite properly inculcate many fundamental ideas without dealing with the facts upon which they rest, but with supreme thoughtlessness or indifference we neglect later to supply the child with these facts or to help him interpret them. Whereupon, as time passes, the boy or girl in quest of truth

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may be besieged with doubts which so far move him as to lead to the rejection of all religious truth because of inability to understand some particular aspect. Such faulty educational methods may well constitute one of the causes of the doubts disclosed by Starbuck and Coe in their studies of the psychology of religion and the prime reason for the wrecked religious life of many of the adolescent doubters.

In one particular along this line we have been especially negligent, namely, the general failure of our religious educational systems to submit the evidences of the existence of God and the facts from which his nature may be inferred. From the very first we impress upon children that God is. That postulate is assumed in all our religious teaching as are the conclusions that he is good and loving. These conceptions are fundamental. If God is not or if he is not good our religon would totter and fall. These are basic ideas in Christianity. Yet they are quite generally assumed without analysis of the basis for such assumption. As a result many a youth is thrown into great unrest and distress or even completely lost in the maze of atheism for lack of such an analysis when faced with the difficulties of the problem of evil and the theory of evolution or similar matters. The mistake on our part may be due to the fact that these premises are so firmly ingrained in our thinking that we have ceased to think of how they came to be and that we forget that youth must examine and decide for itself. Moreover, we may overlook the possibility that difficulties may present themselves to the younger generation which never crossed our path. There may never have been any hesitancy on our part in accepting such premises, but that does not mean that another may not have to fight his way against doubts, uncertainties, and misgivings of a nature far different from any we have known, to a realization of such, to us, axiomatic and obvious truths.

How much such failure has cost in terms of irreligious lives cannot be estimated, but that much of the loss has been unnecessary is certain as is the fact that future losses are largely preventable by the simple expedient of a new course in our curriculum. This statement is not made without being aware that Paley and the Bridgewater Treatises are obsolete and that, in certain quarters at least, the spirit which prompted their preparation is also considered out of date if not altogether unsound or dangerous. Those who are mystics in nature readily incline to such a position. To them the inquiry is useless and unnecessary, their religious life being so largely a matter of feeling that things of the mind do not appeal or seem worthy of serious consideration. But there are many persons to whom faith is "a reasonable inference from facts" and who, therefore, either reach their religious convictions altogether by way of the intellect or buttress their experiences with facts. In any event an inquiry of the type under consideration, conducted along more comprehensive lines and with a much more modern viewpoint than that manifested in the discredited treatises, should be of great value even though smacking somewhat of them.

Such a course must approach the subject desiring to examine the data at

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our command which justifies the inherent tendency of man to believe in God. It will present enough of the simpler facts to illustrate the process of reasoning by which we have become Christian theists. It must be careful, however, not to create a situation in which belief is made to depend upon the truth or falsity of any one or more supposed scientific truths. It must recognize that the last word cannot be said. It must make plain that there are facts which do not seem in harmony with our conclusions and that the method of the inquiry is that of the courtroom, where the conflicting evidence is weighed and a conclusion reached upon a preponderance—a preponderance which excludes a reasonable doubt but does not explain away all evidence to the contrary.

Without attempting to outline such a course it would seem that it must proceed along the line of a presentation of some of the evidences throughout the universe of order and design, together with the main facts from which we deduce moral qualities in God, assuming throughout that order and design are indubitable proof of plan and purpose which, in turn, are the necessary and incontrovertible evidences of a Personality who plans and purposes—a Being whom we call God. Of such evidence there is no lack. Astronomy, biology, chemistry, and other sciences furnish abundant illustrations which are fascinating and interesting beyond words. Nor are they more than suggestive of the sources of evidential material. History and sociology together with modern psychology each may contribute its testimony and other fields of human knowledge may be made to yield a rich harvest.

More specifically—and only by way of partial illustration— there is a wealth of material in a brief survey of the stellar universe emphasizing the uniformity of law found at work therein and the real unity thereof. Late researches in the nature of matter with all the fascinating data concerning the electron, the ether, and the atom are wonderfully suggestive of a simplicity and unity throughout nature which is most persuasive. The marvels of life, beginning with the methodical process of division by which the cells multiply and their remarkable co-ordination in highly organized organisms and ending with the evidences for the existence of personality independent of the body, are not only full of real interest but of convincing power.

On the borderline are the facts arrayed by Fabre, the great French naturalist, in his numerous essays on instinct in the insect world and especially in his book *Bramble Bees and Others*, where he says, speaking of instinct, "What then is the reason of these thousand industries? In the light of facts, I can see but one; imagination governing matter. At the beginning there is an object, a plan in view of which the animal acts unconsciously."

Equally stimulating and full of possibilities are Henderson's *The Fitness of the Environment*, with its mass of data indicating an apparent purposeful adaptation of this earth to life, and Wallace's *The World of Life*, with its rich collection of facts which to him, at least, are suggestive of a divine goodness not only in provision for the satisfaction of man's physical needs but also for those of his aesthetic nature. Valuable and interesting data may be drawn from those studies of the history of religion which

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have disclosed a universal tendency to seek God. History itself may be shown to yield evidence for the shaping and directing presence of God in the great onward rush of events and the qualities of the human spirit afford insight into the moral nature of the Creator.

These are but suggestive of the range of inquiry. He who pursues it should emerge with a conviction of God's existence, his immanence, and his goodness which is not easily shaken. The faith which grows from such a study knows whereof it believes. It has not been acquired like an inheritance and therefore has the intimacy, the warmth, and the permanency of things won for one's self.

That this method of study is both practical and effective with the older boy at least, the author is prepared to affirm, four years of actual experience having demonstrated it to his satisfaction. It now remains for some careful thinker and educator to present to the religious educational world a workable course of instruction. It is needed, badly needed, and will bridge a real gap long neglected in our system of religious education.

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THE RELIGION OF A LAYMAN

A STUDY OF THE SERMON ON THE MOUNT

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IV. THE PRIMACY OF THE MORAL VALUES

The wise man puts first things first, and then all the other things in their proper order. He does not get the cart before the horse. He does not look for a crop of apples until he has planted his trees with their roots in the ground. He does not expect results in advance of a sufficing cause. In every case he gives his first attention to that which is primary and fundamental, knowing that this is the shortest road to that final achievement which he has in mind.

Here in the passage for our study the Master was showing his disciples how to map out their lives. The first question he raised was, Where are the real values in life? He insisted that they were within. Many of the people of his day did not think so. They maintained that the real values were in barns and in banks and in stores where we find an abundance of things.

One man of whom the Master spoke was straining every nerve and sweating at every pore in his effort to build big barns and fill them with things. When he had his barns filled with things, when he had enough laid up to last him for a hundred years, he said to himself, "Soul, take thine ease. Eat, drink and be merry." He was talking to his stomach under the impression that he was addressing his soul. The soul does not live upon things which are stored up in barns. It lives by all the great words which proceed out of the mouth of God.

The Master told the man that he was a fool, inasmuch as a man's life does not consist in the abundance of the things he has. And then he said to his disciples, "Lay not up for yourselves treasures upon earth where moth and rust corrupt and where thieves break through and steal. Lay up for yourselves treasures in Heaven, for where your treasure is there will your heart be."

Treasures in Heaven! He was not thinking about the hereafter; he was not speaking about some celestial abode into which men might enter when they died. He was speaking to a group of young men; he expected them to live for a long time, and he was telling them what to do then and there. Lay up for yourselves those character values, those qualities of mind and heart, which make a man rich, gloriously and permanently rich, at any time, anywhere.

"How much is that man worth?" we often ask in blunt fashion. As a rule we are not thinking of the worth of the man—we are merely asking about the value of the things he happens to own. This can be readily ascertained from Bradstreet or from the assessor's books, or from the man's return as to his income tax. The worth of the man is another question altogether; it turns upon the

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man's qualities of mind and heart, upon the amount of good he has done and the sort of character he has developed in the process. He may in addition to the things he possesses be worth a great deal or, on the other hand, he may with all his things not be worth enough to pay for the powder and shot it would take to blow him up. In every case the worth of the man is a question of personality.

"How much did he leave?" one man asked another when they were speaking of the death of a well-known citizen. "He left all he had," was the reply. If that were true, then the man's life was a tragedy. We have only a life estate in these things at best—our tenure is insecure. If a man leaves all he has, he arrives in the other world poor indeed. One thing is secure, one thing a man is never compelled nor allowed to leave behind, and that is himself. He takes his own qualities of mind and heart with him wherever he goes. That very fact becomes at once his highest reward or his sorest penalty. It is heaven or hell for him to be compelled to spend an eternity with the sort of men he has become. "Therefore," Jesus said, "lay up treasures for yourself in that realm of moral accumulation where neither moth nor rust corrupt, where neither thieves nor death can rob you."

He saw the people of his day all fussy and busy over two questions: "What shall we eat?" "Wherewithal shall we be clothed?" The Master cut short all that concern with his terse statement: "The life is more than meat; the body is more than raiment."

Put first things first! What shall I eat? It is a necessary question, but it is secondary. The first question to be answered is, Am I worth feeding? Is it important that I should be kept alive? Does the world really need another man of my type? Can it afford to use good food to keep me going? This question must take precedence, because the quality of a life is more important than the question of securing meat to feed that life.

Wherewithal shall I be clothed? If I am going into society I must put on something. But that question also is secondary. Is it important that I should go? Will society be any wiser, any better, any happier, because I am there? The quality of the inner life is of more importance than the question of raiment. Therefore, in your whole quest of values, put first things first; seek first that which is fundamental.

And life has a way of asserting its mastery over things. It takes up material of all sorts and makes out of it what it will. Here is a cow and sheep and a flock of geese feeding together in the same pasture. They are eating the same green grass. And there before your eyes the grass is becoming hair on the back of the cow, wool on the backs of the sheep, and feathers on the backs of the geese. Life has its way. The life is more than meat; it compels the material it uses to minister to its own particular line of advance.

Jacob Riis goes down to the lower East Side of New York City, where there is dirt and vice and crime. He does not become dirty or vicious or criminal by his contact with those wretched facts. He becomes all the finer year by year as he battles with those conditions. Jane Addams goes over to Halsted Street, Chicago, where there are thieves and

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thugs and harlots, and she lives there. She does not sacrifice one jot of her own honor and purity in that sorry situation. Her own womanhood shines out the more resplendent by virtue of the heroic service she is rendering. Life when it is aided and replenished from above has its way. Therefore, lay up treasure in that finer quality of life which is supreme.

The hour is coming swiftly when it will be seen that all any man is worth is to be found in the good he has done and in the character he has won. No matter what Bradstreet says! No matter though the Chamber of Commerce may adjourn on the day of his funeral, and all the flags of the city may be at half-mast! All that the man is worth is to be found in his personal qualities of mind and heart. All the rest are mere things from which he is now separated forever. "What I kept I lost," a rich man said, as he stood before the Great White Throne, "What I gave away I have now." As a matter of fact, all that a man is worth at any time is to be found in those character values which the Master said were supreme. Therefore, lay up your treasures in that bank.

In the next place, the Master asked, How are these values to be gained? By singleness of aim! No man can serve two masters without getting things mixed. He will either love the one and hate the other, or he will hold to the one and despise the other. You cannot serve God and Mammon. You cannot make it the supreme business of your life to get money by hook or by crook and make it the supreme business of your life at the same time to serve God. The man who deifies money until it stands before him saying, "I am the lord that brought thee up—have no other god but me," cannot at the same time serve the God and Father of our Lord Jesus Christ. There must be one supreme aim and purpose which brings all the minor interests of the man's life into subjection to that intent, thus giving that life unity and direction.

The light of the body is the eye; it is through this door that all our impressions of the visible world reach the inner consciousness. Therefore, if thine eye be single, thy whole body shall be full of light. You will see things as they are, in their right proportions, and in their true perspective.

It is possible to push one eye badly out of place so that you see double. The muscles which control the eyes may be disordered, so that they no longer produce a single, definite image of what you see. A man came out of his club one night where he had been dined and wined—particularly wined—and a friend was assisting him down the steps. "You will get into the first one of the two cabs which you see standing there," the friend said to him; "the second one is not there." In like manner, the moral vision may be deranged until a man's moral perceptions are no longer clear-cut. He sees double, his impression of the finer values is all blurred and confused. Let your eye be single, simple, straightforward, that your whole inner life may be full of light.

It is just as William DeWitt Hyde put it to the students at Bowdoin.

> Live in the active rather than the passive voice, intent upon what you can do rather than upon what may happen to you. Live in the indicative mood, not the subjunctive, concerned with facts as they are rather than

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as they might be. Live in the present tense, concentrating upon the duty at hand, without regrets for the past or worry about the future. Live in the first person, criticising yourself rather than condemning others. Live in the singular number, caring more for the approval of your own conscience than for popularity with the many. And inasmuch as we must have some verb to conjugate we cannot do better than to take the one we all used both in Latin and in English, *amo*, "I love." I live in the spirit of an intelligent good will that all the activities of my life may be brought into a unity of purpose.

The real quality of a man's life is not always indicated by his present achievements. It is not so much what you have done, it is what you want to do and mean to do that tells the story. It is not what you are at this moment, it is what you want to be and by God's grace intend to be that marks you up or down on the books the angels keep. It is the upward, outward, Godward reach of a man's aspiration and resolve that gives him character. Therefore, Jesus urged upon his followers that simplicity and definiteness of moral purpose which would bring all their actions into harmony with the will of God.

When a half-dozen carrier pigeons are suddenly released, they may fly into the air and circle about in uncertain fashion for a time. They have been under cover, they have lost their bearings. Presently the homing instinct makes it clear to one of them which way the goal lies and they are off, straight as a die, to the place where they would be. When a man is lost in the woods and does not know in what direction the stream lies, on the banks of which he has pitched his tent, the best thing he can do is to climb the highest tree in sight. From that point of vantage he can look out and get his bearings. Then when he comes down to solid earth every step will be in the right direction, bringing him nearer to his camp. And the office of religious faith is to lift a man's soul above the immediate surroundings, which may hinder his outlook upon life and enable him to see where the true values are to be found. Then by this uplift which comes through prayer and worship he begins to put one foot before the other in his daily round with some definite moral purpose. Let your eye be single, simple, sincere, that your inner life may be full of light.

In the third place, the Master insisted that this quest should be carried on without worry. "Be not anxious," he said, "for your life, what ye shall eat, or what ye shall drink, or what ye shall put on!" How timely his word was—it might have been spoken yesterday. There are unfortunate people to whom the barest means of subsistence become an occasion for daily, hourly worry. Our hearts go out to them in sympathy. The Master was not thinking of them. He saw about him, as we see today, many people who are not objects of charity, but they are worried within an inch of their lives over those questions of food and raiment.

What shall we eat? How much of it? How costly shall it be? How much shall we spend on the dining-room where it is served and on the kitchen where it is prepared? How many servants shall we keep to minister to our wants? How expensive shall we make the linen, the china, the silver, and the cut glass we use in getting our food down our throats? This question of eating

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and of getting the bills paid is a tremendous question for many people. Yet eating is a simple matter; John Muir would take a bag of bread, a piece of bacon, and a handful of tea and go off into the Sierra Nevada Mountains for a month, and he lived in health and strength to a ripe old age. We have made eating unnecessarily difficult with all our elaborate dishes which are a peril alike to purse and to digestion.

And that other question, What shall we put on? And what is still more vital, How will it look when we get it on? How numerous and how costly shall our garments be? What shall be the style and make of them? How much of ornament in the way of jewels, feathers, ribbons, furs, and the like shall we wrap around these bodies of ours? And what shall we put on in the way of houses, furniture, bric-à-brac, and all the other trappings of ordinary life? How costly shall the whole outer shell of life be made? We must wear something for comfort and for decency, but display has become the ruling idea rather than comfort, and the costly, irritating habit of display in the matter of dress has filled the heart of millions of people with fret and fuss in flat defiance of the Master's word and of their own better impulses.

Then to make his teaching vivid, he introduces one of those striking paradoxes which are so common in the Gospels.

> Consider the ravens, they neither sow nor reap. They have neither storehouse nor barn, yet God feeds them. How much better are ye than the birds! Consider the lilies, how they grow! They toil not, neither do they spin, yet I say unto you Solomon in all his glory was never so well dressed as one of these wild flowers. If then God so clothes the grass which today is in the field and tomorrow is cast into the oven for fuel, how much more will He clothe you! O, ye of little faith, be not anxious saying, What shall we eat or wherewithal shall we be clothed. After these things do the nations of the world seek, and your Heavenly Father knows that ye have need of all these things.

Now what shall we make of all that? Sweet and beautiful ideals they seem to many a practical, hard-headed person, but utterly futile! When I was reading that lesson once I noticed a real estate man and a grocer sitting in adjoining pews. When I came to that verse the real estate man looked over at the grocer as much as to say, "Imagine being a lily in the real estate business!" The other man nodded back as much as to say, "Or a raven in a grocery!" And so those two men threw the whole passage out into the aisle as being a piece of sentimentality uttered by an oriental dreamer, but entirely unsuited to the needs of practical men. It might have done in Palestine two thousand years ago, they intimated, but it would not work here in the United States of America today. Thus men take the letter of Scripture which killeth and miss the spirit of it which maketh alive.

The ravens do not sow nor reap. They were not made to sow and reap—they do the things they were made to do. They are true to the law of their being. They function according to their own natures. They fly to and fro, keen of eye and swift of wing, seeking their meat from God, and in the great natural order which enfolds them they are fed. They live out their ravenhood without fret or fuss.

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The lilies do not toil nor spin—they were not made to toil and spin. They do the things they were made to do. They function according to their natures. They are true to the law of their being. They live out their lilyhood. They reach down and claim all that the soil has for them; they look up steadfastly to receive the sun and rain and dew, and so they are clothed with beauty.

Do that! You were not made to be ravens, neither sowing nor reaping; you were not made to be lilies, neither toiling nor spinning. Do the things you were made to do. Live out your manhood and your womanhood. Be true to the law of your being. Function according to your natures. Strive for self-realization along the line of the Divine Purpose for you. Whatsoever your hands and your minds find to do, do it well. Labor six days wisely and usefully, doing all your work—it is the command of God. Rest and aspire one day in seven. That also is the command of God. And you may rest assured that when the men and women of any community are thus bringing their lives into harmony with the will of God for them, in the great abiding order which enfolds them, they too will be fed and clothed.

Here is the principle: "Seek first the Kingdom of God" and all these things will be added. The question of food and raiment is no empty idle question, the Heavenly Father knows that we have need of all these things for comfort, for growth, for happiness. But he would have all these questions in the right order. Put first things first. Seek first the sway and rule of the Divine Spirit in all your interests and affairs. And wherever that quality of life is attained we may be sure that in their proper order all things needed for life and growth will be added.

But here as everywhere the effort must be a social effort. No man can do it all by himself and enter into the full realization of the promise. Seek first the Kingdom of God, the sway and rule of the Divine Spirit in your own heart. Seek it at all those points where your life impinges upon the lives of your fellows. Seek it if you are an employer in your treatment of those other lives which are bound up with your own in that enterprise which enables you to eat and drink. Ask yourself point by point what the sway and rule of the Divine Spirit would mean in wages and hours, in conditions of employment, and in the distribution of values. Ask yourself, if you are an employee, what the sway and rule of the Divine Spirit would require of you in the use of time, material, and machinery, which belong to the man whose administrative and organizing ability brought into existence that business which offers you a decent chance to earn your bread. Seek the sway and rule of the Divine Spirit in the particular place you hold in the organized life of the community. In these common, everyday interests say, "Thy Kingdom come! Thy Will be done here as it is done in Heaven!" And as surely as God lives when any community of men and women are thus minded and are thus striving, all things needed for life and growth will be added.

There was a man once who was a general in the British army. His name was Charles George Gordon. He had an illustrious career in South Africa, in China, and in Egypt where he finally laid

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down his life in the discharge of his duty. He was not worldly wise. He took great risks and sometimes did things which men esteemed fanatical. He was a religious mystic, and he moved about with his head among the stars even when the rest of his body was in the garb of a soldier.

When he was in command of the garrison at Gravesend below London, he became interested in the ragged little urchins of the town. He opened a night school for them. He secured the use of some vacant lots where they could play cricket and have their own football field. On Sunday he taught them to fear God and honor the Queen and love their country. He did so much for them that he won their everlasting gratitude. One morning, when the guard was changed, the soldiers noticed that some urchin had written in chalk on the outer wall of the fort these words, "God bless the Kurnel." The boy spelled it as I have indicated, but the soldiers knew what the boy meant, and God knew. He blessed the Kurnel.

After Gordon had rendered his notable service the British government sent to Khartoum and took his body and carried it back to London to bury it in St. Paul's Cathedral. When you go there to look at the inscription on his tomb, this is what you find, "A man who at all times and everywhere gave his strength to the weak, his sympathy to the suffering, his substance to the poor, and his heart to God." He deserved his epitaph. He deserved his tomb in St. Paul's. He was a man who sought first the Kingdom of God, and he was loved throughout the English-speaking world and beyond.

Here is the ground of our assurance! Seek first the Kingdom of God—it is your Father's good pleasure to give you the Kingdom. He finds his supreme joy in establishing the sway and rule of his spirit in your own inner life and in the relationships you sustain to those about you. He finds his supreme joy in aiding you in the realization of your highest, dearest hopes. This guarantees success. When any man is faced wrong, he has the whole moral order and the will of his Maker against him. When he is faced right, he has the wind and the tide with him. He has the moral order and the power of God steadily backing him up in his supreme endeavor. Put first things first. Make the moral values supreme in your rating. Seek first the Kingdom, for it is your Father's good pleasure to give you the mastery of all those forces and materials needed for your permanent good.

We have fallen upon times when the realities of war have made the laymen of the world impatient touching all the frills of religion. They do not care a straw whether a man says tweedle-dee or tweedle-dum when he points out the intricacies of his theological belief. They do not care whether a great deal of water was used or only a little when the man was baptized. They remember that it was John the Baptist himself who said, "I indeed baptize you with water"—it was all he could do—"One cometh after me mightier than I whose shoes I am not worthy to unloose; He shall baptize you with the Holy Spirit." And when a man has been baptized with the spirit of justice and mercy, with the spirit of upright living and of unselfish service, water baptism is of slight importance

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And if he has not been thus baptized with the Divine Spirit, no amount of water will save him.

The laymen of our day care very little for those petty, sectarian squabbles which have held Christian people apart. They are saying as was said of old, "One is our Master, even Christ, and all we are brethren." And in that high mood of fraternal feeling they stand ready to take hold together to build that kingdom of righteousness and peace and joy in which all good men whatever their church affiliation alike believe.

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REACTIONS OF WELFARE WORK ON RELIGIOUS WORK

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Christian ethics is the gospel finding expression in human service. The writer of this article has had plenty of opportunity for observation. As a missionary in India, as a pastor in America, and as a Red Cross worker during the war period, he has gathered facts which make his opinions weighty. There is no denying that just now the appeal of welfare work is strong to those men who, coming back from war, find the churches less eager to employ them as pastors than are great societies to employ them in relief work. Their going is a loss to the church, but a gain to the morale of welfare work at large. It is to be hoped that the churches will be able to assimilate the new spirit and methods.

Dr. Woodburne is now on his way to India.

Since the beginning of the present century, there are accumulating a body of experiences, having their genesis in social problems and their motive in community welfare, the weight of whose activities has been bearing increasingly on the church. The implication is not that such a movement did not begin until the dawn of the twentieth century, but it has been much more powerful during these years than heretofore.

Especially has the movement accumulated impetus since and because of the Great War. This may be explained by the fact that there were such large numbers of religious leaders, including ministers, priests, and rabbis, engaged in war work. Some of them served in the fighting forces, sharing on a precisely equal footing with men of all sorts in the tribulations and jollifications of soldier life. This intimate contact with all sorts of men, with all the veneer which frequently characterizes a layman's contact with the clergy removed, could not fail to exert a broadening influence. Thousands of other ministers of religion were engaged in army service as chaplains, and the army chaplain during the war learned to know men as they are, as he never had when engaged in the service of the church. Large numbers of others served in the capacity of social workers in the employ of the various welfare organizations, the Red Cross, the Young Men's Christain Association, the Knights of Columbus, the Jewish Welfare Board, the Salvation Army, or the War Camp Community Service. These organizations also brought their personnel in contact with the real needs and actual problems of men under the most trying circumstances. This is true of all of them, profoundly so of those not designedly religious, as the Red Cross and the War Camp Community Service.

It was inevitable that the return of this large body of welfare workers to their former tasks should be accompanied by a revival of human interests in the sphere of organized religion. It

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has been the opportunity of the writer to come into touch with a large number of men who have served in some phase of war work, and all of them have given expression to a similar conviction. That conviction is the impossibility of returning to the church to carry on a program in no wise different, by methods not dissimilar from the program and methods of pre-war days. In some cases the reaction has been so violent that men have decided that they can continue no longer in the work of the ministry. Others are assuming a more moderate attitude, yet insist that the church must assume a larger social outlook than in the past, or else they must break with her.

This shifting attitude of the religious worker who has been engaged in welfare work is due in large measure to his new or revived appreciation of human interests. In the service of the soldier, the chaplain or welfare worker had the consciousness that he was dealing with men in the reality and extremity of their needs, doing for them precisely those things that they needed to have done for them. He could not avoid contrasting this with some of his church experiences of the past when he felt that his time and strength were being spent in doing things for folks which either they did not need at all or else could have done for themselves equally well. Too often in the past he had been primarily a servant of the church and secondarily a minister to the people of the community. Henceforth he aspires to lead the church as a great servant of the people. The real needs of living men and women must have first consideration. If the church is so organized as to minister to that end, it will be to her advantage as well as to the advantage of the community. If any phase of the church's organization stands in the way of progress toward human betterment, so much the worse for the organization. Organized religion for the welfare worker must be in some measure a cult of humanity.

One of the most interesting of recent publications relating to the issue under discussion is a pamphlet entitled "Social Reconstruction—a general review of the problems and survey of remedies" which is the pronunciamento of the National Catholic War Council. Although the concluding paragraph subsumes the problems discussed and solutions offered under ecclesiastical supervision, the interesting feature is the apparently straightforward discussion of social and economic problems from a scientific point of view. The domination of human interests by ecclesiastical is less pronounced, less real than is usually expected from scholars of the church.

There is one difference which has profoundly impressed religious workers engaged in welfare work, that is the difference between the techniques which they have used in the two spheres of activity. In religious work, the emphasis is on the social side. There is more of a tendency to interpret and evaluate the phenomena and events which are encountered than there is to criticize and explain them. In welfare work there is a certain amount of interpretation in terms of morale, but the emphasis is on doing things, on meeting concrete situations. There is a directness of the connection between problem and solution that is often wanting in religious work, and that is of distinct

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advantage to the welfare worker. It is true that each sphere of activity can afford to learn something from the technique which the other employs. And the religious worker who is returning to his task after an experience in a welfare agency invariably feels the need for more explicitness, more directness in the attack on his problems. He carries with him a conviction that less interpretation and more activity is needed. In other words, the emphasis passes from doctrine to service. The technique of religion must be a technique for everyday conduct rather than for certain specific times and seasons.

If the church is to minister successfully to the world today with its mélange of social problems and perplexities, it must use every available instrument that will lend efficiency to the task. Social psychology and the other social sciences are the tools which science has wrought to work in the laboratory of human groups. The church of today ought to realize her mission as a great agency of social redemption. But ministering to the community demands an understanding of the way or ways in which the group thinks and acts, an appreciation of the group problems and needs, and a determination to offer solutions and satisfactions. That means that the successful minister or church worker must be a practical sociologist. There is no task more demanding than the task of the church in the midst of the world's problems, and he who would be a leader ought to be one of the most widely educated and versatile men in the community.

One of the results of the participation of so many religious workers in welfare activities is a growing consciousness that the time has come for the church to assume a more positive attitude toward current problems and movements. The idea that it is the sole business of the preacher to preach a "simple gospel," and avoid all matters not strictly religious, is fast passing away. Nevertheless it still happens occasionally that when one dares raise his voice in behalf of cleaner politics, improved sanitation, better housing conditions, or any other public welfare, somebody is ready to advise him to keep to his own back yard, and preach the simple gospel. If our religion be the redeeming force that we claim, none of us should be turned aside by such intimidation. The day is upon us when the Christian forces must make positive contributions to such problems, or be brushed aside as negligible factors in the community life. The necessity is twofold, namely, for the preservation of our idealism of which the church has been the doughty defender of the past, and for the sake of the church itself, the very existence of which is threatened if its redemptive influence be not applied to current problems.

Much harm has accrued in the past because the church has taken negative attitudes toward practical social problems. An example may be cited in the question of the disposal of the leisure time of a community, especially of young people. The policy of the church has found expression in many instances in an enumeration of prohibitions to which are attached the penalty of ecclesiastical ostracism. The results have been disastrous. The majority of young people have resented the church's attitude and deliberately made their choice, a choice

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unfavorable to the church. The church as a result has been deprived of the invigorating life of the majority of the young people of the community, and has ceased to command their respect and to influence them for righteousness. And the entertainment and recreational activities of the community have been left in the hands of people whose sole interest is separating people from their money, regardless of the result of their offerings on human character. Let it be recognized that the recreational is an integral part of a community's life, and let the church do her part in purging that life of the destructive influences of commercialized recreation, making her contribution to that phase of community life in positive forms.

A similar statement may be made in regard to matters of public health. Anyone who thinks a moment will assent that disease is no ally of piety. Fatigue, fever, cold, aches, and pains are not progenitors of devotion. On the contrary, one is likely to be very irreligious and very immoral under the stress of pain. Consequently the salvation of a community from disease or pestilence of any kind means the removal of hindrances which prevent men and women from the attainment of their highest aspirations. That means that the activities of public health may be conducted from a profoundly religious motive.

We have an analogous situation when we think of political affairs. Unfortunately for political life, it appears to be taken for granted by a great many people that politics are synonymous with intrigue, graft, and corruption. It is assumed that one cannot enter the political arena and maintain his honesty and integrity. The result is that if a religious leader presumes to express an opinion on matters pertaining to civic, national, or international interest, he makes himself liable to the epithets which politicians are in the habit of hurling at one another. The common practice is the attempt to discredit him as a religious leader. For example when a minister had the courage to voice himself on the attitude of the United States Senate toward the proposed League of Nations, one of our Illinois senators was quoted as expressing his pity for the clergyman's parishioners if he were no better guide in regard to the gospel than in regard to the League of Nations. Certain it is that the redemptive force of the teachings and spirit of Jesus is needed to purge the world's politics. And Christian leaders may expect to be the targets of some of the slander-mongers who prefer things to remain as they are. The only way in which Moloch can be effectually dethroned is by the triumph of the spirit of human brotherhood. It is not surprising that commercialized interests and scheming diplomats should hail with abhorrence the organization of the nations into an internationalism that would take care of the relationships between nations in a peaceful manner. This constitutes a greater argument for the church to be on the alert to counteract the forces seeking to destroy human happiness.

Ignorance is one of mankind's deadliest foes. It works untold harm in a multitude of ways. It is frequently the source of falsehoods in the form of news, rumors, and scandals, thus destroying confidence and liberty. Ignorance is also the frequent cause of

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misunderstanding and wounded feeling, where the source of the injury acts unintentionally, yet injudiciously. Ignorance too is commonly the progenitor of disease and other suffering which might be avoided were people better informed regarding methods of prevention and cure. Notwithstanding all the harm of which ignorance has been the cause, religion has sometimes deliberately chosen to ally herself with ignorance on the pious plea that "the wisdom of men is foolishness with God." Surely the time is past when men can be urged to believe the unbelievable on the ground that the incredibility of a doctrine is all the more reason for accepting it. Wisdom and knowledge are light-givers, and the church which fails in the summons to ally itself with education in the fight to throttle this enemy of human progress and welfare is doomed to disappointment and failure. For the conquest of ignorance is often the highway to health, truth, and freedom.

What about the many economic problems that are pressing for solution? The world of affairs is engaged in a tireless grapple with such problems as the high cost of living, the share of labor in production and management, profiteering, reduction of the hours of labor, raising of wages, unemployment, industrial equality between women and men, housing of industrial communities, nationalization of public resources, division of profits between capital and labor, the Americanization of emigrant laborers, protective insurance against unemployment, accidents, illness, and old age, the employment of children, vocational education, etc. These are problems in which everybody is interested. On the old basis of dividing human interests into two classes, secular and sacred, it would never be presumed that the church should have anything to say regarding problems such as these. It is not to be supposed that the Bible or the church comes to these problems today with any ready-made solutions. But surely it may be expected of the church to bring a weight of influence to bear upon these problems that will turn the scales in the direction of social justice, brotherhood, human welfare, and progress. Dr. S. Z. Batten's article on "The Churches and Social Reconstruction" in the *Biblical World* for November, 1919, is illuminating as showing how many church groups and organizations are declaring themselves in official pronouncements on these great questions. As the author well says:

> The church is seriously trying to interpret Christian principles in their full scope and to show men how to create a Christian social order. It is beginning to have a permanently troubled conscience in the presence of slums and red-light districts, disinherited lives, and social injustice. It refuses any longer to accept injustice and poverty, disease and war, as either divine or necessary, and it is growing in determination that these must end.

That brings us to the next observation of a truth that to the welfare worker is axiomatic. The time is upon us when the religious world must reinterpret or rehabilitate its doctrine of right and wrong. In the first place the old doctrine of absolutes must yield before concrete situations. Right and wrong are relativized concepts today. We have to ask questions about the purpose,

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the occasion, and the circumstances of an act or event before we are at liberty to pronounce judgment as to its moral validity. Then, too, we should be quick to perceive that today we are thinking and passing judgment about actual, concrete acts and events, when we speak of right and wrong, rather than about things-in-themselves, ethereal abstractions, heaven-sent measuring rods. The great problems, needs, and vexations of humanity are not capable of being abstracted and categorized and subsumed under any one caption, be it never so broad or be it writ in never such big letters. The real business of living brings us into contact with a mass of concrete details, urging upon us our needs under a diversity of circumstances. The wrongs from which we seek deliverance include many wrongs not usually discussed in textbooks on systematic theology. But the broadening of our horizon is inevitable because we are realizing that morality includes all social relationships. So then salvation for the man of today must be more than a mere doctrine of redemption from Satan, sin, and death. It must offer deliverance from disease, war, poverty, ignorance, greed, injustice, graft, corruption, vice, and any other foe to human welfare and progress. The business of redeeming the world is a great achievement, a challenge to all the virility and manhood which the forces of Christianity can summon.

The religious worker engaged in welfare activity can scarcely avoid a reaction in regard to the creeds, liturgies, and hymnologies that are in existence. How remote they seem, for the most part, from the problems and aspirations of red-blooded men and women! How deplorably do they lack in social consciousness! We need not deny that they functioned well in other days when the individualistic consciousness prevailed in human problems, including religion. Nevertheless that does not constitute an argument for their infallibility. It should rather be a goad to the constructive genius of the church of today to seek to interpret the Christian spirit in liturgical expressions and hymns that will respond to the new social mind. The utility of creedal religion and of denominationalism is called into question today as never before. They are not felt to be giving expression to social values as they did in the past. Movements toward church unions and federations are signs of the socialized temperament of the day. Both the existence and servicefulness of the church depend on her ability to adjust herself and the interpretation of the gospel to the changing atmosphere. The world of today is demanding this readjustment of religion to its evolving life, and the church ought to be a step in advance, anticipating the world's need with a liturgy, a hymnology, and a gospel that will answer to the awakened social consciousness.

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THE SURVIVAL OF CHRISTIANITY

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"The survival of Christianity will depend upon its ability to meet the needs of the new day." This sentence from Dr. Ashworth's article raises a supreme issue. It is much more than a matter of mere speculation. You can no more prove the practicability of Christianity by talking about it than you can create matter by working out problems in algebra. We must live as Christians if Christianity is to perform its tasks, for Christianity is no mere philosophical x. Christian people, both as individuals and in their social institutions, are realities.

Everywhere men are seeking a new world in which justice and peace and equality of opportunity shall prevail, and where men shall be happy and free. Many may seem to us to be seeking it blindly, and in wrong directions; but we shall not deny that it is this that they are seeking, whether they are bolshevists in Russia or anarchists at home. Certain it is also that they are not seeking it in the Christian way and that they do not hope to find it at the Christian source. Radicals of all lands despair of Christianity. They do not hesitate to assert, whether in accents of regret or jubilation, that the religion of the Nazarene has failed. Many thoughtful men, also, neither bolshevists nor anarchists, pointing to a ruined world, sunk in poverty and sorrow, and embittered by hatred, are debating whether Christianity can serve the world in its hour of need, or whether men must now turn elsewhere for the help and inspiration that are needed for the making of a new and better world. "I," cried Jesus in the hour of his bitterest trial and greatest triumph, "if I be lifted up will draw all men to me." No one will deny the victories of Christianity in the past, but Christianity cannot live upon its past. Can Jesus hold men today? Can Christianity serve the present hour? Is Jesus he that should come, or do we look for another?

The survival of Christianity will depend upon its ability to meet the needs of the new day. Professor Royce, of Harvard, has somewhere said, "Religion is, historically speaking, a product of certain human needs, and its endurance depends upon its power to meet those needs." It is a statement quite in accord with the pragmatic tendencies of the hour, in which we test all things in terms of their usefulness, efficiency—whether they will work. In a word, men are religious, Professor Royce says, because religion helps them to satisfy their needs and attain their ends, and when religion ceases to help men, men will cease to be religious.

We shall hardly quarrel with such a statement. It is true of all historical religions that men have adopted them because they promised to answer their questions and help them in the difficult business of living, and have turned from these religions when they have failed to fulfil those promises.

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Take the savage, for example, and the earliest religions of the race. The savage thinks all the forces and all the forms of nature to be endowed with life and consciousness similar to his own. The sun scorches him, the wind buffets him, upon the rain he is dependent for his harvests, his ancestors greet him in dreams as though living, even sticks and stones of a peculiar appearance seem to acquire an influence over his destiny. So he strives to placate these powerful beings and win their favor by sacrifices and prayer. The earliest religions, nature-worship, ancestor-worship, and fetishism, are the primitive man's interpretation of the nature of the universe, and a means of making life happy and prosperous. When he outgrows this naïve conception of the universe, and his religion can no longer explain his world to him, and no longer supplies his need, he discards his religion for a better one.

In its relation to life, therefore, the history of religion is no different from that of most of the arts and sciences. Man is subject to various diseases and physical mishaps. The science of medicine is a product of man's need of physical health. At first the medicine man and the witch doctor suffice. But as man's intelligence outgrows these, and he finds them out, he adopts successively better systems. The medicine of the savage would not have satisfied the Middle Ages, nor will the medicine of the Middle Ages satisfy the twentieth century. The standard medical work of the seventeenth century gives this prescription for whooping cough: "Pass the child nine times over and under a donkey from left to right." Try that prescription today on the critical faculty of the modern mother! When men found that the blistering and bleeding and systematic torture of their practice did not cure, they discarded it. In the same manner alchemy has been exchanged for chemistry, and the old astrology for astronomy. Science is, like religion, "historically speaking, a product of certain human needs, and its endurance depends upon its power to meet those needs."

This principle explains the wreckage of dead and forgotten religions that strews the ages. They have failed because they have ceased to meet the growing needs of men and to answer their questions, and men have discarded them. It accounts for the ruined temples and deserted altars of a score of ancestral faiths which, however they may have met the needs of the early generations to which they ministered, disappeared in ages of higher culture when the problems of life became too complex for them to solve. Where are the religions of Greece and Rome today, which once inspired the poets and artists of antiquity, and crowned the eminences of those ancient lands with the noblest products of sculpture and architecture? They disappeared as soon as they ceased to satisfy the expanding needs of men. A religion, to survive, must be really useful. It must earn its way. As Professor Royce has elsewhere said:

> The gods, as man conceives them, live on spiritual food; but viewed in the light of history, they appear as beings who must earn their bread by supplying, in their turn, the equally spiritual sustenance which their worshippers need. And, unless they thus earn their bread, the gods die; and the holy places that have known them, know them no more forever.

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We need not expect that Christianity is an exception to this principle. Christianity, it is true, is not a product of human needs in the sense of being a human invention, spun out of man's inner consciousness, as the silkworm spins its cocoon. The substance of the Christian religion is a revelation from God. Man did not contrive it: it was given to him. Nevertheless, we need not expect that men will continue to be Christian if the Christian religion fails to answer their questions or satisfy their needs. In that sense Christianity must earn its bread. A religion which does not help men to live is like salt that has lost its savor, insipid and useless.

Nor can Christianity justify itself by pointing to triumphs in the past. Every day it must substantiate its claims afresh. A religion which satisfied the nineteenth century will not necessarily meet the needs of the twentieth. Nor will a religion that may have fully served the needs of the world before the epochal year of 1914, when it entered that transforming experience of bloodshed, suffering, and sacrifice from which it has but lately emerged, necessarily satisfy it now. For it is a changed world, in many ways a disillusioned world, certainly a saddened world with which we have to deal today. It is a world in which the old landmarks have been removed, and in which men and nations have lost the way, a world in which confidence in law and respect for authority of every kind has weakened everywhere. Even in America, which has suffered least from the results of war, we find widespread unrest and discontent, and the most radical theories, both industrial and political, are openly advocated in many quarters.

What shall we say, then? Tested by this principle of serviceableness, is Christianity to be the religion of the future? Can Christianity meet the needs of the new era?

In the first place, it may be said, the study of history may help to allay many of our misgivings. There is nothing so new or strange as many suppose in the present situation. The debates in the Senate upon the League of Nations may be duplicated in the long discussions in the Constitutional Convention of Virginia, where the giants of that day debated for three weeks the ratification of the Constitution of the United States. There the advocates of states' rights, led by Patrick Henry, advanced the very arguments which the champions of a narrow nationalism put forward today; while John Marshall, Pendleton, and Madison, when they pleaded for a centralized government, armed with authority sufficient to enforce its decrees, spoke in terms that might have fallen from the lips of Lloyd George or President Wilson. The opponents of the League of Nations appear to have chosen George Washington as their patron, yet seem to have read no farther in his writings than a single sentence in the Farewell Address. But these words from a letter written by Washington in 1785 to Patrick Henry, the fiery patriot who opposed the adoption of the Constitution by the infant states, have a strangely familiar ring:

> I wish the Constitution which is offered had been more; but it is the best that could be obtained at this time, and a door is opened for amendments hereafter. The political concerns of the country [substitute here *the world*] are suspended by a thread. The con-

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vention has been looked up to by the reflecting part of the community with a solicitude hardly to be conceived, and if nothing had been agreed on by that body anarchy would soon have ensued, the seeds being deeply sown in every soil.

Hear him also a little later in a letter to Carter:

All the opposition to it [the Constitution] that I have seen is addressed more to passion than to reason. . . . . What will be the consequences of a fruitless attempt to amend the one that is offered before it is tried or of the delay of the attempt, does not, in my judgement, need the gift of prophecy to predict.

But the Constitution was hardly adopted and Washington elected president before France was convulsed in the throes of the great Revolution, and soon all Europe was at war. Immediately the echoes of that struggle resounded in America, and advocates of the French Revolution and apologists for its murderous deeds, led by Thomas Jefferson, and, to a degree, by Thomas Paine, were heard throughout the young republic of the West just as now the soviet republic of Russia and all the cruel and bloody atrocities of which it has been guilty find their friends and defenders among us today. The sole difference today is that the advocates of revolution among us are neither so numerous, so vociferous, or so respectable as then. Then anarchic clubs were formed in every city after the model of the Jacobin clubs of France. The press went over almost unanimously to the popular cause of the Revolution. Such an epoch of ferment and disquietude ensued as the United States has never seen before or since. The practical activities of these radical revolutionary organizations aroused, at last, the open wrath of Washington. They "are spreading mischief far and wide," he wrote; and he declared to Randolph that "if these self-created societies cannot be discountenanced, they will destroy the government of this country."

This was a period in which religion was discounted and neglected where it was not derided and denied. It was only a few years earlier that Bishop Butler, author of the *Analogy*, had declared:

It has come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is, now at length, discovered to be fictitious.

And Warburton, a contemporary witness, speaking of England, declared:

I have lived to see what lawgivers have always seemed to dread, as the certain prognostic of public ruin, that fatal crisis when religion hath lost its hold on the minds of a people.

Yet better days came at length. The Constitution was adopted, and the misgivings of its enemies proved to be false. Sentiments of law and order, deeply ingrained in the American people, prevailed again, as they will now prevail. The Christian religion and the teachings of Jesus, by many loudly derided and rejected, weathered the storm and reasserted their authority over the affections and minds of men. The victories of Christianity in the past, therefore, under conditions so similar, presage its victory today. "Is Christianity a failure?" asks Professor Rauschenbusch; and he replies, "I deny it. The question is in order whether anything in the

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history of humanity has succeeded except Christianity."

We believe that Christianity will endure and conquer because the world needs it and cannot reach its ends without it.

For Christianity is a timeless religion, that is, it belongs to no single age but to the ages. It does not pronounce the shibboleths of a single generation, but speaks a language which all can understand. Liberty, justice, brotherhood, peace, are the ideas which the world, startled and awakened by war, is facing, and they are all Christian, fundamentally Christian ideas. They are the things of which Jesus was continually speaking. It will not be necessary, therefore, to adapt the gospel of Jesus to the new age, nor to prepare a glossary so that men can understand it. The vocabulary of the radicals is borrowed from Christianity.

Christianity is a universal, not a local religion. It is impossible to think thus of Confucianism: Confucianism is a religion for the Chinese; nor of Hinduism: Hinduism belongs in India. But Christianity appears to be indigenous to whatever soil it may be transplanted. Now when men are everywhere talking in terms of the world, and of world-brotherhood, and internationalism, here is a bond that is not to be despised or overlooked, a common religion. The missionaries are the truest and most effective apostles of world-brotherhood, and it will never be achieved until their work is complete. Christianity is ready and able to serve the world in this respect, and the world needs it.

Christianity is needed by the new spirit of democracy which is rising on every hand. Christianity can furnish the only basis upon which the edifice of a stable democracy can be reared, and the only safeguards against the eccentricities and excesses to which the spirit of democracy is liable. For men are not equal in capacity, nor in character nor worth nor influence. The only respect in which they are equal is in their relation to God. Before God all men stand on a level; all are members of the divine family; and that is the only foundation for political democracy. The teaching of Jesus, moreover, makes for liberty but not for license. It is liberty within the bounds of moral law, and governed by good will. No democracy has every prospered which has been devoid of the Christian spirit, and new experiments in this direction are perilous, and foredoomed to failure if they lack it.

Finally, Christianity is the religion of unselfishness and sacrifice, and these are what the world supremely needs today if it is even to get a start on the road upward. What causes wars but self-seeking in high places and low? What disrupts society and sets capital and labor in hostile camps but selfishness? There is no short cut to international or industrial peace: men must go the long way round by the way of unselfishness and sacrifice. And that means by way of the Cross of Christ. The heart of the message of Christianity is found there, and it is that heart of the message that will furnish what the world needs. A bolshevist writer, not of Russia, discussing the failure of Russian communism, declares that it is due to the inability of the soviet republic either to discover or to supply in the ablest men of the community those altruistic motives that will make them willing to work as hard for the

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good of the public as they once worked for their own pocketbooks. In other words lack of the spirit of unselfishness and self-sacrifice is the source of the failure of bolshevism. It would make social experiments of a far more worthy and favorable type fail as completely. If the world of industry and of politics is to move forward in the direction in which it now appears to be headed it will need an increasing fund of idealism and altruism on which to draw if it is to have any hope of success. And where can the world find these except in the Christian religion? Christianity never was so necessary to the world as now. Christ summons men from the Cross today with an appeal which the war and the aftermath of the war have immensely strengthened. Never had the church greater assurance for the conviction that it has a message that the world needs, and a message that will meet the world's need, than now.

OCCULTISM OLD AND NEW

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Men are rational but not always reasonable. Religion is reasonable, but religious practices are not always rational. Just now we are seeing how the failure to make religion rational makes men unreasonable. There are more things in the universe than our reason can grasp, but the true explanation of no fact can be irrational. Whatever our feeling is as to the legitimacy of the possibility of communication with the dead, we shall do well to take warning from the past. The unexplained is not necessarily the unexplainable. This article shows that even most respectable people may be primitive in their superstitions.

In the latter part of the seventeenth century there appeared in America a series of manifestations which time has named "the witchcraft delusion." In the nineteenth century appeared another epidemic of occultism which has taken new life and energy during the past few years and which we now know as "spiritualism" or "spiritism." What term may be used in the twenty-third century we can only attempt to guess. These movements, being far apart in time and developing in very different social environments, are in many respects different from one another, but in their fundamental character and in the phenomena involved they parallel one another in a striking way. Following are some of the points of similarity in these two widely separated social epidemics.

1. *Their historic origins are similar.*— Of course a belief in witches was common in the seventeenth century, but the Salem craze was initiated by a group of young girls who met in the home of the village pastor and learned palmistry and magic tricks from a slave girl, Tituba. Influenced by the common talk about

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witches, these girls charged Tituba and two old women of the village with having bewitched them. Samuel Parris, the minister, was evidently convinced of the genuineness of the claim, and it is probable that these girls, or at least some of them, possessed what we now call mediumistic powers. As the delusion swept through the community, the more highly suggestible showed the commonly accepted symptoms of demoniac possession or else seemed to discover them in others. The historic origin of spiritism in this country was similarly in the behavior of young girls. Mysterious rappings in a western New York home were tested and found to respond as signals to questions, apparently being made at the instigation of some intelligence which the superstitious believed to be communicating in this curious way from the world of departed spirits. It was discovered that the rapping depended upon the presence of the sisters, Margaret and Kate Fox, and these young girls became the center of a rapidly developing cult. In 1850 they went to New York and the manifestations accompanying them there occasioned wide interest. Mediums appeared all over the country. In 1888 Margaret Fox made a public confession of the pretense involved in the spiritistic manifestations, but this confession she later denied.

2. *Both were affected by periods of misfortune.*—Mysticism, normal as well as abnormal, is heightened in such a period. LeBon in his *Psychology of Revolution* says:

> Among the characteristics of the popular mind we must mention that in all peoples and all ages it has been saturated with mysticism. The people will always be convinced that superior beings—divinities, governments, or great men—have the power to change things at will. This mystic side produces an intense need of adoration. The people must have a fetish, either a man or a doctrine. This is why, when threatened with anarchy, it calls for a Messiah to save it.

Certainly a time of distress develops a normal mysticism, and just as certainly such a period is often marked by the more unusual mystical states. The witchcraft delusion has for its background the constant struggle of the early New Englanders with a savage wilderness and still more savage men. Life was hard, filled with dangers, beset with mysterious fears, and in this atmosphere a belief in familiarity with evil spirits found ready growth. The relation of the present recrudescence of spiritism, especially in England, to the war may be clearly seen. Where few homes are untouched by the death angel of war the feeling of need for some help that is more than human is naturally and keenly felt. Some can be satisfied with a firm faith in God and his goodness, with the belief that death is not essentially cruel and that life may not end with death. But the heart's feeling of emptiness and loneliness makes especially welcome to many the assurance, through materialistic means, of the continuity of life. In the case of both movements being considered, misfortune amounting almost to despair has heightened the suggestibility of the witnesses and thereby complicated the evidential value of their testimony.

3. *Both these occultisms have been accepted by highly intellectual people.*—It is a peculiar psychological fact that hard-headed business men are frequently the chief clients of clairvoyants and medi-

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ums, and that men of generally clear scientific habits of thought may be decidedly suggestible and non-critical outside the confines of their own branch of science. Certainly such men as Sir Oliver Lodge and Sir Arthur Conan Doyle may be accepted as men of scientific judgment in their own respective fields of study. It is not so certain that they are the best of witnesses in matters involving mediumship. It is not hard-hearted criticism to suggest that the fact of the personal history of bereavement and loss behind the spiritism of such men may affect their judgment in the field of the so-called occult. To quote Professor Jastrow:

> Let there be no confusion as to the legitimate and illegitimate bearing of professional prestige upon the status of a belief of this extra-scientific tenor. If John Doe and Richard Roe are inclined to believe in "materializations" or "telekinesis" because they learn that this and that scientific man has examined and been convinced, their inclination is warranted only in so far as it bases itself upon an ascription to the men of science of a superior equipment to decide this issue, and upon an equal assurance that the same qualities of mind are used in their professional as in their non-professional research.

There is no reason to doubt that Cotton Mather, the famous seventeenth-century clergyman, who believed in witchcraft and examined into the cases of supposed demon-possession, was a man of clear intellectual power. It may, however, be fairly questioned if there were not in his case, as in that of modern scientific believers in the newer occultism, non-intellectual elements of mental experience, stimulated by the circumstances of the time as well as by the natural tendency to mysticism, which rendered him questionable as a witness. Certainly there is much in the testimony of recent witnesses to spiritistic phenomena that seems of the nature of uncritical assumption. For example, how does Sir Oliver Lodge know that the movement of the table in a "table sitting" which he reports indicates affection? He writes:

> We talked a lot to him. I asked if he remembered his journey with me out to Italy, and the Pullman car, etc. At this he knocked very affectionately against me.

Of another séance he writes:

> The table now seemed to wish to get into Lady Lodge's lap, and made most caressing movements to and fro, and seemed as if it could not get close enough to her.

This might be humorous were it not so tragically pathetic.

4. *Both these movements involved social contagion.*—Beliefs are more than reasoned mental processes, always. There is a normal, everyday mysticism involved in all our principal beliefs. Our political, social, religious creeds are not determined by pure reason. It is to be hoped that reason enters into their construction, but it is our affective nature, with all its complexities and its subconscious ramifications, which very largely determines the beliefs of the most hard headed of us. It is the nature of the more primitive and feelingful elements of mind to respond, under adequate stimulation, to suggestion. This response, so long as suggestion lead in the direction of the welfare of the individual and the race, is a wholesome one. In certain situations there is a vigorous individual response, conditioned by the social nature of the mind, which may

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occur so generally as to constitute a social contagion. This is not necessarily a crowd psychology; it may be a condition affecting the people of a country who share a similar mental atmosphere. LeBon thus comments on popular contagions:

> Mental contagion may affect a whole people instantaneously, but more often it operates slowly, creeping from group to group. Thus was the Reformation propagated in France.
>
> A people is far less excitable than a crowd; but certain events—national insults, threats of invasion, etc.—may arouse it instantly.

The instantaneousness of mental contagion, of which LeBon writes, is an exaggeration, but in both witchcraft and spiritism we have the conditions for the ready transmission of social suggestion. Just as one's physical environment, involving lack of ventilation, poor or insufficient food, lack of sleep, etc., creates a favorable condition for disease germs, so the common superstition of the seventeenth century, the life of danger and fear, the stern necessities of a wilderness existence, made an ideal seed bed for such a mental epidemic as the witchcraft delusion. As to spiritism, Jastrow has said:

> The phenomena now associated with modern Spiritualism, with their characteristic *milieu*, breed the typical atmosphere of the séance chamber, which resists precise analysis, but which in its extreme form involves morbid credulity, blind prepossession, and emotional contagion.

When we add to this séance atmosphere the upsurging emotional forces set free by the losses and sufferings of the Great War, we have a condition extremely favorable to mediumistic phenomena.

5. *Both witchcraft and spiritism have used unusual types of evidence.*—Because of the more general acceptance of the theory supporting the witchcraft delusion, this evidence was for a time accepted even by learned clergymen and jurists. The spiritistic evidence is more generally questioned. Such an investigator as Doctor Tanner approached the study of occult phenomena "in a spirit of doubt that inclined toward belief." In the Preface of her book, *Studies in Spiritism*, she says:

> I was inclined to think that I should finish the work a believer at least in telepathy. So far is this from being the case that the more I have read and seen of such experiences, the more amazing has it come to seem that two theories like telepathy and spirit communication, which are unsupported by any valid evidence, should have obtained credence to-day; and the more incomprehensible has it come to be that men should be willing to stake their professional reputations upon the inaccuracies and rubbish that pass for "scientific" facts in these matters.

In the case of Salem witchcraft, "spectral evidence" was not only popularly accepted but was admitted in court. As an example of what was meant by this sort of evidence, "When a bewitched person declared he saw an alleged witch coming in the form of a yellow bird it was held good evidence, though no one else could say he saw a bird." There are immense masses of evidence presented by believers in spirit communication which are of precisely the same "spectral" character. It is notorious that tests of spiritistic phenomena are commonly complicated by the darkness of the séance chamber, as well as by conditions naturally producing extreme sug-

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gestibility; and while many mediums are doubtless sincere, there is evidence of a vast amount of intentional delusion. We need not impugn the motives of all mediums by calling attention to these cases of voluntary misleading, but there is proof that unintentional delusion, involved in the mental state of the average sitter, frequently affects the evidential value of the manifestations through genuine mediumship.

The unscientific nature of much of the spiritistic evidence is indicated in the admission, in the case of certain "materialization phenomena" reported by Dr. Von Schrenck-Notzing, that "the experiments cannot be conducted in white light." The dependence of spiritistic phenomena upon conditions which preclude thorough scientific investigation gives rise to many curious developments of theory.

When even so ardent an advocate of spirit communication as Hyslop is forced to assume, in order to explain the incoherences in his sittings, that the departed spirit is in a state of trance or of partial suffocation or of dream, and that his ravings are caught by the controlling spirit, Rector, who then affects the hand of the entranced medium, which then writes imperfectly the imperfectly heard and imperfectly spoken message, we get a realizing sense of how little the theory of spirit communication has in it of real law and order.[1]

Sir Oliver Lodge enters this apology for the nature of the presented evidence for "the interaction of intelligences":

Early attempts, like those of the present, must be unsatisfactory and crude; especially as the evidence is of a kind to which scientific men for the most part are unaccustomed; so no wonder they are resentful. Still the evidence is there, and I for one cannot ignore it. Members of the Society for Psychical Research are aware that the evidence already published—the carefully edited and sifted evidence published by their own organization—occupies some forty volumes of *Journal* and *Proceedings;* and some of them know that a great deal more evidence exists than has been published, and that some of the best evidence is not likely to be published, not yet at any rate. It stands to reason that, at the present stage, the best evidence must often be of a very private and family character.

It is precisely upon the ground of the "private and family character" of much of the evidence, that its credibility is doubted. An almost insuperable emotional blockade prevents Sir Oliver from giving the same clear, unbiased, scientific attention to these phenomena which is shown in his professional studies. Possibly even his physical theories are colored by the normal desire for the intellectual integration of his spiritism with his physics. His theory appears to be a "triplism" of matter, ether, and mind, which interact upon one another. Whatever warrant there may be for this theory, is it not possible that it is affected, in Lodge's case, by the emotional predispositions involved in his acceptance of spirit communication?

6. *Both movements involve mediumistic phenomena.*—Both the witches and those who believed in them were under the influence of subconscious forces stimulated by suggestion; and the same may be said of modern mediums and their clients. The Salem witches, under the influence of an unusually tense social strain, developed symptoms of hysteria.

[1] Tanner, *Studies in Spiritism* (New York, 1910), p. 378.

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Similarly modern occultists have frequently developed distinct hysterical traits, as in the "M.A.M" incidents which furnish a singularly circumstantial parallel to witchcraft. It is probable that in all cases of genuine mediumship there is a condition of unusual suggestibility. Faith in the medium is an evidence of this; an attitude of expectancy, with regard to spiritistic manifestations, is an evidence; the frequent association of the phenomena with personal bereavement and other circumstances involving highly emotional states is another evidence. Napoleon, who had unusual insight into human nature, said:

> Men are difficult to understand if we want to be just. . . . . Do they know themselves? Do they account for themselves very clearly? There are virtues and vices of circumstance.

Spiritistic phenomena are always surrounded by an aura of circumstance which we, like Napoleon, may well hold responsible for many of their misrepresentations. It is clear that the desire for mediumistic phenomena has a close relation to one's credulous attitude. The case of Paladino, for example, has been thoroughly exposed, but Sir Oliver Lodge writes concerning it:

> I am therefore in hopes that the present decadent state of the Neapolitan woman may be only temporary and that hereafter some competent and thoroughly prepared witness may yet bring testimony to the continued existence of a genuine abnormal power existent in her organism.

There is an antecedent probability that when one wishes so ardently to prove a spiritistic case one will develop a bias which may impair one's reliability as a witness.

7. *The theories of the believers in both witchcraft and spiritism involve materialization.*—Neither type of belief is thoroughly "spiritualistic," to use the term which some believers distinguish from "spiritism," for each demands physical demonstration of spirit relationship. The demand of both is for the demonstration through physical agency which Jesus mentioned when he said: "An evil and adulterous generation seeketh after a sign." A truly spiritual life is sustained by faith. It is a common form of materialism that insists on walking by sight. Neither the seventeenth-century Puritans nor the twentieth-century spiritists were essentially non-spiritual, but both gave credence to alleged materializations as well as to the "possession" of a human organism by other than its usual spirit inhabitant. Just why, in the case of spiritism, the ghostly visitor should use the curious methods of the usual séance does not appear, save as one recognizes their evident aid to the suggestibility of the sitter. Is it possible that none of the departed knows the Morse code, and would the tapping of a telegraph key require more energy than the tossing of tables?

8. *Both witchcraft and spiritism grow out of common mystical and intellectual tendencies.*—Jastrow speaks of "the natural tendency to believe in telepathy." This tendency has its roots in a fundamental mysticism in man, who must always find some truths not derived from clear judgments. The mystical impulse, being native and instinctive, may like any instinctive tendency develop in exaggerated and unwholesome fashion. The tendency to believe in telepathy or in spirit communication also proceeds

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from a common tendency to try to reduce all mental processes to a basis of cognition. Man is both mystical and intellectualistic. From childhood he attempts to reduce his universe, both visible and invisible, to order. His superstitions arise from a native mystical attitude and also from this insistence upon the intellectual as well as the affective unity of his world. He must have an explanation for all phenomena. Having a native outreach toward immortality, he must needs bring immortality within his intellectual grasp. Hence he conceives of a spiritual "body," of spiritual interaction with matter or ether, and hence, when a loved one dies, he is better satisfied if he can establish some sort of communication through the mediation of the senses.

The normal reaction to the mystery which surrounds our life is neither a cold intellectualism nor an unreasoned mysticism. It is the reaction of an open mind, sensitive to inner promptings, and also sensitive to the regulative function of reason. It involves such a balance of these and all other mental forces as will tend toward a life of usefulness and inner harmony. It finds no inconsistency between a highly sensitive affective life and a keenly critical intellectual life. Hence the normal twentieth-century mind welcomes the warm and vital feeling attitude toward the unknown, both present and future, which is in full harmony with reason and scientific observation, while it insists upon the tried and approved standards of science and intellectual criticism. This sane balance of attitude is not new. It was, after all, inherently characteristic of the New England Puritans, for the witchcraft mania soon ended, leaving a people ashamed and repentant. The mystical impulses stirred by the Great War have resulted in no such cruel injustice as was involved in the case of witchcraft. Indeed, if these impulses function normally and are held in the restraint of a reasonable mental harmony, they may be of the highest service to the world.

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CURRENT OPINION

The Puritan's Rest Cure

Puritania and Bohemia symbolize contending loyalties, alike essential to an integral human experience, according to Professor C. A. Bennett in the *International Journal of Ethics* for January. The Puritan needs a change because of the strain of continuous moral effort resident in the very nature of that effort. He has to make decisions often without adequate evidence, hence sometimes he makes mistakes. He has to take sides, hence the danger of his morality degenerating into partisanship. It is difficult to determine the bounds of right and wrong, and he runs the risk of blunting the edge of moral problems by over-simplification. Art offers "a rest cure to the weary moralist," in which moral categories are superseded while the imagination is nourished, a process akin to physical relaxation following muscular fatigue.

Another factor in the strain to which the moralist is subject is the seriousness of his decisions. He is an Atlas supporting the moral universe, who finds his load lightened indeed by a belief in Providence. But it does him good occasionally to get rid of his burden and enjoy the finished world that art gives him as a spectator rather than as a participant, and so not obliged to take seriously such moral issues as may be presented. Thus art may be the highest form of play, as morality is of work. In this art world which is "not a *datum* but a *donum*," the Puritan has an opportunity to recover a sane estimate both of himself and of his task.

Again, art redeems the world from ugliness. Just as the saint has a genius for perceiving the soul of good in things called evil, and is thus able to overcome that evil by appealing to and re-enforcing the good within, so the insight of the artist reveals to him beauty where others see only ugliness, compelling a revision of judgment as to the nature and significance of ugliness, and developing a spirit of sympathy and understanding. The virtue of recognizing and establishing distinctions is sufficiently evident to the moralist; Bohemia may teach him the virtue of rising above distinctions.

What Pain Is Good For

In the *International Journal of Ethics* for January, Catherine C. Braddock discusses pain as a factor in development, too often underrated and too often misinterpreted. In the struggle for existence, values have evolved; that is bad which is biologically painful. Positive and negative self-feeling are alike the outcome of biological needs and the foundation of psychology. On this basis have the senses, beginning with touch, developed. Instincts are genetically movements toward or away from what is pleasing or painful, and instincts are the raw material of intelligence. Feeling is the background of all our mental experiences. The value of positive self-feeling is evident enough, but what is the use of negative self-feeling? First of all, it has survival value, as witness the fleetness of the deer, and the ability of man's ancestors to save themselves by climbing. But more than that it has occasioned group action for purposes of defense, in which fear of a foe is transformed into respect toward the leader, thus making possible social co-operation. On the other hand, positive self-feeling tends to be antisocial; though it must predominate, the negative is necessary as a basis for authority and law, or for the less formal restraint of public disapproval directed against excessive egoism and lack of self-respect as well. Vice differs from virtue only quantitatively, as may be seen by comparing that consciousness of right-doing which the Shorter

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Catechism approves with the reprehensible self-righteousness of the Pharisee.

Moreover pain frequently results in the arousing of latent energies. The hardest tasks are performed under the influence of painful stimuli, perhaps largely as a means of escaping from pain, whether bodily or mental; for though less localized, mental discomfort, even more than physical, is a stimulus to action. Tasks otherwise distasteful are undertaken, either as bringing relief by substituting one pain for another, or as giving the former pain an outlet. Negative self-feeling by itself is wholly undesirable, but when duly mingled with positive self-feeling it makes possible the greatest delights that life can afford.

Is Evil Here to Stay?

Pain, or evil in general, may have its uses, but is it a permanent factor in human experience? Realism and idealism, as philosophies, are to be distinguished, among many other differences, by their contrasting attitudes toward evil. This contrast is altogether in favor of realism, which thus shows itself more truly idealistic morally speaking than its, in this instance, misnamed rival. Such is the argument of Ruth Manning Gordon, in the *Harvard Theological Review* for January. Idealism owes its dominance, in spite of its German antecedents, to its supposed opposition to materialism. Personal idealism, in so far as it sacrifices God's omnipotence to his benevolence, comes perilously close to pragmatic realism, but like absolute idealism it subsumes morality under religion which transcends morality while showing its value. Absolute idealism, however, more explicitly accepts evil in its many forms as ineradicable, as necessary to the perfection of the universe, adducing several kinds of evidence in support of this position. The psychological argument is that a craving for pain is a fact in human experience. Possibly so, but never as an end in itself, only as a means to getting at reality. Again it is urged that evil is ethically valuable; that there is no such thing as virtue except in conflict with evil, and that the very conflict makes for the solidarity of the forces that oppose evil. But moral atrophy does not necessarily ensue upon victory; there is no moral necessity of an eternal conflict. The idealist cannot get rid of evil by calling it good or subordinating it to good; a universe that is a mixture of good and evil cannot be called good. Nor does he help himself by distinguishing between God's job and man's in relation to evil. How can he be sure where God's job begins and his ends; how far can he go in seeking to get rid of evil when it is a constituent and necessary element in the universe?

Realism, however, with its plastic and perfectible universe, has no such difficulties. As a new philosophy it has been occupied with getting its bearings and establishing itself. But such an exponent as R. B. Perry contends valiantly for its spiritual values. Not all parts of the universe are equally valuable; we need, therefore, have no compunctions about seeking to get rid of evil wherever we find it; for evil is not indispensable to virtue, any more than mire is essentially that out of which a man may be lifted. Science and moral progress alike show that nature can be changed. But the idealist objects to a quantitative view of evil; you can't get rid of it piecemeal, and he finds fault with the mere morality of the realist, who replies that every individual evil eliminated, every rise in ethical standards, indicates genuine moral progress, and that there is no such thing as mere morality when conduct is more than mechanical. To the idealist's claim that a world without evil would be monotonous and colorless, he says that such a prospect at best is remote; perfection is to be won only through ages of united effort, and only then will it appear whether it is as drab as the idealist would have it. Moreover,

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if evil is valuable, why not increase it? The idealist, Hocking, for instance, is forced to distinguish between good evil and bad evil. Practically he must either ignore evil because of low standards or from failure to face the facts, or he must fight it as a means of bringing out the best in himself and others, ignoring his theory of it as integral in the universe.

Idealism gives us a God who is hard to worship and tends toward indifference or egoism; it is esoteric and undemocratic. Realism gives us a universe where there is hopeful struggle, where the importance of each individual's contribution is recognized. Realism gives us a democratic, moral God whom we meet in the field of human endeavor rather than in the abstraction of the mystic; for, while the fact and importance of mysticism cannot be denied, it can no longer claim to be the sole or highest type of religious experience.

Faith Plus Knowledge

What is the religion of experience? Donald M. Baillie asks this question in the *Expositor* for January. The phrase is current among various schools of religious thinking, and embodies a protest against dogma. The issue is, whether belief or experience is primary in religion. Many have given belief the first place, even to the point of contrasting such faith with science to the disadvantage of the latter. Schleiermacher stands as the protagonist of experience, and with him the tide turned in that direction. Such a view however is full of confusion. At bottom the distinction is invalid. There is an intellectual element *in* religious experience, for how can one experience God except by believing in him? In fact it would appear that mystical religious experiences are usually determined in part at least by the theology of the mystic. The fact is, experience cannot be based wholly on faith, or faith on experience; they belong together. The question is similar to that which asks whether knowledge is derived from experience. Religious experience is fundamentally a process of faith judgment, which is something more than intellectual assent. It is true that theology rests upon personal experience rather than upon authority or general principles. It is based on *religious facts*, viewed from within, not from the outside standpoint of a William James. The religious phenomena discerned by psychology are non-religious facts. As Troeltsch says, we need a religious a priori. The theology of experience is not an attempt to prove the truths of religion to an outsider. It works from within.

Taking Jesus Seriously

The *Expositor* for January contains an article by Rev. C. J. Cadoux dealing with the significance of the ethical teachings of Jesus for our day, a question made more acute in consequence of the war. In general, three views have been advocated. Some, like Tolstoi, insist upon a literal interpretation and application of these sayings, failing to recognize that the *words* of Jesus cannot be ultimately authoritative, that we can and must discriminate between the local and transient and the universal and permanent. At the other extreme are men of such divergent theologies as Wilhelm Herrman and P. J. Forsyth, who agree in subordinating the Jesus of history to the Christ of experience, the former urging that much of Jesus' ethical teaching is interim ethics. It is clear, however, that making all possible allowance for the presence of eschatological elements in that teaching, many of his sayings most directly bearing upon moral conduct have little if anything to do with such predilections as to the future; while at the same time Jesus more than once insists upon the importance of hearing his words and doing them. An ideal Christ is too hazy a principle for interpreting the concrete words of a historical person. Nor is

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it clear that our difficulties are due to wresting words from their context; for in most cases we have no certainty of the context; and that context matters little at best. A third attitude is that of most Christians who profess to regard the teachings of Jesus as authoritative, but allow the application of them to be limited by the dictates of common sense, fashion, patriotism, denominational loyalty, or various other conflicting principles. Feeling it impossible to take those sayings literally, we fail to take them seriously if there is some good excuse for getting around them.

But a study of history shows that the periods when the church has been most spiritually effective are those in which some phase of the teachings of Jesus has been emphasized; and conversely the dark passages in church history may be accounted for by the neglect or perversion of some of these teachings, and may even be defended successfully as soon as one admits that these teachings are not authoritative. Thus the consequences of relegating Jesus' ethical message to the background are practically harmful for the church and for the individual. How then can we take Jesus' words seriously and apply them to our complex modern situations? Is it purely a matter of individual interpretation, facilitated and checked by a comparison of results? Is spiritual intuition adequate as guide for the individual? Must we not rather say that the historic Jesus, God's most perfect embodiment in history, is our authority, interpreted by Christian experience, that is, the indwelling Christ? If our churches could decide that the important thing for them is to take Jesus' teachings seriously, the movement toward church unity would be considerably expedited.

A Homiletic Hint

The modern minister will benefit by becoming familiar with the poetry of Matthew Arnold, which, uneven though it is, expresses many ideas and moods which accord well with the spirit of our times; and often with a rare felicity and power that tempt to quotation, a temptation that should by no means be resisted. In the *Homiletic Review* for March, Rev. George L. Parker brings out some of the qualities in Matthew Arnold's poems that give them homiletic worth. In an age when we are acutely conscious of the contrast of old and new, and of the difficulty of reconciling conflicting loyalties, we find in him a kindred spirit, aware of the particular religious and intellectual tradition that he inherited, feeling the tug between a past worthy but narrow, and a future greater but scarcely understood. His splendid effort to be loyal to that past which he was outgrowing is an asset to the man who would be fair in appraising the past before discarding it. Notable also is his attempt, even if not wholly successful, to harmonize the intellectual and emotional elements in religious experience and to give the latter their due. His seriousness, too, may well be emulated, in a day of religious flippancy, and his appreciation of the struggles and aspirations of youth.

> Sink, O youth, in thy soul!
> Yearn to the greatness of nature;
> Realize the good in the depths of thyself!

He recognized further that these struggles continue into maturity, with the note of hope rather than of doubt or despair. His deeply religious nature, his intellectual honesty, his modern outlook, and his certainty of the significance of life, these help to constitute him a guide to the preacher of today.

The Essence of Christianity

Interest in the definition of Christianity, according to Dr. W. D. Mackenzie, is practical as well as theoretical, for sectarianism is due largely to a misapprehension of the nature of our religion, a failure to distinguish the lesser from the greater. But

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there is a difference between defining Christianity and stating its essence, and while men are more generally interested in doing the latter, it is not all that is necessary. In seeking to discover the essence of religion, a wrong method is often employed, that of beginning at the bottom and explaining it by its lowest manifestations, whereas its whole nature is not apparent in those earliest stages. Dr. Mackenzie's article in the January *Review and Expositor* is an essay in theological method: How to get at the essence of Christianity? He insists we must begin with Christianity as it is, the recognized crown of other religions, with a claim to universal effectiveness as having resident in it those forces which are to control the moral history of mankind, illuminating intelligence, purifying character, and strengthening faith.

In reaching a definition of Christianity, certain fundamental principles are requisite. First of all, Christianity is addressed to the religious consciousness of the race. Men are so constituted as to be unable to live without some kind of religion, whether regarded as conservation of values or, more objectively, as behavior in the face of ultimate relations. Naturally their religious consciousness has manifested its powers gradually and progressively, and has been inextricably interwoven with other aspects of experience. But religion has standards of value that are above such other interests as art, science, and physical well-being. These it fulfils, effecting harmony in consequence of that directive function which though often abused is legitimate and productive of good results.

But is religious experience anything more than a subjective working over of materials supplied from contacts with nature and man; or is Christianity a superhuman, divine activity, effective within the range of human experience? An affirmative answer to the latter half of this question is required by the Christian point of view: there is a divine spirit constantly operating in nature and human experience; and it is in consequence of such activity that important religious truths are disclosed. Notable evidence of the truth of this assertion is furnished by the history of Hebrew prophecy, characterized by a continuity and cumulativeness that contrasts markedly with similar phenomena among other peoples. The conception of a God of character who controls human destiny is everywhere present, and the whole prophetic movement culminates in the New Testament evangel.

It is the merit of Ritschl to have set forth the Christian experience as communal, and not only individual. Emphasis upon the latter aspect resulted from reaction against the Roman Catholic church. But if it is true that Christ is the distinctive feature of the Christian religion, it is no less true that his community must be equally distinctive. Among the bonds uniting this community are the sense of forgiveness, fellowship with God that has no admixture of dread, a genuine prayer life that is neither formal nor burdensome nor tinged with misgivings, and an awareness of itself as an organ of God's will. The uniqueness of such a community is derived from the uniqueness of its founder who exhibited a new type of consciousness, a mind, will, and moral nature more than human, and thus made possible a new range of religious consciousness in the individual who is the object of God's activity. Naturally there are diverse developments in the history of the church, especially in consequence of two fundamental elements in its being: mysticism and sacramentalism which are no proper substitute for intelligence and emotion; and evangelicalism which rests upon the conception of the individual as intelligent, responsible, and free.

Thus we cannot define Christianity without stating the essential nature of the Christian community, organic with its

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beginnings, centering in Christ, who is a new type and yet our kind, enabling us to become his kind in moral quality and direction of growth; a statement, that is, of the means through which his power continues to mold individuals and the Christian community. To aim at a true conception of Christianity is to gain a stronger faith in the divine nature of the church and a conviction of its unity.

Concerning Spirits

The present extraordinary popular interest in spiritualism is fairly matched by the attention of scientists to psychical research. The results of such investigation of spiritualistic phenomena are in doubt, for many claim that they are to be accounted for by telepathy, which is thus used to get rid of spiritualism, without fully considering the claims of the alternative hypothesis or realizing that telepathy is equally unproved. In the *Harvard Theological Review* for January, Howard N. Brown pleads for thorough, unprejudiced investigation. The question is, Do spirits exist? Can personal survival and personal identity after death be established? On this point there is evidence worth considering, which requires careful handling. The most satisfactory method used by those who would answer affirmatively is that of automatic writing, which is a fact, however explained. By this means the departed spirit purports to attempt to reveal and to establish his identity. It is not supposed however that the spirit in question occupies an organism, that of the medium, loaned for the purpose. Rather the line of communication is more complex, involving two independent mental strata: the subconscious mind of the medium, and the mind of a second person, the control, each of which is more or less irresponsible and likely to speak on its own account as well as to reproduce the message that the spirit would transmit. It is not strange, then, that most of the information afforded by automatic writing is practically worthless; it is rather surprising that any of it has value, especially when one considers the difficulty of getting a message through two independent intelligences indifferent to it—"a fragile and uncertain line of transmission" at best. Add the probability that the information is communicated by means of symbolic pictures rather than of words, as evidenced by the difficulty the medium has in reproducing proper names, and the wonder is, not that automatic writing yields so little, but that it yields anything. Yet by means of such occasional fitful connections, messages have been transmitted that are remarkably lifelike, and that would require an extraordinary power of telepathy, if indeed such an explanation is tenable.

We cannot expect much, then, from automatic writing, or from any other method; especially have we no reason to suppose that information about the future can be obtained in that way. Nor are we to be interested primarily in conditions of life after death as thus revealed. The question is, Does personality survive death? and these investigations have value in so far as they establish that fact and thus give us a new ground for assurance of immortality, and a more effective weapon against materialism. Most criticism of such investigation is purely a priori; some of it suggests a prejudice based upon fear of failure, which would weaken faith in immortality. But here as always, nothing venture nothing win.

In this connection the attitude of Church of England dignitaries is significant, as commented upon in the January *Nineteenth Century and After* by Mary E. Monteith. She gives "a secular view," as she calls it, of the Church Congress, before which the Archbishop announced that the bishops would consider spiritualism at the Lambeth Conference, giving heed to "the results of careful inquiry conducted by the best men

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and women who have knowledge and experience on that great subject." This attitude is commendable, both for its open-mindedness and for its evident subordination of all such investigation and methods of investigation to the glory of God and the service of men. There has been too much hasty acceptance and hasty rejection of spiritualism, which indeed has little apparently to commend it to Christianity, so far as the character of most mediums and the nature of their manifestations are concerned. Indeed religion has little to gain from spiritualism, but may contribute to it such ennobling influences as are too often lacking. Evidence seems to point to manifestations of personality after death, but it is a question for science to decide, and religion should withhold approval or rejection until science has spoken.

A Twentieth-Century John

Writing in the *Nineteenth Century and After* for January, Rev. A. H. T. Clarke laments that the church has no prophet for the present world-situation. Irenaeus we associate with the crisis of Gnosticism, Augustine with the fall of Rome, Chrysostom with the rise of Byzantium, Bernard with the Crusades, Erasmus with the Renaissance, Luther with the Reformation, Wesley and Newman with the period of the French Revolution. Now, in the face of the greatest cataclysm of all there is no leader with an authoritative message. Religious history records a succession of reactions. Let Augustine and Luther stand as representatives of Catholicism and Protestantism. The Reformation was made necessary by the narrowing and hardening of Augustine's positions; the state had to be emphasized over against the church. Now the tables are turned. Protestantism has as little to do with morality, and is as one-sided in its message as Catholicism four hundred years ago. Failure to give the Bible its due has resulted in Catholic superstition; a like effort to dispense with an authoritative church issues in Protestant doubt. The two need each other. Peter gave Christianity its Eastern, and Paul its Western interpretation. It remained for John to bring the two together. For him the unity of the church consisted in visible harmony rather than in external uniformity. Augustine followed Peter in his insistence upon form and tradition; Luther was the successor of Paul as he emphasized Scripture and faith. The situation now resembles that of the first century. A new John is needed to bring Augustine and Luther together. The new church must be independent of the state, a federation of bodies, outwardly disparate, inwardly one, hospitable alike to mysticism and to science, according their due to organization and individual. The Church of England is peculiarly fitted to play the rôle of John in mediating a new Christianity in which Protestantism and Catholicism shall be fused into something nobler and more adequate than either can be alone.

Spiritual Machinery

In the *American Church Monthly* for January, Rev. M. B. Stewart comments upon the prevalent tendency to portray organized religion as ineffectual and to ignore or condemn it as such, contrasting it unfavorably with Christianity outside the church. Is, then, the religion that speaks to its God in worse case than the religion that doesn't? Granted that religion can be nothing less than one's attitude toward life as a whole, it must at the same time include specialized activities, symbolizing that attitude to Supreme Reality. Such specialized activities ought never to be separated, as they too often are, from the general religious attitudes which they serve as attempting both to articulate one's own innermost attitude toward God and to assist others to do likewise. The greater the conflict between specialized and general

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religion, the greater must be the criticism of the former; for at best the machinery of religion appears paltry to a sane man, just because the purpose which it serves is so much higher than in the case of ordinary machinery, so that the incongruity is all the greater. Yet this is no reason for scrapping all machinery in religion; but it does point the necessity of having appropriate machinery. Our God must be nothing less than the universe, but the key to the church door too frequently opens up something insignificant as compared with the universe. This church may cheapen the idea of God and of religion. It follows, then, that those who concern themselves with the technique of religion need primarily an adequate doctrine of God; they must be on terms with his infinity. In any observance of Christmas, for example, the very point of Christmas should be made clear, which is: "In this Baby, the universe speaks for itself to us." Our worship, in its setting and its practice should speak of the infinity of God, rather than of comfortable coziness. Spaciousness, light not too garish, good music that shows a decent respect to the God we worship, these are suggestions of what is required in church buildings and services that adoration may fit in naturally. We need a commission of experts, consisting of stage managers and theologians, to design church buildings for the future and to reform those now existing, that they may not belittle God but may help men to know that he is no less real than the solid earth, no less vast than the universe, no less tender than human fellowship. Such machinery "will serve to keep us true to all there is of us and all we can know of God."

Tilting at Windmills

Any reader who may be inclined to object to Mr. Stewart's article as acknowledging the justice of current criticism of the church will find comfort within a few pages in a polemic by Frank Damrosch, Jr., against "Men of Straw in Modern Religious Fiction." However, it is not the criticism that he resents so much as the method employed. Fiction is a handy tool for the propagandist, who is more strongly tempted than the historical novelist to play up a situation and even falsify the facts in making his point. This is notably true in novels dealing with religious problems, of which *The Inside of the Cup* is a terrible example in its attack upon supposed orthodox Christianity. But John Hodder is by no means typically orthodox before his "conversion." His blunders are not uncommon, but they are not characteristic of the class he purports to represent. Similarly in more recent novels of that sort nine times out of ten an orthodox clergyman is either the villain who is exposed or the hero who sees new light, and in nearly every case he is a man of straw. In *Saint's Progress*, John Galsworthy portrays a saint who is puerile in argument, though by hypothesis a man of intellectual and aesthetic insight. His sweet helplessness shows up against the capability and alertness of his heterodox children and their friends. He has no answer when they blame God for death and war. He perpetuates an outworn misunderstanding and disparagement of science as contrasted with religion. The sociological or economic propagandist has a truer conception of his opponents and does them better justice. The writer of religious novels might well do likewise.

Wells as a Prophet

Not as one who predicts, but as one who denounces, exhorts, and leads his generation —in this sense is H. G. Wells a genuine prophet. At least, Herbert L. Stewart has no doubt about it, and he makes known his estimate of that prolific writer on the pages of the *International Journal of Ethics*. It is no new thing for Wells to prophesy; he has been at it for a long time, and his message has been much the same. Alive

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to the conditions of life, to the weaknesses of modern society, he has insisted strenuously on the importance of contact with actual life, and has stimulated independent thinking to grapple with the conditions he deplores. Unsparing are his criticisms of religion, politics, and education as all of them are lagging far behind science. That he is a true prophet is shown by his holding up the follies of his own people to ridicule, for instance when he stigmatizes English reticence as a product of intellectual laziness. He appeals to the citizen to show as much interest in his country as the stockholder does in his corporation. He urges the importance of collective purpose among as well as within nations. He puts up democracy to the man in the street. Latterly he has been less effective because of a tendency to over-simplify, and to ridicule instead of attempting to appreciate the difficulties that stand in the way of such reforms as he advocates. He is out of his depth in theology and metaphysics, and only exposes himself to attack because of his attitude toward those who do not agree with him. He would heal our ills too lightly. But he "has seasonably disconcerted us all," and even when provoking one to anger he compels one to think.

Demobilizing the Churches

The government has been busy liquidating ten billion dollars' worth of emergency war contracts at so much on the dollar, and with not more than 20 per cent of that amount remaining, its task is nearly ended. But, "How about the spiritual war contracts undertaken by the churches?" is the question put by Harold A. Larrabee in the *World Tomorrow* for January 20. Just as factories were required to turn from non-essentials to the manufacture of munitions, so the churches were marshaled for military purposes and government propaganda, to produce war spirit and fighting morale. To many this seemed a denial of Christian principles, especially in so far as espionage and alien baiting formed a part of the program; though, alas! it was all too easy for many of our ministers to preach a nationalized tribal Jahweh. But now, when factories have long since resumed peace-time operations, the churches are late in demobilizing. Making all due allowance for advantages obtained from the unifying influences of war-time co-operation, is it still necessary or desirable to preach war ideals and morals, or to push a program of so-called "Americanization," consisting largely of threats, suspicion, and coercion? Should we not rather awake to the exercise of our neglected function as agents of good-will? Just now there is an opportunity soon to pass, of capitalizing the horror of the world-conflict making permanent the attitude of those who have been warring against war. Our returned soldiers may be a great force for peace or for Prussianism. It is moral leadership that they need, not adulation. The churches must resume their output of spirituality which so nearly petered out during the war. They must get back to the Christian task of making the general staff superfluous and non-existent.

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THE CHURCH AND THE WORLD

MISSIONS

A Survey of the Effect of the War upon Missions—Christian Education

The changes are not entirely or even chiefly the direct result of the war but a development that has gone on in the war period. The January issue of the *International Review of Missions* makes clear that in spite of the absorbing world-struggle the position of Christian schools and colleges of the mission fields is undergoing a fundamental change. These have been pioneers in education but now the governments in Asia and Africa are undertaking fresh responsibilities, and laying down the lines of a national system. Thus Christian missions have to discover and claim their just place in the development of this national system. Japan with an eagerness for education overcrowded war schools of all grades. The imperial government is augmenting its higher schools and universities with a large expenditure of money, and wealthy men are subscribing money for private schools not in the government program. Such schools may now be established by the central government, local governments, or private corporations instead of by the central government alone, as formerly. Under the new ordinances no restrictions are placed on religious instruction. In 1915 restrictions were removed allowing Christian institutions to continue religious instruction and giving them the position of middle-school department in the national system. The chief opportunity for Christian missions for the present is in the sphere of women's education. Little opportunity is afforded women other than a beginning in their admission to the existing universities. The school system has been thoroughly secularized in Korea with temporary exemptions until the necessary arrangements can be made. It is not intended to interfere with religious freedom and propaganda, but education is considered an affair of the state by the Korean authorities and all schools must be secularized to the government model or be closed. All teachers must know Japanese. This policy went into effect in 1915, and ten years is given to conform to these new regulations.

The lack of a settled government has prevented a developed educational policy in China. However, the Ministry of Education has been active. Foreign educational systems have been studied. Special interest has been manifested in vocational education. Progress has been made in different parts of the country as a result of local enthusiasm and individual initiative. Statistics show 5 per cent more pupils under instruction in 1915–16 than in 1914–15 and 70 per cent more than in 1912–13. In India the Calcutta University Commission published a thirteen-volume report last year. It deals primarily with educational conditions in Bengal but sheds new light on the problems of Indian education. As far as Bengal is concerned there is need for a thoroughgoing educational reconstruction. An attempt to lay the foundation of a national system will affect the position and work of Christian institutions. In the past, government grants have been made to institutions imparting satisfactory secular education without interfering with the religious instruction given, but the demand is now being made that a conscience clause be introduced into the Indian Education Code whereby all children in institutions supported by public funds may be withdrawn if the parents do not approve of the religious instruction therein given. The bill now before the British Parliament provides for the transfer of a considerable part of the

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functions of government to popular control. This will call for readjustment in Christian institutions. The opening of the Hindu University of Benares in 1916 provides for the development of Hindu cultural ideals, and recognizes the desire for a religious basis of that education.

In Turkey the war has given an impulse to education for women. In territories of the Turkish Empire occupied by Western powers a beginning has been made in introducing Western standards of education. In Africa we find the government assuming increased responsibility where education had been almost entirely the work of Christian missions. The new clause in the educational expansion in Nigeria emphasizes training in character and, on the basis of a conscience clause, provides that instruction in moral and religious matters may be Moslem or Christian in government and assisted schools. Government aid to education has been increased in Uganda. In northern Rhodesia a Native Schools Proclamation in 1918 restricted the legitimate activities of Christian missions in whose hands was the whole of the native education. The missions were not consulted and they are now taking exception to certain provisions of the ordinance. There has been a growing demand in the Transvaal that the government take over the work of education and grant adequate resources. The most notable event in South African education is the opening of the South African Native College for the higher education of the native community.

Thus in nearly every direction there is evidence of steady and in some instances rapid growth of national systems of education which affect fundamentally the position of Christian schools. In the past there has been almost unrestricted opportunity in most mission fields for private educational institutions:

> Almost everywhere missionary societies are confronted with the urgent necessity of adapting their educational policy and work to the new conditions. A new synthesis has been found between private effort and state education. Christian institutions must make up their minds what is to be their relation to the national system, what degree of freedom they may justly claim, and how with their limited resources they can make the most effective contribution to the moral and spiritual welfare of the peoples they desire to serve.

Thus, attempts have been made to meet this new problem with adequate organization. Perhaps the most important of these is the Education Commission which has been sent out to India by the missionary societies of Great Britain and North America to study the problems of village education. It was essential to find the kind of education that would meet the needs of the villages in which the Christians lived. With the change in India of political and economic aims, it is essential that there be a thorough review of the Christian educational aims and methods in the villages of India. The Commission made a comparative study of America, Japan, and the Philippines. In China a common policy has been stimulated by the efforts of the China Christian Educational Association and the co-operating local associations. An educational commission including eminent educators from the West has been earnestly sought. The China Continuation Committee at its last meeting approved a bold national program for training teachers to be carried out in five years. In Africa, also, there is a development in consolidation of effort and common council in adjusting missionary education to new national policies. In dealing with the entire missionary task many of the great missionary boards at home have enlarged their programs of co-operation to meet the many problems with a united front. There have been losses in Christian education during the war to be made good, and there is an urgent call for clear and united thinking to discover the special functions of Christian

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education in relation to the developing national systems so widespread at the present time.

A Survey of the Effect of the War upon Missions—The Church in the Mission Field

In spite of the fiery test of war the numerical strength of the church has steadily increased. The *International Review of Missions* for January shows that in Cameroon, Nigeria, Congo, Uganda, on the Gold Coast, South Africa, Basutoland, and in Nyassaland there has been an ingathering of converts. In Congo eighteen new stations have been opened since the war began, and the church membership has been doubled. The *China Mission Year Book* for 1918 shows in those years of war an increase in the number of pastors from 660 to 864; employed church workers, 18,194 to 23,345; communicant members, 253,210 to 312,970; Sunday-school scholars, 133,674 to 210,397; total Christian constituency, 460,469 to 654,658. In India there has been a widespread movement of the outcasts into the Christian church. Baptism was refused 40,000 persons awaiting provision for their instruction. India's large accessions to membership has given the Indian church a serious educational problem, for the problem of illiteracy has been made more poignant by the approaching constitutional reforms and the new responsibilities in citizenship. The older agencies having been found inadequate to deal with the problem, the National Missionary Council and the various missions are busy devising newer methods. Illiteracy is receiving attention in the membership of the Chinese Christian churches which have between one and two hundred thousand illiterates. With the use of the governmental phonetic script and more efficient mission methods, it is hoped that the situation will be much improved during the next two years. In Formosa and Korea self-support has increased. In China the contributions of the churches rose from $383,114 in 1914 to $546,787 in 1917 and there has been a notable increase in the amount raised from all sources for Christian work. Medical mission work has shared generously in this financial progress.

Self-supporting churches are increasing in Africa. These churches are sending out workers to the regions beyond. This extension of Christian work by sending out and financing workers in regions beyond is developing in the mission fields of Asia. The native Christians are gradually taking their share of missionary responsibility. These native churches are taking on increased importance in public affairs, especially in China. During the war the Religious Liberty Society, initiated in Peking in 1910 by a group of Christians, developed into a powerful organization with two hundred centers. Moslems, Buddhists, Taoists, and other non-Christians joined and worked in a separate department in close touch with the Christian leaders. Christian leadership in Japan working through the Federation of Japanese Churches is making its contribution toward the establishment of a true democracy. The Christians of India took an active part in the agitation against the system of indentured labor. They are urging constitutional reform and political recognition as a community. The laity in Japan, China, and India are taking a larger place in the work of the church, and herein lies much hope for the future.

Significant movements parallel the normal growth of the church in the mission field. There has been a marked development of evangelistic zeal and devotion in the life of the churches. A wave of evangelism has spread over the greater part of Asia in which foreigners and natives worked side by side. Large numbers have made Christian decisions and subsequently enrolled in Bible classes in Japan, China, and India. It is important to note the reaction of the church to the nationalistic spirit.

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The war has undoubtedly developed the spirit of nationality in many parts of Asia and Africa. There has been a recoil from habits of thought and methods of working that have come from other lands—and a sensitive shrinking from alien authority. There has been a turning toward the institutions and language of their own country. All this has been most noticeable in the more educated sections of the church on the mission field, and particularly in India. In India the demand that a large share in the direction of the Indian church be placed in the hands of native Christians has been enhanced by the war. This national consciousness in the Indian church has placed before the mission boards an urgent and delicate problem. Alongside the two movements just mentioned is the development of church union. The twelve churches of Presbyterian order have moved toward union in China since 1890. In 1918 overtures were made by the British and American Congregationalists, and if the home boards approve the proposals, the Presbyterians and Congregationalists will become the United Church of Christ in China. The Anglican missions of America, Great Britain, and Canada have united in one church in China, and the different nationalistic divisions of the Lutherans have become one church. The movement for a united church in British East Africa has been attempted but not yet consummated. The need for such a union has been keenly felt in many quarters. Proposals for the union of the Presbyterians, Congregationalists, and the South India United Church took shape in 1919, but final action has not yet taken place. There has been marked development along many lines in the life of the church of the mission field.

RELIGIOUS EDUCATION

"Findings" of the Seventeenth Annual Convention of the Religious Education Association, at Pittsburgh, March 19-22, 1920

1. Recent studies of the British and American armies have revealed an appalling state of ignorance of religion and of indifference to the institutions of religion, among the masses of the people. This revelation confirms and justifies the criticisms of current religious education to which this Association has given voice during seventeen years. We recognize in this situation a call to deepen our understanding of the affirmative principles that must guide in any adequate reconstruction of religious education.

2. For some years before the war commercial interests had been learning how to apply psychological laws so as to influence on a large scale the minds of the buying public. During and since the war governments, using and extending these methods, have succeeded in controlling the thinking and the ethical outlook of whole peoples. At the present moment political and economic interests have at their disposal a definite effective technique for the making of public opinion. This technique includes the choice of facts that shall be allowed to reach the public; it includes also constant and often subtle appeal to emotions and prejudices. The whole constitutes an art of making up other men's minds for them.

3. In this situation religious education must accept the duty of forming a religious public opinion. But religion must not imitate the types of propaganda that withhold facts and stimulate prejudice. Our problem, rather, is to lead the people to do real thinking in the light of the great historical ideals and in the light also of correct information.

4. This is not a problem of adult education merely. For the foundations of public opinion, its most persistent pre-

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suppositions, are laid in the experiences of children—their experiences, not only in the school whether of the state or of the church, but also in their contacts with society as it is. Education has never paid adequate attention to the informal and unintended training that children actually receive.

5. The immediate and most pressing problem for religious educators concerns, therefore, the development of co-operative religious thinking upon the part of both children and adults. To this end the methods and the results of the scientific study of society must be incorporated into the courses for older pupils, and methods that promote reflection rather than mere imitation and compliance must be adopted in all grades.

Fourteen Points in Religious Education

Herman Harrell Horne in the *Church School* for December sums up the ideals of religious education under fourteen points. After relating that Christian education is becoming gradually standardized, and that standard a growing one, he presents his analysis. Under the caption "Strategy or Ends" he states: (1) The end of education is the development of personality in the right social medium. (2) This proceeds in regard to physical, vocational, moral, social, emotional, intellectual, and spiritual factors, the latter pervading all. (3) The ideals to be pursued are health, skill, integrity, justice, love of beauty, truth, and God. (4) The opposites to be avoided are disease, unskilfulness, sin, injustice, ugliness, error, and materialism. (5) Education mediates between society and the individual by individualizing society and socializing the individual. (6) It means the co-operating with God in developing in humanity its image of God. (7) The concrete historic figure of the Prophet of Nazareth embodies the educational ideal. He manifests the qualities of (2) and (3).

In "Tactics or Means" he includes: (8) Education is the process of stimulating achievement. (9) The release of creative self-expression in thinking and acting is the standard test of the method used whether it be story-telling, lecture, or discussion. (10) Creative self-expression is best advanced by "projects" assigned to individuals or groups. These tasks require further study by the pupil. (11) A good cycle is the problem set up, hunting the solution, and the relation of results to conduct. (12) The curriculum of any educational institution from the Sunday school on should be composed of "those problems most pressing in any age, and of the historic and scientific materials requisite for their solution." (13) The application of democracy consists in adopting the problems after consulting adolescents or adult students. (14) There is no necessary conflict between educational ends and the means of attaining them.

Christian education is the sure but slow process of solving the perplexing problems of our society. It must leaven the whole. "Democracy is Christianity in society, and Christianity is democracy in religion."

The Psychological Approach to Social Service

Rev. William Norman Hutchins in *Religious Education* for December makes a plea for a more fundamental knowledge of social psychology as a necessary approach to the vital and practical problems of social service. This type of psychology makes clear the social character of mind. Our mental life is built up in our responses to the physical and social elements of our environment but more fundamentally the latter. We act with reference to physical objects that we may exert a beneficial control over them. But because these objects ordinarily change imperceptibly they do not call out conscious responses. Because of their usual character our actions toward

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them sink to the level of habit and are largely unconscious. It is in the face of intercourse with other human beings that we have the great drive of stimulus and response. Here the problem is constantly changing. Humans are variable, they act in different moods and ways, and are constantly causing their acts to vary that they may live a co-operative social life with those who so act toward them. We are controlled by the way others act toward us, as we influence what others may do and say by our acts. The beginnings of these social acts are called gestures. That is, some physical movement in look, tone, or position of another calls out an answering response in me. I become aware of what the other intends to do by my own involuntary response to the other's gesture. This point is illuminated by the variety of physical adjustments two boxers make in regard to each other. Each determines in large the movements of the other. Much of this kind of interaction may be practically below the level of consciousness. Consciousness of meaning comes to the fore when we objectively see ourselves make movements or hear our voices. We are aware of what we say and what it means. By thus listening to ourselves we take the place of the other persons. We act toward ourselves as they act toward us. Thus in this constant social interaction we build up in our corporate selves the lives of others. In building up our own conscious social selves our consciousness of self is secondary to our consciousness of others. The self has this broad basis of relations with individuals and therefore it is a social conception. Our family, friends, and neighbors enter concretely into the building of ourselves. This social interaction, apart from immediate contacts, continues ideally in our own inner consciousness.

The fact that our inner life grows out of social interaction is significant for the task of social service. It is vital that we carry on this socialization of our inner selves till we have made an inner adjustment to the social attitudes of the whole community in which we perform our social tasks. Such a psychological approach is essential to a sane and vigorous morality. Social service is not an imposition from the top, but an impetus toward socialization by a democratic leader. A case in point is related by Jane Addams:

> The president of the company went farther than the usual employer does. He socialized not only the factory, but the form in which his workmen were living. He built and in a great measure regulated an entire town without calling upon the workmen either for self-expression or self-government! What was the trouble? Into his attempt at social service he carried no social imagination, no associative insight, and while he sincerely desired to contribute to the life values of his employees he was content to "test the righteousness of the process by his own feelings and not by those of the men."

The employees rejected it because it was not transfused with a human spirit. In whatever way we contribute to the social process, be it philanthropy, neighborliness, education, religion, or social service, it will get its full clear vision by a democratic sharing of life.

CHURCH EFFICIENCY

Problems of the Country Parish

The problems in no two rural communities are alike. There are a variety of conditions dealing with economic welfare, health, recreation, class relationships, leadership, ideals, and beliefs. But there is a general approach to these different situations which we need to know in order to evolve solutions. There are two general divisions of the rural problem: the first considers the community as a whole; the second lies in the organization of the church itself. The

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former takes account of the general change in the rural life and outlook. The industrializing of America since the beginning of the nineteenth century has massed population in the cities, has produced a transportation system by steam, has decreased comparatively rural wealth and population, and has centralized ownership and control in the cities. Power and social prestige moved to town. Dr. Paul L. Vogt in the *Missionary Review of the World* for November states that there is a constant appeal to the young people to better their social and economic position by moving to the city. While it is evident that many fail and few succeed, yet these few set the standard for the appeal. Rural life has been deprived of much of its most promising leadership.

Then again, rural people have thought that inferior teachers, schools, churches, and social institutions, in comparison with the urban centers, are inevitable. Farmers educated their young people in colleges in many instances, and until recently the return of the college graduate to the country was considered a failure. Provision for health in rural districts has received little or no attention. The rural minister lacks the library and transportation facilities of his city brethren. There is a desire on the part of ministers, teachers, and leaders to gain advantages for themselves by moving to the better life of the cities rather than to attempt to achieve advantages through higher standards and better institutions for rural communities. With the transfer of so much of the country's wealth to the city, the ownership of farms has passed in numerous instances to those outside the farming community. This has brought the transient tenant in place of the permanent farm neighbor and has made the working out of higher forms of co-operative economic organization practically impossible. This has affected seriously the solidarity of rural life and the welfare of rural church and school. In place of the permanent labor of the rural community we now have the transient harvester and fruit-picker. It is hard to weave these transient elements into an organized community life.

The greatest problem of the country parish house is the church itself. The rural problems are gaining an appreciation of their importance by the people. Other agencies, as the Red Cross, the country farm bureaus, the Christian Associations, the Boy Scouts, the public schools, and various community service organizations, have definite programs for developing rural life. They are making a successful financial appeal. The church is handicapped by division and competition among its own forces. Pastors travel over a wide range of territory and fixed responsibility for an entire community is largely lacking. There is an absence of social vision. In many communities no pastor resides, and some communities have two or more resident pastors. Thus the definite spiritual welfare of each family loses greatly by this hit-and-miss pastoral arrangement. The psychology of the "drive" cannot be used successfully by any one denomination. Instead of each minister attacking his problem in an independent and isolated manner, it is essential that an intergroup organization be effected. No agency has a higher place in the minds of rural people than the church. But there is danger that from their disunited and isolated way of working the churches may lose their strategic position. They got together against the liquor traffic and in financial drives put on by other organizations, and it is necessary that they interrelate themselves in the great task of enlarging the spiritual life of every rural family. The outlook is hopeful for the tide of Christian spirit is rising. Public education is bringing to the masses the conception that Christianity is a thing of the spirit. . . . . The modern layman is giving expression to religion in practical ways. Let those who try to tie up religion to the less essential expressions

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of the Christian spirit in external forms take heed lest the rising tide of Christianity in seeking to express itself in service either bandon organizations insisting on external expressions or pass by the Christian church altogether; and in attempting to give adequate leadership let the denominations work out some plan whereby their efforts to serve may have every advantage of combined, collective effort.

Religion as a Basis of Commercial Prosperity

At a meeting of the National Laymen's Conference held in Pittsburgh in January, Mr. Roger Babson, the well-known statistician, made a striking address. In the midst of it he thus set forth the significance of religion as a foundation for commercial morality:

Today we are running at a very high speed. As you know, the prosperity from the statistical point of view in this country is greater today than ever before. More people are employed; higher wages are paid; business is more active; there is no overproduction; orders exceed the supply of goods; the crops are better than ever before.

And yet there is a distinctive feeling in the minds of the keen-headed business man that there is danger ahead. Why? Because that man has an instinctive feeling that people haven't the right point of view toward life; that religion is waning. Those keen-headed business men know that every period of prosperity is build upon the efficiency and industry and thrift and righteousness which is developed during a period of depression; and that every depression is the result of the carelessness, the extravagance, and the unrighteousness developed in the latter half of a period of prosperity.

Now, in view of those three facts, first, that the greatest factor in determining business conditions is religion; second, that the security for your investments is religion; and third, that the lack of religion is the one danger sign in the financial horizon today, I beg of you men, you laymen, you business men to get behind this Interchurch Movement and back it in every possible way.

On the Negro Situation

The *Southern Workman* names the four things following as the present desires of Virginia Negroes. "What we want of the South," says one in comment, "is less preaching and more practice."

First—We want equal accommodations in public carriages. We now pay first-class accommodations. On railroad and street cars the quarters assigned to us are inadequate for the numbers and are poorly kept. No provision is made on steam cars for sleeping-car or dining-car accommodations. At only a few of the railroad stations are provisions made for feeding the Negro traveling public. The toilets at most of the stations are poorly kept and on some of the trains there is only one toilet for both men and women. We deeply feel the humiliation that the "Jim Crow car law" and segregation bring upon the Negro race and urge the white people to abolish it.

Second—Negroes want justice in the proper distribution of advantages in their living quarters in both city and country. Wherever we live in large numbers the streets generally are not paved; the section is not adequately lighted or policed; sewage is not provided; and there is negligence in the general improvements.

Third—We want equality of wages in the economic life of the state. We feel keenly the injustice of discrimination in pay for the same work done. If a Negro bricklayer does the same work just as satisfactorily as a white man, he in all justice deserves the same pay. This holds true in domestic service, in the trades, on the farm, in the profession of teaching and everywhere else.

Fourth—We want the same provision made for the education of our children as is made for white children; we want a distribution of public school funds; equal high school advantages in curriculum and equipment; a compulsory school law just as binding upon Negro children as upon white children; and opportunities provided by the state for college training for Negro youth.

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THE BOOK OF THE MONTH

A SANE INTERPRETATION OF REVELATION

REV. HENRY KINGMAN, D.D.
Claremont, California

Commentaries on the Bible are not generally classed under the head of general literature, but this volume[1] by Shirley Jackson Case might almost find its place in that popular company. It is of unexpected interest to anyone interested either in human nature or in current religious problems. The commentary proper, with a new translation of the text, takes up less than half the volume. The remaining chapters are devoted to the general problem of apocalyptic, and to the circumstances under which this particular book of revelation was written. There is also a historical résumé of the pathetic attempts at its interpretation by the Christian church—ever changing with changing historical conditions. When once the plain intent of the document was forgotten or ignored, then pious imagination had an all but unlimited field of possibilities to wander through, and it wandered far and wide, and, alas! still is wandering. The whole history of the book is an amazing one, looked at from any angle that you will. And Dr. Case's handling of the material, if not always convincing in detail, is scholarly, forceful, and, from any modern point of view, unanswerable.

Its purpose is not to defend any theory or conform to any fixed presuppositions, but to explain the meaning of Revelation as the author intended it to be understood by those to whom it was addressed. This is certainly an honest and reasonable intent—to endeavor to understand what the author meant to say. And if it is true that he meant to say something that the passage of time has not confirmed, the sooner we fit this fact into our current ways of religious thinking the better.

No one—unless under the influence of strong preoccupation of judgment can read John's prophecy and not perceive that it was concerned with issues immediately at hand. It was not designed to be a prophecy whose meaning should gradually unfold after long lapse of time had prepared the way for its fulfilment. It was a tract for the times. Language could not declare more plainly than it does that its significance was for the readers of that day. Its Preface clearly states that the fulfilment of the great events it foretells must shortly come to pass, that the time was actually at hand. And the same warning of the immediateness of the impending judgment is repeated in the closing chapter. Indeed, the prophecy was to be left unsealed for that very reason. He who was unjust was to be unjust still, because these was no time for change of character before the cataclysm should fall. It was no vague academic indictment of thrones and powers thousands of years away, across the margin of the world. It was a vivid passionate denunciation of a then living enemy, already drunken with the blood of the saints. This could be no other than the Babylon of pagan Rome, and the balance still seems to incline in favor of Nero *redivivus* as the Beast of the mystic number 666.

No one can read thoughtfully through these chapters of the Revelation, clothed in a slightly different dress from that to which

[1] *The Revelation of John.* By Shirley Jackson Case. Chicago: University of Chicago Press, 1919. Pp. xii+419. $2.00.

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we are accustomed, without realizing anew how bewildering a labyrinth of imagery is here, and how impossible it is for us to come to any ordered and final arrangement of the feverish chaos of portents and marvels. None but a mind steeped in the extravagant wonders of Jewish apocalyptic could have martialed such a phantasmagoria of strange living things working out the supreme vengeance of history in a world under torment.

It rouses one's wonder anew that a most popular school of interpretation in our day should found its program of the future upon a single item of this imagery taken literally —the time period of one thousand years of moral calm, to be secured by capturing the dragon, binding him with a huge chain, and sealing him up in a hole in the earth, so that he could no longer seduce the nations. National decadence is hardly to be checked by any method so simple! Indeed, the literal interpretation of any portion of such a picture, as of any of the pictures preceding it, would seem to involve one in a sheer grotesquerie of unreason.

It is almost a relief to find the weight of present-day scholarship pronouncing against the apostolic authorship of such a book. The author would seem to be one John the Presbyter, not John the Apostle. It lays no claim to being the work of the latter, and it is hard to imagine how it could have come from any apostle of love. Still harder is it to reconcile it with what we know of the apostolic spirit, the spirit of him who was the friend of publicans and sinners. It looks out upon the pagan world, not as did the Good Shepherd on the straying sheep, but as a wrathful accuser on a world of Satanic enemies. It has for them no prayer, no mission, no suggestion of mercy or forgiveness. Its spirit is the familiar one of the Jewish zealot who would wash his feet in the blood of his enemies. All save the little company of the saints—all the ignorant and fearful and unbelieving, all the prodigal sons and daughters, all the peoples of the Gentiles—are to be tortured with fire, day and night forever and ever, in the presence of Him whom Jesus set forth as our Father. The author stands not as one looking eagerly out on the morning of a new gospel, to be proclaimed to every creature under heaven, but as one just at nightfall, invoking the final catastrophe that shall give the victory to the Christ through the slaughter of all humanity who are not yet his disciples. It is the antithesis of the missionary gospel, and as such it resists all attempt to bring its major motive into harmony with the message of Jesus.

Perhaps the most valuable part of Dr. Case's book is its admirable summary of the apocalyptic literature of that age, chiefly Jewish, but also Christian and pagan. It is quite impossible to understand sympathetically the Revelation of John without some familiarity with the clearly defined characteristics of this curious form of literature, so peculiar to that age.

A less attractive feature of the commentary is its failure to render any clear appreciation of the moral passion of the Revelation, its superb faith in the supremacy of righteousness, and the exquisite, haunting beauty and stately eloquence of many of its passages. For when all has been said that may be said in adverse criticism, it remains a marvelous document to have sprung out of any century; and reverent souls will always turn to it for the glowing expression of hopes that for the most part lie beyond reach of human language.

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BOOK NOTICES

The Gospel in the Light of the Great War. By Ozora S. Davis. Chicago: University of Chicago Press, 1919. Pp. vii+219. $1.25.

This is a book by a preacher for preachers. It is designed to be a workable manual for men facing the opportunities of the pulpit in an age which the writer believes to be the most challenging and fascinating in the history of the Christian church. It presents one by one, crisply and vividly, the subjects that have been thrust into new prominence by the Great War, and with the aid of a wealth of quotations from the new literature seeks to show how both this literature and that of the Bible may be used effectively in handling these present-day themes. It gives also many outlines and suggestions for sermons, in illustration of its principles.

No doubt the public is weary of books on the war. But the value of such a book as this is is largely independent of the occasion that produced it. It is not only eminently serviceable for those to whom it is addressed, but it is of an interest and pungency quite out of the ordinary. Robust common sense and spiritual insight mark every page, and give it a value for every thoughtful man. What might be called the author's chief conclusion as to the message needed for today is summed up in words that every preacher would do well to take to heart.

"We are simply compelled to study again Jesus' consciousness of God as the chief *datum* for our preaching. Jesus Christ knew God, and we can learn if we will the kind of God he knew and loved and obeyed. This is the God whom our bewildered times need to know."

Is Mark a Roman Gospel? By Benjamin W. Bacon. (Harvard Theological Studies, VII.) Cambridge: Harvard University Press, 1919. Pp. 107. $1.25.

Professor Bacon argues with great learning that the Gospel of Mark took shape at Rome after 70 A.D., and probably embodies materials learned by Mark from Peter in the course of their early missionary association, and probably put forth in combination with other materials by Christian leaders at Rome after the Neronian persecution of 64 A.D. What association Mark had with Peter as his "interpreter," as Papias calls him, was probably not at Rome as Papias implies, but in the East twenty years before Mark wrote. Professor Bacon does not deny that such Petrine materials were set down by Mark and preserved and used at Rome. In connecting Mark's attendance upon Peter with Rome, Papias was probably wrong, being misled by I Pet. 5:9; but in connecting the Gospel of Mark with Rome he was right, for the internal evidence of Mark strikingly confirms its Roman origin. Professor Bacon reviews Mark's incidental explanations, geographical and historical references, Pauline attitude on various important matters, depreciation of Peter, the Twelve and Jesus' relatives, Christology, and anti-quartodecimanism as evidence for the Gospel's Roman origin. His argument for the Roman provenance of Mark is decisive and convincing. One wishes that he had included in his Conclusion a brief, definite statement of his views on what occasioned the putting forth of the original Markan memoirs (if they were put forth), and what led to their subsequent expansion into our Mark.

Zahn's contention that Mark's explanation of two mites (*lepta*) as making one farthing (*quadrans*) is a decisive sign of the Roman origin of Mark is criticized by Bacon on the ground that Professor G. F. Moore has found the same equation, 1 *quadrans* = 2 *perutas* (*lepta*) in a Palestinian Hebrew text of the second century. But this, so far from upsetting Zahn's inference, ideally confirms it. Mark does not say 1 *quadrans* is 2 *lepta;* he says 2 *lepta* make 1 *quadrans*. In Palestine the question would be, what is the value of this strange Roman coin, the *quadrans?* In Roman the question would be just the reverse: what are two Palestinian *lepta* worth in Roman money? The difference is the difference between a Latin-Greek dictionary and a Greek-Latin dictionary; and 12:42 remains a striking illustration of the Roman tone of Mark.

God's Faith in Man and Other Sermons. By Frederick F. Shannon. New York: Revell, 1919. Pp. 186. $1.25.

The recent removal of Dr. Shannon from Brooklyn to succeed Dr. Gunsaulus in the pulpit of Central Church creates new interest in this brilliant preacher, who adds with this volume another to the lengthening list of his titles. There are eleven sermons in this collection. On the whole we do not feel that the average of these sermons is so high as that which was registered in "The Breath in the Winds." Dr. Shannon is master of unusual skill in the discovery of the meaning of texts. Generally he is accurate in his insight and clear in his interpretation. Sometimes we confess that his work is labored and fantastic; for example, II Cor. 11:7 seems hardly to yield the idea of "The Most Wonderful Garden in the World," which is clearly reminiscent of the Garden of the Thornless Roses of St. Frances at Assisi.

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The word "Conrinthianism," on page 47, is apparently a misprint. These sermons are full of suggestiveness; they are marked by the vivid style which Dr. Shannon commands. "The Minister's Dictionary" is a timely message which preachers will thoroughly enjoy. Dr. Shannon uses poetry exceedingly well. His illustrations are fresh and apt. His skill in antithesis is unusually good. Note this from the introduction to a sermon from the familiar text beginning, "Ye are our epistle": "Well, man can make a book; only God can make and redeem a soul. Anybody can write upon paper; only Christ can write forgivingly, livingly, upon the spirit of man. The world will never want for men who can make books; the world will always want the Saviour who writes this message upon the human soul."

Dr. Shannon always presents Christianity as a vital, desirable, and crowning factor in human life. Especially is his exaltation of Christ as the Savior and the living Master clear and compelling. His message appeals to the will; it does not suffer a hearer to go away merely pleased at the sound of pleasant words or elevated by poetic vision. The listener to these sermons must face the deep probing of questions that search the depths of his soul and lead him to new resolutions in response to the preacher's urgent summons.

Evangelism in the Remaking of the World. By Adna Wright Leonard. New York: Methodist Book Concern, 1919. Pp. 197. $1.00.

In six chapters Bishop Leonard sets forth in clear, urgent, straightforward fashion the part which Christian evangelism must play in making the new world. By evangelism he means the presentation of the good news that Jesus Christ, the world's divine Redeemer, opens the way to a new life of the soul with God. A program of evangelism is essential to the success of every church. "The ideal toward which the preacher should bend the entire energies of his soul is that of bringing his own church to a standard of continuous evangelism with himself as the evangelist."

Two dominant ideas Bishop Leonard brings forward: the deity of Jesus Christ and the reality of conversion. His entire discussion calls for the affirmation of the divine Christ. "For years large numbers of pastors of the evangelical churches have lost the positive note in their preaching. One of the major reasons for this is that many have been influenced by German rationalism, and have come to question the divinity of our Lord. The result is the Christ of the Scriptures—the historical divine Christ—is given scant place in their preaching."

Also Bishop Leonard insists upon the necessity of that radiant spiritual experience known as conversion, which he feels has been too much disregarded by the teachers of "educational evangelism." He insists that "every one must come to the place where he consciously and purposely turns away from the sin and the evil of the world and accepts Jesus Christ as his personal Saviour." Bishop Leonard also urgently points out the difference between programs of social service that do not spring from conscious personal devotion to Christ and those that come into being as a result of loyalty to Christ as Savior. He discusses the use of music in the work of evangelism and appeals for release from the exploiting of the ordinary revival-hymn songbook publishers. This is a timely book for the modern church.

Philosophic Thought and Religion. By D. Ambrose Jones. New York: Macmillan, 1919. Pp. 60. $0.80.

In compact form and with such completeness as is possible within the limits of only sixty pages the author shows the outstanding lines of philosophic thinking from Aristotle to Bergson. The conclusion is that the fundamentals of religion abide in the tenacious faith of men whatever may be the failures of intelligence alone to prove or explain them philosophically. The book is too small to be of great value except as it orients a reader somewhat in the large field that it surveys and stimulates to wider reading and deeper reflection. Page 25 is numbered 52.

The Lord's Coming and the World's End. By W. J. L. Sheppard. New York: Macmillan, 1918. Pp. 96. $1.00.

This book contains a clear and simple discussion of the main teachings of modern premillennialism taken up in order: "The First Resurrection," "The Rapture of the Saints," "The Great Tribulation," "The Millennium," etc. It is the work of a pastor, the rector of St. Thomas' in Birmingham, England, writing for laymen and feeling the need of something to place in their hands that would meet the ready arguments and easy Scripture quotation of adventism. In each case the Bible passages concerned are discussed and interpreted. The general position of the writer is conservative, his conclusions are sane and moderate.

The Second Coming of Christ. By James M. Campbell. New York: Methodist Book Concern, 1919. Pp. 136. $0.60.

This book, like others by Dr. Campbell, is marked by the fine spirit of the author and a clear appreciation of the spiritual values of Christianity. It has some pertinent criticisms

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of premillennialism. It is not unaware of the historical problem and quotes Professor Denney as to the apocalyptic form of the early Christian hope, its appeal to the words of Jesus, and its non-fulfilment. But here, as in the previous work, the real critical problems are not faced. On the positive side, however, it is a helpful and suggestive interpretation of the Christian hope from the standpoint of the Fourth Gospel. The second coming of Christ is held to have been coincident with the gift of the Holy Spirit at Pentecost.

Christ's Second Coming. By J. M. Stanfield. Cleveland, Tenn.: J. M. Stanfield, 1919. Pp. 87. $0.35.

The author represents an extreme conservative position, with the insistence upon verbal inspiration. The premillennial contention that the Old Testament political and religious hopes must all be fulfilled, he meets by the spiritualizing process. Ezekiel, chapters 40 to 48, for example, though apparently dealing in very exact statements as to what is to be, "cannot be explained of any temple that has hitherto been built, or indeed of any literal temple, but figuratively and mystically of the spiritual temple, the church under the gospel and its spiritual glory."

The Life of Paul. By Benjamin Willard Robinson. Chicago: University of Chicago Press, 1918. Pp. xiii+250. $1.25.

This book is an inclusive study of the personality and achievements of Paul. An introductory chapter gives the setting of the apostle's work in the Mediterranean world and shows the preparation for Christianity in the synagogues of the Dispersion and in the mystery religions of the day. Then follows in chronological order a lucid exposition of the life of Paul based on references to Acts and the Epistles.

The discussion of debated points is necessarily brief, but it is clear and judicial. Luke is regarded as the author of Acts, using in the last chapters travel notes of his own. Acts, chapter 15, and Galatians, chapter 12, are parallel, but the account in Acts has been confused by the introduction of the Noachian prohibitions, which may have been in force in the mother-church at a later time. The question of Paul's release from imprisonment at Rome is left open. Possibly too much weight is given to Clement's "the farthest bound of the west," which might also be rendered "the goal of the west," in which case the reference might conceivably be to Rome rather than to Spain. Acts 26:10 seems a slender basis for the assertion that Paul was a member of the Sanhedrin, since the words "I gave my vote," may be taken in a general sense, and moreover the chapter is hardly to be treated as a stenographic report of Paul's speech.

College classes or adult classes in the Bible school will find this an excellent handbook. The Scripture references compel the student to make a direct study of the sources. The text furnishes adequate introduction and interpretation. The supplementary reading lists and the appendixes provide ample material and direction for outside assignments.

A Jewish Interpretation of the Books of Genesis. By Julian Morgenstern. Cincinnati: Union of American Hebrew Congregations, 1919. Pp. x+335.

This book is addressed to two publics: teachers in Jewish religious schools, that their instruction may be more authoritative and effective; and non-professional students of the Bible, to help them in getting a first-hand knowledge of Judaism. The author stands squarely on the assured results of thoroughgoing critical scholarship, recognizing clearly the presence of myth, legend, and tradition in Genesis, and relative little authentic history, but he is not content to stop with analysis. Whereas most scholars wholly ignore the motives and ideas controlling authors and editors in the process of producing the book as it now stands, the investigation of these motives and ideas is the point of departure for Rabbi Morgenstern, for whom Genesis is "a Jewish work, written by Jewish authors, and edited by Jewish thinkers, the product of Jewish religious genius, and a unit of Jewish thought and doctrine," hence to be interpreted from a positive Jewish standpoint. He seeks, therefore, to penetrate to the Jewish spirit underlying the narratives of Genesis, determining what is fundamental for Jewish thought and teaching in the various stories and cycles of stories, that Judaism may remain a religion of life, primarily of the present life, characterized by faith in God resting upon knowledge of him and issuing in faithful performance of duties. This spirit of Judaism is that of the great prophets, and Genesis is permeated by prophetic thought; its stories illustrate prophetic teachings and are so grouped to set forth the fundamental principles of Judaism.

The author selects his materials wisely, and his comments, critical and practical, are discriminating. He uses frequent illustrations from rabbinical literature, re-enforcing the lessons formed in the biblical stories. For the convenience of non-professional readers, material intended especially for teachers, dealing with problems of instruction, is printed in smaller type. Rabbi Morgenstern has succeeded admirably in accomplishing his purpose.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

JESUS OF NAZARETH

HOW HE THOUGHT, LIVED, WORKED, AND ACHIEVED

By ERNEST D. BURTON

THE WEEK OF TRIUMPH AND OF SUFFERING (*Continued*)

32. THREE QUESTIONS BY THE JEWISH RULERS, AND JESUS' QUESTION TO THEM. MARK 12:13–37

Read Mark 12:13–17. To understand vs. 14 we need to remember the circumstances. A hundred years before this the Jewish nation was independent. Two brothers of the ruling family, the Hasmoneans or Maccabees, quarreled over who should succeed to the throne and appealed to the Roman general Pompey to decide between them. In the outcome Rome became the real ruler of the nation, and at the time of the Gospel incident Judea had been under Roman governors for twenty years. The question of the scribes was the much-disputed one—whether it was lawful to recognize and submit to this foreign and heathen rule. Jesus' question reminds his hearers of this past history and of the fact that, having proved themselves unable to maintain their independence by their incompetence for self-government, they had had to employ Rome to rule them. His first verdict, "Render to Caesar the things that are Caesar's, to God the things that are God's," is on the one hand an injunction to pay those whom they had in effect hired to rule them what they owed, and, on the other, a reminder that such payment in no way conflicted with the fulfilment of their obligations to God. The question was shrewdly framed to entrap him (notice vs. 15), since an affirmative answer would have excited the anger of the people and a negative answer would have been the basis for a charge of treason against Rome. What does his answer show as to his shrewdness and his keenness in analyzing a situation? What does it indicate as to whether he ever thought about problems of political life or studied the political history of his nation? Recall Luke 13:1–5 and the parables of Matt. 21:28—22:14.

Read Mark 12:18–27. This passage also deals with one of the questions of current history, pertaining, however, not to politics but to the idea of the future life. The Pharisees believed in a future life but expected it to be much like the present one, differing chiefly in that it would have greater physical luxuries. The question of the Sadducees was probably one they had often put to the Pharisees and which the latter could not answer. It presented to the Pharisees the dilemma: deny the future life or admit polygamy in it. Notice the two parts of Jesus' answer. In vs. 25 he avoids the dilemma in which the Sadducees put the Pharisees by a new conception of the future life. Do you think

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he meant to exclude only marriage from that life and retain all the other things that go with bodily life, or did he mean to exclude the physical altogether as we know it here? Where did he get the thought of a future non-physical existence? The second part of his answer goes to the root of the Sadducees' skepticism, and deals not with the character of the future life but its existence. Verses 26, 27 seem clearly to mean that if God has once brought men into that relation of friendship with himself, which is expressed in the phrase, "I am the God of Abraham," etc., he cannot suffer that friendship to end; hence the people themselves cannot cease to be. God is not the God of dead people; those whom he loves must live. Do you know of any stronger or sounder reason for believing in the future life than this? What has Jesus implied in all his teaching as to the value, in themselves and God's estimation, of *people*, men and women?

Read Mark 12:28–31. In this passage again we have one of those brief but far-reaching sayings of Jesus. How would the modern questions, "What is the heart of religion?" "What is essential to Christianity?" differ from that of the scribe in vs. 28? What word is common to the two parts of Jesus' answer? Henry Drummond wrote a book called *The Greatest Thing in the World*, meaning love. Is that title in harmony with vs. 31? Does this statement of Jesus explain his attitude toward other commandments of the Old Testament than these two? In Mark, chap. 7, he implies that the command to children to honor their parents is a law of God and ought to be obeyed, but that the command to distinguish between foods was not such. If love to God and man is the essence of religion, is the former command included and is the latter excluded from religion? Did Jesus think religion ought to include unessential things?

Read Mark 12:32–34. Were all the scribes narrow-minded and bigoted? Did Jesus judge of people by groups or as individuals? What does the fact that Jesus considered a man who could see that love to God was more than all external ordinances not far from the Kingdom of God imply respecting his thought of the importance of this truth and the nature of the Kingdom of God?

Read Mark 12:35–37. The passage which Jesus quotes is from Ps. 110. His use of the passage turns on the fact that if, as the scribes supposed, the psalm was written by David and referred to the Messiah in the second word "Lord," David speaks of the Messiah as his Lord and therefore greater than David. The conflict between this idea and that of the Messiah as David's son is not in the mere fact of descent from David—a descendant of a man is often greater than the man from whom he is descended—but in the idea of a Jewish king and a national kingdom which the Jews associated with the title "son of David." In other words Jesus desires to show the scribes, out of the Scriptures as they themselves interpreted them, the falsity or inadequacy of their idea of the Messiah. Do you think he wished to persuade them that the Messiah would not be descended from David, or that he would be a greater political ruler than David, or to suggest to them that they should reconsider their whole idea of the Messiah?

Suggestions for further study: 1. What do Jesus' answers to the questions put to him and the questions that he asked show respecting the range and depth of his thinking? Did he think solely about religion as a thing apart from the common life, or was he interested in all aspects of life and all interests of men? Did he think on the surface of things, or deal with the fundamentals? 2. For which is Jesus most notable as a teacher, his acquaintance with the history of human opinion or the keenness of his insight and the originality of his own thinking?

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33. DENUNCIATION OF THE SCRIBES AND COMMENDATION OF THE GENEROUS WIDOW. MATT., CHAP. 23, MARK 12:41–44

Mark has at this point a few verses of Jesus' criticism of the scribes, but Matthew, as in several other places, taking these verses as the nucleus, gathers from different sources a collection of Jesus' sayings on this subject. These we will study first, and then the brief story of the poor widow, which Matthew omits.

Read Matt. 23:1–4. Do you think that Jesus meant in vs. 3 to tell people to follow all the teachings of the scribes, even when they differed from his own, or in general to beware rather of their example than of their teaching?

Read Matt. 23:5–12. What is the essence of the fault for which Jesus here criticizes the scribes?

Read Matt. 23:13–15. How did the scribes shut other people out of the Kingdom? What does Jesus think of the conduct of those who try to prevent other people from accepting new ideas without considering carefully whether they are not also true? Did he regard the attempt to get other people to agree with one as necessarily commendable? What did he evidently think ought always to accompany such an effort? What did accompany it in this case?

Read Matt. 23:16–24. The word "debtor" clearly means, as the margin suggests, "bound by his oath." The interpretations of the law about oaths, which Jesus here quotes, are examples of the extreme literalism of the scribes and of the kind of hair-splitting casuistry to which literalism leads. What is the characteristic of Jesus' interpretation and teaching as against such literalism and casuistry? Did he recognize the great and the small in the Old Testament, and hold to the first and discard the second? How did he decide which was great and which was small, and what was "binding" for him and the people of his day? Is his own saying in vs. 23 to be taken literally? Did he mean that all the commands of the Old Testament were to be kept? What about the Sabbath and fasting and food? What does vs. 24 show as to Jesus' sense of humor? Picture the man carefully straining the gnat out of a pool of water and then drinking down the camel.

Read Matt. 23:25–28 and define the quality of the Pharisaic conduct which Jesus disapproves.

Read Matt. 23:29–36. recalling that we have already found most of these verses in Luke, chap. 11 (sec. 21).

Read Matt. 23:37–39. These verses found also in Luke 13:34,35 show how clearly Jesus foresaw what would be the result of the continuance of the course of action which the Jewish nation was following.

Read Mark 12:41–44. The treasury here referred to was a row of trumpet-shaped vessels along the side of the so-called court of the women, the court beyond which women were not allowed to go. What was the standard of measurement by which Jesus judged the woman's gift of two mites to be more than that of all the others?

Suggestions for further study: Is the statement of Matt. 23:12 inconsistent with Jesus' own criticism of the teaching of the scribes? Does the latter show that the former was not intended to be taken without qualification? Is it in general true that on most subjects men must follow the best teachers they have, at most choosing between teachers? Is it better to do this than for each man to strike out quite independently for himself? Must we all to a certain extent

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go along together in the development of ideals and establishing standards? How does this affect the responsibility of the leaders of thought? Is the ordinary man to blame for not being ahead of his times? What about the man who lags behind the best thought of his age? Are these questions important in the present situation?

34. JESUS' DISCOURSE ABOUT FUTURE EVENTS. MARK, CHAP. 13

This report of the sayings of Jesus about the future presents some very difficult problems. On the one hand it is clear that the Gospel writers believed that Jesus expected certain great events, including his return on the clouds, to happen in the then near future, and that some of these events did not so happen and have not yet happened. On the other hand it is plain that in his report of Jesus' utterances at this time Matthew has included sayings gathered from different Gospels and probably uttered on different occasions, and especially that he has to a certain extent modified the form of the sayings to make them express more clearly what he supposed to be their meaning. One such change is very important. The question of the disciples as reported by Mark (13:4) is, "When shall these things (the destruction of the temple spoken of in vs. 2) be, and what shall be the sign when these things are all about to be accomplished?" This makes the subject of the discourse the destruction of the temple. But Matthew makes the question, "When shall these things be and what shall be the sign of thy coming and of the end of the world?" thus giving the discourse a very different subject. There is indeed in Mark one passage that furnishes the suggestion for this form of the question. In 13:23 there is a prediction of the coming of the Son of Man in clouds with great power and glory.

There is no doubt that the early church expected Jesus thus to return, and believed that he had said that he would so come. And in view of the fact that Matthew has clearly modified the record of Mark in such a way as to introduce this idea, the question has been raised whether the passage in Mark 13:24–27, which is out of harmony with the question of the disciples as reported by him, may not be due to the same influence. To many this has seemed more probable than that Jesus, who in this very conversation confesses his ignorance of certain matters about the future, should have supposed that he was justified in predicting his own return in a way and at a time which later history has not confirmed. Thus this chapter brings to us one of the most difficult questions of the Gospels. To answer it we must first see just what the Gospels clearly say. (Remember how the Gospels were produced—not by pens operated from heaven, but by a process of growth and copying from older books—and then consider what kind of a person Jesus was intellectually, how accurate his knowledge, and what he did not know.)

Read Mark 13:12. We have already seen that Jesus was concerned about the future of his nation and feared great disasters to it because of its rejection of the messengers of God to it. On this occasion he seems definitely to have predicted the utter destruction of the temple, which could scarcely happen except in connection with the overthrow of Jerusalem. The prediction, doubtless not intended to be taken quite literally, was substantially fulfilled in the destruction of the city by the Romans in 70 A.D.

Read Mark 13:4–13. Notice especially that the question of the disciples pertains only to the destruction of the temple and the signs of it. Does Jesus

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answer this question, or does he warn his disciples against being misled by false prophets and tell them certain things that would happen before the end came?

Read Matt. 13:14–23. The phrase "the abomination of desolation" is taken from Dan. 11:31; 12:11 and I Macc. 1:54. In the last passage it clearly refers to the heathen sacrifices offered on the altar of the Jewish temple. As Jesus used it, it would naturally refer to some similar event, in general the entrance of heathen into the temple, which would scarcely happen except in connection with the entrance of hostile armies into Jerusalem. When this happens, he says, it is time to flee from Judea. Does this answer the question of the disciples? The rest of the passage emphasizes the terrible character of the experience and in vss. 21–23 repeats the warning of vss. 5, 6 against being misled by false Christs.

Read Mark 13:24–27. This is the passage of greatest difficulty in the conversation as given in Mark, especially taken in connection with vss. 28–31. It definitely predicts a coming of the Son of Man in clouds in the days following the great tribulation, and the writers undoubtedly understood the term Son of Man to refer to Jesus and the coming to be a visible one, literally on the clouds. Some have thought that this is highly figurative language for a spiritual fact, and it is perhaps not impossible that this was the meaning of Jesus, but it is more likely that the words have been modified as suggested above, or that the whole passage, vss. 24–27, has been introduced from some other book supposed to be from Jesus, but not really his words.

Read Mark 13:28–37. Notice two things about this passage, the definite prediction that "these things" are to be accomplished before this generation passes away, and that no one but God knows the exact time. These words occasion no difficulty if they refer to what precedes vs. 24. Through his interpretation of current events, of which we have abundant evidence in the Gospels, Jesus may well have judged that the forces making for the overthrow of the nation would certainly bring about that event in the lifetime of men then living (as actually came to pass forty years later), at the same time he might be quite unable to state the exact date. But it is evident that in the mind of the Gospel writer vs. 30 refers to the events predicted in vss. 24–27. This was undoubtedly the thought of the early Christians generally. But was it also the thought of Jesus?

At the end of the record taken from Mark, Matthew in 24:43–51 adds material found also in Luke 12:39–46 (see our sec. 23) and then introduces three important passages not found elsewhere. The connection of thought seems to be in the word "watch" in Mark 13:35. Compare Matt. 24:42 and 25:13.

Read Matt. 25:1–13. This parable was undoubtedly understood by Matthew with reference to the coming of the Lord, about which he represents the disciples as inquiring in 24:3. Would it also be a significant utterance of Jesus if interpreted by the necessity of being always ready for the demands and exigencies of life?

Read Matt. 25:14–30. Does the teaching of this parable respecting the duty of using what has been intrusted to us and being prepared to give a good account of ourselves apply only to money or to all that we possess? Is it materially affected by the question when and how the day of reckoning comes?

Read Matt. 25:31–46. Is this possibly intended chiefly to teach how and when men will be judged, or what is the basis of the divine judgment? Could

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Jesus have uttered this parable if he had regarded physical welfare as of no consequence? Is it just to understand it as implying that food, drink, clothing, and physical comfort are the only good things? Is it consistent with Jesus' teaching elsewhere in the Gospels to understand "these my brethren" in vs. 40 to refer only to the Jews or only to the followers of Christ? What is the central teaching of the passage?

Suggestions for further study: 1. There was among the Jews in Jesus' day an expectation of an apocalyptic Messiah, that is of one who should descend from heaven and bring about a marvelous and instantaneous change of the whole situation. Paul and the early Christians held the hope and expected Jesus to return in this way (see I Thess. 4:16, 17 and 5:1–3). Jesus rejected the political idea of the Messiah and in reference to the whole religious thought of his day adopted an independent attitude. Would he be likely to adopt this apocalyptic idea of the Messiah without scrutiny? If he examined it would he have found any ground for it? 2. Does your study of the Gospels thus far lead you to think that Jesus was chiefly interested in the program of future events or in fundamental principles of religion and conduct? 3. If you were persuaded that Jesus, being, as he said, ignorant about some matters pertaining to the future, held some expectations as to how God would accomplish his plans in the world which have not been realized, would that fact make the teaching of Jesus about religion and morals, as for example, the Golden Rule, and the principal commandment, and the basis of God's judgment of men, and the wisdom of faith in God, any less true and valuable?

35. THE COMPANIONSHIP OF FRIENDS AND THE PLOTTINGS OF ENEMIES. MARK 14:1–31

Read Mark 14:1, 2. Recall the indications at various earlier points in the Gospel story that the Pharisees were irreconcilably out of harmony with Jesus' way of looking at life and his conception of religion. As on so many other occasions in history, this disharmony led at length to a determination to put the disturbing advocate of new ideas to death. What was the ultimate ground of the Pharisees' hostility to Jesus? Was it that he stood for the Old Testament and they for later traditions; that he stood for a religion of principles and they for conformity to rules; that he believed in the right and duty of men to discover truth through experience and they held that all that was knowable was already known and included in their system of teaching; or that he holding both to a religion of principles and to the possibility of discovering these by experience and insight was a menace to their continuance of their hard and fast legalism and their leadership of the nation? Why did they fear the people? Were the latter more open to conviction than the Pharisees?

Read Mark 14:3–9. What does the incident show as to the personal attractiveness of Jesus and the hold that he had gained upon the affection of his followers? What does it show as to Jesus' opinion of the legitimacy of sentiment in life, as compared with a coolly calculating altruism? Was he opposed to feeding the hungry?

Read Mark 14:10, 11. This is the first mention in this oldest Gospel of any disloyalty to Jesus on the part of Judas. Could this have been the beginning of it in fact? What was the root of Judas' perfidy? Was it simply love of money based on an overestimate of its value, or must there also have been a gross failure to appreciate Jesus and his ideas and their value to the world?

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Read Mark 14:12–16. Recall that the Passover was a very ancient feast of the Jews commemorating the deliverance of the nation from the Egyptian bondage, and that it was observed in family groups. What does the fact that Jesus observed it show as to his feeling about the ancient customs of his people? Did he wish to discard them all? Did he think they ought all to be observed? Does he hold fast to all that were not harmful and discard those that were so? Whom does Jesus treat as his family on this occasion?

Read Mark 14:17–21, noticing the evidence of this narrative that Jesus saw clearly that the trend of events was leading to his death and understood the part that Judas was playing. Then read Mark 14:22–26, observing that under the influence of his foresight of his death the bread and the wine of the passover supper took on a new significance becoming to him the symbols of his body that was to be broken and his blood that he was to shed. Is his language literal? Does he mean that the bread *is* his body and the wine *is* his blood? The covenants commonly spoken of in the Bible are between God and men. When he calls his blood "my blood of the covenant" does he mean that by shedding his blood he will help to bring God and man together? Has it proved to be so? Has the cross of Christ served to bring men into harmony with God? Verse 25 seems clearly to mean that this was the last passover that he expected to eat with his disciples under the conditions under which this one was eaten—on earth, as we should say. Does it also mean that he expected to return and eat the passover with them again under new conditions? Or is this taking the language too literally and finding in it more than he intended?

Read Mark 14:27–31. Jesus evidently understood Peter as well as he did Judas. What was the difference between the two men? Was it simply that Peter repented afterward while Judas felt only remorse, or was there a difference in their acts and the cause of them? If the root of Judas' conduct was a failure to appreciate real values, a blindness of mind and heart to the infinite spiritual worth of Jesus and his teaching as compared with the material value of thirty pieces of silver, while Peter's fault was timidity, lack of courage, which of the two is the deeper fault and the more difficult to eradicate?

36. IN GETHSEMANE

Read Mark 14:32–36. Recall the evidence that Jesus had foreseen that he would be rejected by the Jews and die, and consider carefully his conduct as he drew near to it. Had fear of physical pain anything to do with his dread of death? Was this the chief element of it? Was the fact that his people were rejecting him and his message an important factor in it? Did he regard their rejection of him as a rejection of God also? See Luke 10:16. If he had foreseen his end why did he yet pray that the cup might pass from him? Does this tend to show that as one of us might have done, he saw the evidence that seemed to point already to the result, yet hoped against hope that he might escape it? Knowing why they were rejecting him could he have done otherwise than to dread the outcome and hope to escape it?

Read Mark 14:37–42. Notice Jesus' craving for the sympathy and help of his disciples, combined with his solicitude, in the midst of his own struggle, for them. Does the last part of vs. 41 indicate that the outcome of his praying—the answer to his prayer in a sense—was the conviction that the cup was not to pass from him, and are his words here an acceptance of the cup as God's will for him?

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Read Mark 14:43–50. The chief priests, the scribes, and the elders seems to be an inclusive phrase for the high officials of the nation, and to include both Pharisees and Sadducees. Reproduce the scene in your mind, and consider what characteristic or characteristics of Jesus stand out most clearly in the incident. Consider again the motives under which the Jewish leaders, Judas, and Jesus respectively acted.

37. THE TRIAL OF JESUS BEFORE THE JEWISH AUTHORITIES. MARK 14:53–72

Read Mark 14:53–65. Picture the scene. It is in the court and adjoining rooms of an oriental house of the better sort. It is in the spring, but cool enough to require a fire at night. The members of the Sanhedrin, the supreme Jewish council and court, are present. The Jews had very recently lost the right to inflict the death penalty, but they could examine a man and recommend to the Roman authorities that he be put to death. It has been much discussed whether this was a legal trial according to Jewish law and usage. Apparently it was not, but perhaps it was not regarded as a trial in the strict sense at all, but only as a preliminary hearing to decide whether and how to present the case to Pilate. Yet it had much of the formality of a trial and the effort seems to have been to find evidence of acts or utterances that would be criminal under the Jewish law. The notable features of the narrative are the diligent but unsuccessful effort to find witnesses that could agree in their testimony against Jesus; the reference to the destruction of the temple (what gave occasion to this charge?); the question of the high priest (vs. 61) and Jesus' answer; the ground of the final condemnation, namely, blaspheming in answering in the affirmative the question whether he was the Christ, the Son of the Blessed. Respecting this last, notice (1) that there is no inquiry whether the claim was true; it is assumed that it is false, and that the very making of it is blasphemy; (2) that this is the first occasion recorded in this Gospel on which Jesus outside the circle of his disciples has said explicitly that he was the Christ; now at length, despite whatever misunderstandings might remain after all his effort to make clear what his mission really was, he will not deny that he is the Christ. Did he now mean it in the sense of those who expected a political Messiah? Did he now mean it in the sense of those who looked for an apocalyptic Messiah, that is, one who would come from heaven in miraculous fashion? The last part of vs. 62 indicates that the gospel writers understood the words in this latter sense, and this is undoubtedly in accordance with the general thought of the early church. Yet both Matthew and Luke report Jesus as saying that the coming of the Son of Man on the clouds will be from this time, and this phrase suggests that the original utterance referred not to a literal appearance in the clouds, but, probably in figurative language, to the triumph of his cause which would begin even from his death.

Read Mark 14:66–72. What is the relative importance for the history of the world of the events here narrated compared with those recorded in vss. 55–65? Early Christian tradition makes the preaching of Peter the chief source of Mark's Gospel. If this tradition is correct, is there any connection between that fact and the prominent place of this story in the gospel narrative? If so, what light does this throw on the character of Peter?

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Suggestions for further study: 1. Aside from all questions of technical legality, about which lawyers and historians do not agree, was the trial of Jesus before the Jewish authorities a fair one? If not, wherein was it unfair? 2. The condemnation of Jesus by the Jews is one of the most far-reaching events of human history, of significance far beyond the thought of those who participated in it. What was the real reason why the Jews desired his death and brought it about? Was the event the outcome of the conflict of two great conceptions of religion? If so, what were these two? 3. Where was the real parting of the ways between Jesus and the Jewish leaders? At the last they made their decision turn on the answer to the question whether he claimed to be the Christ, the Son of the Blessed? Was this the fundamental issue? Had he been pressing this claim? What attitude ought they to have taken at the beginning, the taking of which would have made him and them friends and co-workers. 4. The character of Peter; its elements of strength and weakness; comparison with the representative Jewish leaders; comparison with Judas; comparison with Paul; the part he has played in the history of Christianity.

38. THE TRIAL BEFORE PILATE. MARK 15:1-20

Read Mark 15:1–5. In accordance with the fact that the Jews could not execute sentence of death, but must present the case to the Roman governor of Judea for decision, the leaders of the Sanhedrin presented Jesus to Pilate (vs. 1). The question of Pilate evidently implies that the Jews had made the charge against Jesus that he claimed to be the King of the Jews. This statement of Jesus that he was the Christ made in answer to the question of the high priest (Mark 14:61, 62), was here cast by his accusers into a form to make it an offense against the Roman government. A Roman governor would not be concerned with a charge of blasphemy or with a claim to be the Messiah in a wholly religious or non-political sense. But the charge that Jesus professed to be the King of the Jews, that is, a political Messiah laying claim to the throne of David or the Maccabees, was one that a Roman governor could not ignore. Thus shrewdly but dishonestly the Jews converted the confession which the high priest had practically extorted from Jesus into a charge that if proved would secure his sentence to death in a Roman court. Luke evidently had in addition to Mark an independent account of the trial of Jesus and of events associated with it. Read Luke 23:2, and notice the explicitly political offense which according to this examination was charged against Jesus. Does the transformation of his answer to the high priest into a political form explain Jesus' refusal to answer Pilate? Would a negative answer have seemed to retract what he had said to the high priest? Would an affirmative answer to the question as put have been wholly untrue?

Luke adds at this point two or three paragraphs, which interestingly supplement Mark. Read Luke 23:4–16, and notice the evidence in vss. 4, 13–16 that Pilate saw through the duplicity and attempted deception of the Jews, and perceived that Jesus was guilty of no political offense and of nothing for which a Roman court could condemn him.

Read Mark 15:6–15. The whole Barrabbas incident illustrates the large measure of discretion that a Roman governor was allowed to exercise. Despite the Roman emphasis on justice as compared with the autocratic power exercised by an oriental monarch, a Roman governor's task was not primarily to secure justice, but to keep his province quiet, preventing insurrection. Hence Pilate's

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attempt to satisfy the people by releasing Jesus instead of Barrabbas. But hence also his final consent, against his own clear perception of the facts and his own sense of justice, to release Barrabbas and condemn Jesus to death. Who is chiefly responsible for this result: the people, their leaders, or Pilate?

Read Mark 15:16–20. This narrative again illustrates the barbarity which has so often been associated with the autocratic exercise of power and which lingers on even under democratic government. Which impresses your imagination more, this story or the preceding one? Which is historically more significant?

39. THE CRUCIFIXION AND BURIAL OF JESUS. MARK 15:21–47

Read Mark 15:21–32, noting the facts associated with the death of Jesus that had become fixed in the memory of his disciples: (1) the fact that Simon of Cyrene carried the cross; Alexander and Rufus were probably well-known Christians when the Gospel was written; (2) the place of the crucifixion; (3) Jesus' refusal of the anesthetic drink; (4) the parting of his garments; (5) the superscription; (6) the taunts of the bystanders and of those who were crucified with him.

Read Mark 15:33–38. The veil of the temple referred to in vs. 38 is that which hung between the holy place and the most holy place. The darkness that came just before Jesus died (vs. 33) and the rending of the veil were evidently understood by the Gospel writer in the literal sense, and looked upon by early Christians as symbolizing the significance of Jesus' death. Perhaps the latter was originally a figurative expression signifying that the old dispensation with its temple sacrifices and ceremonies and indirect approach to God had passed, henceforth the way of approach was open to all. To us perhaps the most significant part of the narrative is Jesus' utterance, "My God, my God, why hast thou forsaken me?" (vs. 35). The words are a quotation from Ps. 22:1 where they express the state of mind of a pious man who clinging in the midst of great distress to his faith in God, yet boldly expresses his perplexity that God in whom he trusts should permit him to suffer. They were probably used by Jesus with remembrance of their source (as a dying man today might quote a hymn or a passage of Scripture) and as an expression of substantially the same state of mind as that of the psalmist. So far from expressing loss of faith on his part, they are an affirmation of faith (notice the words "*my* God, *my* God") in the midst of perplexity and suffering, than which there is no more real faith. The latter part of the psalm expresses the triumph of faith even over perplexity (see vs. 24: "He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him. But when he cried unto him he heard") and the Gospel of Luke records that before his death Jesus passed into this calmer atmosphere, saying as his last words: "Father, into thy hands I commend my spirit" (Luke 23:46). To infer from the narrative that Jesus was actually deserted by God is to convert the language of deep emotion into that of exact fact. Is it possible to believe that God would forsake his Son at the very moment when he was most perfectly and at greatest cost doing God's will?

Read Mark 15:39–41. The utterance of the centurion—a Roman and presumably a pagan—is perhaps an echo of what he has heard of the proceedings before the high priest. But on his lips the words probably meant, as the margin

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of the Revised Version gives them, "a Son of a god." To him it seemed that Jesus must have been a supernatural being. Have the women mentioned in vss. 40, 41 been previously spoken of in the Gospels? See Luke 8:1–3. What does it suggest as to the place of women in the early church that the presence of these women at the cross is mentioned in our earliest extant Gospel? What does the fact of their presence show as to the impression which Jesus had made on women as well as men and of his treatment of them? The Twelve were all men. Was this because Jesus regarded women as religiously inferior to men, or because a travelling company could not under conditions then prevailing include both men and women? Which of the two were most faithful to Jesus to the end?

Read Mark 15:42–47. Like the women mentioned in vss. 40, 41, Joseph of Arimathea was not one of the Twelve, apparently not up to this time a follower of Jesus (Matt. 27:57 should probably read: "who also became a disciple of Jesus"), but one of that rather large class of men who with geniune interest in religion and respect for Jesus are ready to do friendly deeds, but are very slow to commit themselves openly to his cause. Is he perhaps mentioned here to make it clear that there was no doubt about the body of Jesus being securely entombed? Compare the story of Matt. 27:62–66, of which this is the evident intent.

Suggestions for further study: 1. The character of the Roman government of the provinces and dependent kingdoms. 2. Jesus had more than once opposed the proposal to throw off the Roman yoke. The Roman power eventually pronounced sentence of death against him. Does the fact show that he was mistaken in opposing rebellion against it? In anticipating his death did he foresee that it would have to be by consent of the Roman power? 3. The relative responsibility of Jew and Roman for the crime of putting Jesus to death. 4. A far more important question: What were the attitudes of mind on the part of Jew or Roman that were the ultimate cause of his being put to death? Consider for example whether the following entered in, and what was their relative importance: (*a*) religious conservatism (unwillingness to consider views and ideas widely different from those which we hold for fear we shall have to change our opinions or our ecclesiastical relations, or our personal friendships); (*b*) religious indifferentism, which makes the question what is true in the field of religion seem an unimportant one; (*c*) love of power issuing in hostility to any person or movement which threatens by changing other people's opinions to deprive us of our leadership or ecclesiastical position, regardless of the cause of right and justice; (*d*) love of money and of what it buys, which in conjunction with the love of power leads one to choose the course which will leave one in undisturbed possession of his present position. 5. The existence of these various attitudes of mind today and their relative importance as hindrances to the acceptance of Christianity and its progress. 6. Jesus' attitude toward his death beforehand and his conduct in its presence. Did he desire to die as he did? If so, why? Could he have escaped death? If so, how, and why did he not escape? What did he believe would be accomplished by his death on the cross? 7. Christian thought from Paul to the present day has discussed the death of Jesus, and there have been many theories of its significance and value. Aside, as far as possible, from these theories, in the light of history as far as you know it, what do you regard as the significance of Jesus' death? What did he accomplish by his adherence to that course of duty that brought him to his death on the cross which would not have been accomplished if he had pursued a more prudential course and lived out the normal term of a human life? 8. Are the principles of conduct, adherence to which brought Jesus to a violent death, universally applicable, or did they apply only to him?

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THE TRIUMPH OVER DEATH: THE REBIRTH OF FAITH

The problem presented by the record of the events by which the disciples of Jesus became convinced that, having died on the cross, he still lived and was carrying forward the work which he began before his crucifixion is a complicated one. Let us first state the general facts without at this time reading the text of the passages cited.

1. The Gospel of Mark contains in 16:1–8 the story of the women who visited the tomb on the morning of the third day after Jesus' death, and found it empty. The probability is that this Gospel originally contained a story similar to that which now stands in Matthew (28:9, 10, 16–20), which was in some way lost and after a time replaced by the present Mark 16:9–20.

2. The Matthew narrative is probably based upon the Mark narrative in its original form. It repeats the statement that Jesus will appear in Galilee (converting the young man of Mark's narrative into an angel), and in accordance with this statement records an appearance of Jesus to his disciples on a mountain in Galilee (28:16–20), inserting, however, an appearance of Jesus to the women immediately after they had received the message of the angel (28:9, 10). Matt. 28:2–4 is clearly, and 28:11–15 probably, derived from some source other than Mark.

3. Luke follows Mark in part, but departs from him in substituting for the young man of Mark's narrative two men, and for his message directing the disciples to go to Galilee, a reminder to them of what Jesus had said while he was still in Galilee (24:6). He then narrates appearances of Jesus in Judea only, seeming to place his final appearance and ascension on the same day (see 24:13, 33, 36, 44–47, 50, 51). Luke, though possessing Mark 16:1–8, evidently drew mainly from a source quite independent of Mark.

4. The Book of Acts, though from the same author as the Gospel of Luke, interjects a period of forty days (Acts 1:3) between the resurrection and the ascension, but like the Gospel places this event in Judea and says nothing of appearances in Galilee.

5. In I Cor. 15:5–8 Paul enumerates a series of appearances most of which are not mentioned in the Gospels, naming an appearance to Peter first and adding the appearance to himself as the last.

6. The Gospel of John was written, of course, after the other Gospels and long after Paul. Its narratives of the appearances of Jesus are in the main quite independent of those of the other Gospels and of Paul. In its twentieth chapter it agrees with Luke in making the appearances of Jesus in Judea; the twenty-first chapter, however, which is generally regarded as an appendix to the original Gospel, narrates an appearance in Galilee but one quite distinct from that related by Matthew.

7. Mark 16:9–20 is, as indicated above, a late summary based chiefly, it would seem, on Matthew and Luke.

These various narratives written by various persons and from different points of view show clearly that there early arose among the disciples of Jesus the conviction that Jesus had conquered death and triumphed over his enemies, not simply by surviving as a spirit awaiting resurrection at the end of the age, but by rising from the dead on the third day, the first-fruits, as Paul says, of them that

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slept; and that this conviction had its starting-point and support in a series of vision experiences. This conviction once created was steadily maintained, finding support in various accounts of Jesus' appearance to various individuals and groups.

The purposes of this study do not include an attempt to construct a continuous narrative from these various reports. We shall seek rather to discover in general how the faith of the disciples in Jesus was reborn and became the seed of the Christian church. With this purpose in mind we will take up the record paragraph by paragraph.

40. THE VISION AT THE TOMB AND THE FIRST APPEARANCE OF JESUS IN JUDEA. MARK 16:1–8; MATT. 28:1–10; LUKE 24:1–12

Read Mark 16:1–8, noticing (*a*) that this incident is assigned by Mark to the early morning of the day after the Sabbath, i.e., to Sunday morning; Matthew's phrase "late on the Sabbath" seems to be taken over from Mark's reference to the bringing of the spices, which Matthew omits; (*b*) that according to this narrative, which is followed in this respect by all the other Gospels, the first event in the process of convincing the disciples that Jesus was alive was the discovery of the empty tomb. Matthew's added section, 28:11–15, is intended to support the assertion that the tomb was empty by affirming that even the Jews who did not believe in the resurrection of Jesus did not say the body was in the tomb, but that it had been taken away.

Read Matt. 28:9–10. This brief narrative, very similar to the previous report of the appearance of the young man, except in the important fact that it is now Jesus who appears, is not repeated in Luke, who instead relates that the women carried the message of the young men to the disciples and that Peter ran to the tomb and looked in. This is the more notable because this appearance is in Jerusalem, in or near which Luke places all the appearances. John at this point (20:11–18) relates the appearance of Jesus to Mary Magdalene, whom all the other evangelists name as one of the women who came to the tomb.

Read Luke 24:1–12, noticing Luke's additions to the Mark narratives, especially the visit of Peter to the empty tomb.

41. THE APPEARANCES ON THE LATTER PART OF THE RESURRECTION DAY AS REPORTED BY LUKE. LUKE 24:13–53

Read Luke 24:13–35. Notice (*a*) that Luke puts this event also on the first Sunday after the crucifixion; (*b*) that vss. 22, 23 refer back to his own vss. 3–9, and vs. 24 to vs. 12. Notice how beautifully the whole passage expresses the faith of the early church. See especially vss. 19, 20, 26, 27, 34. How impressive and moving this narrative must have been as repeated or read in Christian congregations.

Read Luke 24:36–43. Luke 24:31 suggests what John 20:19, 26 quite clearly imply, that the body of Jesus was not an ordinary material body, but appeared and disappeared in extraordinary fashion, even passing through closed doors. This narrative, however, ascribes to it emphatically the qualities of a real body, excluding the supposition that what the disciples saw was simply a ghost that had no actual reality.

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Read Luke 24:44–53. Notice (*a*) the emphasis upon the fulfilment of Old Testament prophecy; (*b*) on the world-wide mission, with Jerusalem as the starting-point; (*c*) the promised gift of the Spirit; (*d*) the disappearance of Jesus into heaven from the Mount of Olives, apparently at the close of the same Sunday on which the tomb was found empty; (*e*) the temple as the place of worship, indicating that the disciples of Jesus did not at the beginning detach themselves from the religious life of their fellow-Jews.

42. THE APPEARANCE IN GALILEE, AS REPORTED BY MATTHEW. MATT. 28:16–20

Read Matt. 28:16–20. Recall the words of Matt. 28:7, and observe the consistency of the Matthew narrative with itself, and the difference between it and Luke as to the place of Jesus' final commission to his disciples. On the other hand compare the two forms of the commission itself, Luke 24:47–49 and Matt. 28:18–20, and note the points of resemblance and difference. Observe that both Gospels report Jesus to have sent the disciples to all nations and to have assured them of divine power for their work.

43. THE EFFECT OF THE APPEARANCES: THEIR SIGNIFICANCE FOR FAITH

The various records of the experiences of the disciples in the days immediately following the crucifixion are alike in this, that these experiences carried to the disciples the conviction that Jesus was alive. In most of them also they were convinced that they themselves saw Jesus. In certain other respects these records differ among themselves. (*a*) As already pointed out they differ as to the place in which and the time at which Jesus appeared. The Gospel of Luke knows only appearances in Jerusalem and vicinity, places these all in one day, and closes the record with the disappearance into heaven. The Mark narrative (not including 16:9–20) speaks only of an appearance in Galilee, which because of the distance from Jerusalem to Galilee could not have occurred on that first Sunday. Matthew following Mark in the main, also narrates an appearance at the tomb on the first Sunday. Paul narrates a series of appearances without giving time or place. Acts extends the appearances over forty days, relating only the final appearance and placing this on the Mount of Olives. The Fourth Gospel, as already mentioned, narrates Jerusalem appearances on successive Sundays, in the twentieth chapter, and a Galilean appearance in the twenty-first chapter. (*b*) The narratives differ in their conception of the mode of Jesus' existence as affected by the resurrection. This point calls for a little further study.

There are intimations in the New Testament of three different conceptions of what constitutes resurrection. (1) In Jesus' answer to the question of the Sadducees (Mark 12:18–27) he evidently thinks of resurrection as the survival of the spirit after death. He repudiates the idea that the conditions of the present bodily life will continue, and bases his argument for resurrection on the nature of the fellowship between God and the human soul, which carries with it no implication of any form of bodily existence after death. (2) At the opposite extreme is the idea which has been so widely prevalent in the church (compare the words of the Apostles' Creed, "I believe in the resurrection of the body")

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that resurrection, involves resuscitation of the dead body and resumption of life in it, or did so at least in Jesus' case. This view is nowhere explicitly stated in the New Testament, but it evidently underlies the narratives of the empty tomb and the narrative of Matt. 28:11–15. In the body that was buried, it is implied, Jesus rose and appeared to his disciples. The same conception underlies the narrative in Luke 24:36–42, with its affirmation, "a spirit hath not flesh and bones as ye see me have," and its account of Jesus eating in their presence. (3) Midway between these two is the conception of Paul. Expressly rejecting the idea that the body that dies will rise again, he yet feels the necessity of the spirit having a body of some kind, and holds that the spirit which is unclothed by death is reclothed in the resurrection in a spiritual body, which, distinct from the body that dies, springs from it as a plant springs from the seed. By a spiritual body Paul apparently means a body ethereal in character, not a body of flesh and blood (I Cor. 15:50), yet a body. In this kind of body he apparently believed Jesus to have appeared after his resurrection. For he speaks of Jesus as being the first-fruits of them that slept (I Cor. 15:20) and expects the resurrection to transform the bodies of his followers into the likeness of the body of his glory (Phil. 3:21). This third conception, which Paul holds, is like the second in that he believes that the spirits of the glorified will be embodied; it is like the first in that it is not concerned with what becomes of the material earthly body. In the first view the earthly body is simply left behind; it is the spirit that lives. In Paul's view the spiritual body springs from the old body, but the latter is also left behind. For him the empty tomb could have no significance, and he never refers to it. While he undoubtedly believed in the objective personal presence of Jesus as the cause of his own experience at Damascus and of the appearances to the older apostles, he did not conceive of the body of Jesus as being that material body in which he had walked in Galilee.

The Fourth Gospel seems to waver between the view of Paul, and that of the early gospel narratives. Seemingly rejecting the view of Luke's Gospel that the risen Jesus had flesh and bones, it repeatedly emphasizes his passage through closed doors, yet represents Thomas as being convinced by thrusting his hand into the spear wound. Even the first three Gospels do not consistently maintain the more materialistic view. As a whole they do not suggest a resumption of earthly life with the continuity of appearance which this would naturally involve. The appearances are brief, and come to an end, not by an ordinary departure to some other place, but by a vanishing out of sight. See Luke 24:31, 36.

These facts make it evident that that which lies behind our records is primarily a series of experiences of the disciples through which they and eventually the whole Christian community became convinced that Jesus was alive. It is vain to discuss the question in which body Jesus appeared. The New Testament furnishes no basis for any consistent statement even of the theory of the early church. Nor is it possible to discover with accuracy and certainty what lay behind the experiences of the disciples, how far the cause of them was external and objective, how far they were the product of hope and desire and deep religious feeling, and how far, when once they began, they tended to reproduce themselves in other like experiences. We know what the early church believed about these experiences, what interpretation they put upon them, and what the effect on

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their faith was. Of what the experiences were themselves the result, we know only in part. The disciples had believed in Jesus, had accepted him as their teacher and leader, had confessed that he was the Christ, and looked for him to accomplish great things in which they would have a part. His death was a great shock to them not only because of their love for him but because of the blow to their hopes. Then came the experiences by which they were convinced that he was still alive and was going forward with his work. Hope and faith revived and the Christian church was born. Here we stand on solid ground, and here we discover the real value of these experiences. Through them the faith of the disciples was rekindled, as they became convinced that the Jesus whom they had accepted as the Christ, their teacher and spiritual leader, was still alive and that through him men could still come to God and obtain salvation. So the Book of Acts reports Peter as arguing to the Jews: "This Jesus did God raise up, whereof we all are witnesses. . . . . Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified. . . . . Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children and to all who are afar off."

In short, the significance of these vision-experiences of the disciples was primarily that *they brought about the continuance of the spiritual leadership of Jesus*. The work that Jesus began did not cease, but went forward. The disciples, convinced that Jesus had been raised by the power of God and that he was appointed of God to be both Lord and Christ, able to explain his death as the fulfilment of Old Testament prophecies respecting the Messiah, looked for him to accomplish all the works of the Messiah, including his return on the clouds. Doubtless also their belief in a future life for themselves was confirmed by their conviction that Jesus had conquered death; Paul at least associated the resurrection of Jesus and that of his followers (I Cor., chap. 15, especially vs. 20).

The faith that found confirmation or rebirth in the resurrection visions involved some hopes that were destined to disappointment, some that his followers still cherish. In every great religious movement there are mingled elements, some of which, tried by the test of centuries, prove to be of greater, others of less, value, and it is by no means always the former that are in the foreground. But the essential, abiding element of that faith, which then reborn has never perished, was the acceptance of the *spiritual leadership of Jesus*, and, through this, trust in the God whom he called Father. That faith begotten through personal companionship with Jesus, revived and confirmed by belief in his resurrection, sustained the test of opposition and persecution; it was transmitted to multitudes who had never seen Jesus; it was confirmed in them, without the visions of the apostles, by their own spiritual experiences; and, sustained by the same spiritual evidence, it has become the possession of generations.

Thus the resurrection experiences of the followers of Jesus were the hinge on which the door of faith swung. But Jesus himself was and always has been the door. Without the career of Jesus as teacher and leader, the resurrection experiences would have been impossible or without significance. Without the subsequent spiritual experience of successive generations, the resurrection experiences

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alone could never have kept alive the faith in Jesus. Belief in a future life must rest eventually where Jesus rested it, in the conviction that the Heavenly Father cares for his children as individuals. The supreme significance of the resurrection experience is in the fact that at a critical moment in the history of faith, it helped to perpetrate the spiritual leadership of Jesus.

The continuance of this leadership carried with it important consequences for religion and found expression in many forms. It converted the death of Jesus from a seemingly fatal blow to faith into an argument for his lordship and a basis of the forgiveness of sin. The idea of the political messiahship of Jesus was brought to an end by his death. But the survival of the faith in his leadership gave immediate vitality to the belief in his messiahship in the apocalyptic sense, kindled the hope of his speedy return in the clouds of heaven, and sustained the courage of men amid the trials of life. That hope was disappointed; he did not return as they had expected. But faith in his leadership lived on in undiminished power. In contact with Greek thought, faith found congenial expression in the belief that Jesus was the eternal Word, through whom God had always revealed himself, and that the period of his humiliation being ended he was at the right hand of God, Son of God, Lord of all, yet present and living in the hearts of men and in his church. With the growth of a sense of the unity of the race it revived the missionary spirit of the early church and gave birth to the modern missionary enterprise now transforming the world. Rivals of Jesus have arisen without the church and within it. Bitter controversies have been waged over doctrine and ritual and organization, and not least bitter over Jesus himself. But rivals and controversies have never been able to do more than temporarily to obscure the moral and spiritual leadership of Jesus. Christianity has always been properly so called, and the church has been the church of Christ.

It is this same moral and spiritual leadership of Jesus that is the outstanding fact in modern Christianity. His profound insight into the great realities of life, his breadth of vision and balance of judgment, his simple expression of truths of immeasurable scope, the life that he lived in exemplification of the principles that he taught, his death wherein he gave supreme expression to those principles and bore testimony to his own acceptance of them, have made him to this day the moral and spiritual leader of the race.

And he still leads on. In the days of safety and easily achieved prosperity men forget him, and even his church becomes self-satisfied and self-seeking. But in the great hours of personal life and of national history, he stands out, the leader of men, the great Son of Man, and to his challenge men respond with the devotion of their lives, as he devoted his. He becomes to them as he was to his own immediate followers the revelation of God, the warrant for faith in the heavenly Father, and the challenging, inspiring ideal of their own lives.

Nor is there in sight any suggestion of a time when that leadership shall have been superseded and left behind. Under his influence great social wrongs have been done away, new standards of life and conduct have been set and widely adopted, the story of his life and teaching have been carried to almost every nation under heaven, devoted and loyal followers have been won in every race, and Christian churches founded under every sky. But nowhere, even in the most Christian of lands, has Jesus been surpassed or equaled or his leadership become

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no longer necessary. Still as in the centuries past, in a sense more than ever before, men turn back to the Gospels and find in Jesus of Nazareth, Galilean peasant, unique Son of Man, strong Son of God, the revelation of the Heavenly Father, the ideal of human life, the challenge of the race.

Suggestions for further study: 1. Over how long a period do the Synoptic Gospels imply that the work of Jesus as a public teacher extended? 2. What was the method of Jesus' teaching? Did he establish a school and enrol pupils? Did he deliver set lectures? 3. How did he gather disciples? Did he require subscription to a creed, an oath of allegiance, formal initiation into a society? 4. What measures did he undertake to secure the perpetuation of his teaching and the spread of his ideas? Did he write or publish books? Did he organize a cult? 5. What was his attitude toward the current religious teachings of his day? Did he follow the generally accepted teachers, or oppose all that they taught, or occupy an independent position, judging for himself, accepting what approved itself to him, and rejecting what seemed to him false? 6. What was his attitude toward the Old Testament? Did he draw a sharp line between Scripture and tradition, rejecting all the latter and accepting all the former, or was his attitude discriminative in respect to both? 7. What was his attitude (*a*) toward the various types of messianic expectation that were current in his day? (*b*) toward the legalism of the Pharisees? (*c*) toward the militarism of the Zealots? (*d*) toward the materialism and worldliness of the Sadducees? (*e*) toward the common people with their sins and their failures? 8. Was Jesus himself a religious man? Did he have a religion of his own? If so, what were its elements and characteristics? 9. What were the great outstanding teachings of Jesus? What did he believe about God? What value did he give to men as compared with institutions and material things? Did he reduce religion and morals to central principles or expand them into a multitude of rules? Did he sum up all duty in one great principle? If so, what was it? 10. In which of his teachings did he disagree with orthodox Pharisaism? In which did he agree with it? 11. In the end both Pharisees and Sadducees united in bringing about Jesus' death. Which of them opposed him first? Why were the Pharisees opposed to him? What made them wish to put him to death? Why did the Sadducees oppose him? 12. What part did the Roman authorities play in his death? 13. Could Jesus have avoided a violent death, and lived out his natural period of life as a teacher? If so, how? 14. What would have been the effect of such a course of action (*a*) on his own character? (*b*) On his disciples? (*c*) On the future history of the world? 15. Did Jesus regard his death as a duty imposed upon him by arbitrary command, or as demanded by fidelity to a moral principle? If the latter, what was that principle, and did he regard it as applicable to himself only or to all men? 16. What happened to the faith of Jesus' disciples in him after his crucifixion? 17. How did they become convinced that Jesus was still living? 18. What effect did this conviction have on their belief about Jesus and their plans and conduct? 19. What fact or combination of facts gives to the career of Jesus its significance in human history? 20. What place does Jesus occupy among the forces of the world today?

QUESTIONS FOR REVIEW (STUDY III)

1. What seems to you most significant in the story of the centurion's servant?
2. What indications have we of the estimate in which John the Baptist held Jesus?
3. What had happened to John?
4. Tell in your own words the story of John's messengers and Jesus' response.
5. What did the people who accompanied Jesus upon the first evangelistic tour probably think of him?
6. Describe the party and its methods.

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7. What attitude did Jesus' relatives take concerning him and his work?
8. How would you describe Jesus' attitude toward his family?
9. What is a parable?
10. Name several reasons why Jesus might present truth in a parable with more lasting impression than if he had baldly stated the same truth.
11. Name several of the more important of Jesus' nature parables.
12. Tell what you can about the belief concerning and the treatment of "demoniacs" in New Testament times.
13. What was Jesus' attitude toward these sufferers and how did he treat them?
14. Which do you regard as the more important—Jesus' sympathy and helpfulness or his healing power?
15. If one were to feel and to express similar sympathy today would he have a greater measure of healing power? Why?
16. Was it the words or works of Jesus which first attracted attention?
17. Do acts or words best express sympathy?
18. Which would most quickly settle our present labor problems—power or mutual sympathy?
19. Which would help most to restore international order?
20. Which did Jesus think most important—his power or his teaching?

QUESTIONS FOR REVIEW (STUDY IV)

1. What was the significance of the instructions given by Jesus to his disciples who were sent out to preach, as described in Mark, chap. 6?
2. What effect might the death of John the Baptist have had upon the spirit and work of Jesus and his disciples?
3. What is the most significant thing concerning Jesus which can be learned from the story of the feeding of the five thousand?
4. Jesus appreciated the value of food. How did this appreciation differ from the ideas of the Pharisees concerning foods?
5. Why did all these food-ceremonial laws seem foolish to Jesus?
6. Why did not the fact that these laws were in the Old Testament command his allegiance to them?
7. What is it that Jesus says defiles character?
8. How did Jesus decide as to the value of Old Testament regulations?
9. How did Jesus treat gentile people on his northern journey?
10. How did Peter express himself concerning Jesus at this time?
11. What was his idea of the Christ and his mission?
12. What elements in the idea of messiahship would naturally appeal to Jesus?
13. By what sort of conversation did Jesus follow the declaration of Peter?
14. Was this a contradiction of Peter's statement?
15. Express the meaning of Jesus' statement in Mark 8:34–37.
16. Do you think that Jesus thought his death would mean the defeat of the Kingdom of God which he had undertaken to establish? Give reasons.
17. What part did the transfiguration probably play in encouraging the disciples of Jesus at this dangerous juncture?
18. Did the disciples believe that Jesus was soon to die? Give reasons.
19. Tell the story of the strolling exhorcist who used Jesus' name as magic. How does this story reveal the tolerant spirit of Jesus?
20. Do followers of Jesus as a class exhibit equal tolerance today? Why?

QUESTIONS FOR REVIEW (STUDY V)

1. How do you account for the existence of section 19:21–28 in Luke when it is not in Mark?
2. Describe the spirit that Jesus deemed necessary in those who would work with him in spreading abroad his message.

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3. What responsibility does Jesus place upon those who having heard the truth reject it?

4. How does the principle of Luke 10:16 apply to modern times?

5. Why in the story of the Good Samaritan did Jesus choose as his lay figures (*a*) a priest, (*b*) a Samaritan?

6. What did Jesus seem to believe about prayer: (*a*) what one may pray for? (*b*) what God would do if his children ask for things not good for them?

7. What life lessons did Jesus draw from the comfort of the birds and the beauty of the flowers?

8. What did he warn his disciples to fear?

9. What in modern life might represent some of these destructive forces to be feared?

10. What attitude toward preparedness for the future and material necessity should the follower of Jesus take today?

11. What did Jesus mean by "interpreting the times"?

12. If we would today rightly interpret the times what fundamental principle of Jesus' idea of God would he insist that we use in that interpretation?

13. What relation has the rejection of these principles by the Jews to their national history?

14. Is there any likelihood that such neglect or rejection might have similar effect on our own national history? Illustrate your reply by facts from American history.

15. Why was Jesus on his way to Jerusalem?

16. What does he mean by the Kingdom of God?

17. How did he believe that it was to grow in the world?

18. What principles of the forgiveness of God are set forth in the stories of Luke, chapter 15?

19. Would forgiven people necessarily become members of the Kingdom?

20. Did Jesus believe that the Kingdom would come slowly or rapidly, noisily or quietly, without hindrance or after triumphing over obstacles? What obstacles do you see to its progress at the present time?

QUESTIONS FOR REVIEW (STUDY VI)

1. Name some of the possible reasons for the manner of Jesus' entrance into Jerusalem as described in Mark 11:1–11.

2. What was the significance of the story of the fig tree?

3. With what rights did the traffic in the temple court interfere?

4. Did Jesus' action in driving out this traffic mean that he would regard places as holy in themselves, such as modern churches?

5. What did Jesus regard as most important, assent to the truth of a message or conduct according to it?

6. What is the underlying significance of the parables of the Vineyard and the Marriage Feast?

7. How far has this forecast of the future of the Jewish nation been realized in subsequent history?

8. Can a nation sin? If so, what may be some of America's sins?

9. What questions were put to Jesus by the Jews in Mark 12:13–37, and what mental and spiritual characteristics of Jesus appear in his answers?

10. How did Jesus distinguish between essentials and nonessentials in religion?

11. What is the substance of Jesus' criticism of the conduct of the scribes and Pharisees?

12. How did they "shut the Kingdom of Heaven against men"?

13. Are our churches organized today in such a way that any are kept out who ought to be in?

14. Do any people voluntarily stay out because of the attitude of those who are in?

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15. Why should people "join" the church? Give three reasons.
16. Was Jesus more concerned for his own personal future or for that of the world?
17. What is the chief significance of Matt. 25:14–30?
18. What probably concerned Jesus most, the time and manner, or the basis of judgment, as described in Matt. 25:31–46?
19. Was he more concerned with a definite program of future events or in fundamental principles which would affect those events?
20. In what ways has Jesus become more real to you through these studies thus far?

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CAN THEOLOGICAL DISCUSSION BE KINDLY?

Precedent favors a negative answer. The more sacred the subject of discussion, the more bitterness seems to spring in the hearts of the disputants. Yet however unfortunate, such a result is natural. Indifferentism alone leaves men indifferent. When you believe something you are sure to defend your convictions, and the more strongly you believe, the more vigorous will be your defense.

It would be a misfortune if discussion were to cease. We grow intelligent by having other people criticize our opinions. We even venture to hope that other people grow intelligent by our criticism of theirs.

But discussion is liable to lead to irritation. It is difficult to maintain spiritual poise when submitting to intellectual correction. We are apt to grow impatient as we fail to make converts, and impatience is not the mother of kindliness. It is sometimes relieved by calling names. He is a rare disputant whose temper is not heated by opposing arguments.

There is no one of us who can cast stones at another in this regard. We all need to set a watch before our lips. Especially just now when the whole world is trying to recover from years of bloody fighting is the quarrelsome spirit likely to be contagious.

The real preventive of unkindliness in theological discussion is loyalty to the Christianity we discuss. In fact it is difficult not to feel that the value of a man's theology varies inversely with its power to stimulate enmity. Because Jesus Christ felt justified in using strong language with the Pharisees, theological conviction does not need to be vituperative. If we really believe that God is a loving Father, and that the supreme perfection we can attain

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is Godlike love, we should so order our theological discussion as not to imperil that perfection. We cannot be neutral in our beliefs. We can be kindly in our differences.

Perhaps the basal need is that we realize that formulas are all broken rays of truth. None of us knows all that there is to be known. At our best we can succeed only in setting forth that which we believe. The total reality lies far beyond our description and definition. The whole of a mountain can never be seen from a single valley.

We can often get together by talking together. Once we are sure of the sincerity of each other's Christian purposes, we can afford to be patient in adjusting our intellectual approaches to a description of those purposes. The day certainly cannot be far distant when men of similar aims and similar consecration to the same Lord will cease to let dictionaries become weapons of disunion. If we cannot organize infallible definitions we are abundantly able to recognize and co-operate with similar purposes.

All the radii of a circle meet at the center. If we place Jesus Christ at the center of the theological circle, we may each stand on a different radius. To get together we do not need to pull our neighbors over to our own radius. All we need to do is to walk toward the center. The nearer we get to him, the nearer we get to each other.

But he is not a formula but a person, and approach to him is conditioned by the possession of his own attitude of love. One does not need to be wise to be Christlike, but one does need to be kindly even in theological discussions.

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SCIENCE AND RELIGION

I. THE METHODS AND RESULTS OF SCIENCE

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A little over twenty years ago, Andrew D. White published a work entitled *History of the Warfare of Science against Theology*. This title suggests the fact that the representatives of science and of religion once occupied hostile camps. Of course we distinguish between *religion* and *theology*, and this distinction is involved in the title of President White's book; but people in general think of theologians as the official representatives of religion; so that to them this so-called conflict meant one between science and religion. This confusion in the popular mind is natural, for the Christian church is the organized representative of the Christian religon, and people know that to become a member of that organization there must often be a profession of belief which sounds to them theological. Moreover, they know that denominations do not differ in religious work, but in theological beliefs, and therefore they conclude that theology is stressed rather than religion, and that any attack on theology involves an attack upon the church, which also stands for religion.

There were sharp conflicts now and then between the representatives of science and of theology, with the usual result that each party was more firmly convinced of its own opinion. This situation has changed completely, and the hostile camps have become allies in a great cause. Religion has discovered that science is honestly searching for the truth, and science has discovered that the Christian religion has a scientific basis. It seems strange to us now that two groups, each searching for the truth in its own way, should have come into conflict. It was certainly unscientific to deny religious truth, just as it was irreligious to deny scientific truth. Truths are not contradictory. If claimed truths are contradictory, then the truth is not clear.

When I say that the situation has changed I do not mean to imply that all the representatives of religion and of science have declared an armistice, for in certain localities and with certain temperaments the old notion of the incompatibility of science and religion persists. But these are merely "hold overs" from a former general situation. The whole tendency today is toward the co-operation of religion and science. In these days to impute to science in general an attitude of opposition to religion is an assumption entirely without foundation. One might as well impute to science hostility to morality, or to patriotism, or to any other noble expression of the human life.

As a necessary introduction to the consideration of the general subject, "The Cooperation of Religion and

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Science," there must be some clear understanding of "The Methods and Results of Science." This is necessary not only as a basis for discussion, but also to correct much misapprehension in reference to science, especially on the part of those who are sensitive about its relation to the claims of religion. It is unwise for any scientific man to attempt to speak of all the sciences, but in using one of them as an illustration of methods and results we may be assured that it is representative of all the sciences. It would be of interest, for example, to consider the revelations made in recent years by chemistry and physics as to the constitution and behavior of matter, but I must restrict myself to biology, with its revelations of the world of organisms, to which man belongs. The work in biology most closely related to our purpose is that which deals with evolution and heredity. To consider this work is especially fitting, because the old "warfare" referred to was largely instigated by the claims of organic evolution. The evolution of the material world, called inorganic evolution, aroused wonder, but not apprehension; but when organic evolution came into prominence hostility was aroused, because such evolution seemed to involve man.

The *idea* of organic evolution is as old as our record of men's thoughts, for all the old mythologies are full of it. No modern man, therefore, is responsible for the *idea*, although it is a common misconception to load this responsibility upon certain distinguished students of evolution. Until a little over one hundred years ago, however, organic evolution was a pure speculation, with no basis of scientific work. In other words, it was a philosophy rather than a science. It will be helpful to note briefly, in historical succession, the facts that made some thinking men conclude that evolution might be a *fact*, and not merely a speculation. As a result, they began scientific work, and the study of evolution became a science.

In classifying plants and animals, which was the initial phase of biology, men rigidly defined the different species, the thought being that the different kinds had descended in unbroken succession and unchanged "from the beginning." When more extensive observations were made in the field, numerous intergrades began to be found. The species, as defined, seemed to intergrade freely. In other words, the pigeonhole arrangement, with rigid partitions, did not express the facts. It became evident that species had been defined by man rather than by nature. Some were distinct enough, but many intergraded. It ought to be realized that a species is the conception of man and fluctuates just as do human opinions. Biologists learned, therefore, that the limitations of species are human inventions, and intergrading suggested that one species might come from another, the intergrades marking the trail.

The next observations suggesting that evolution might be a fact had to do with what was called the "power of adaptation." It was observed that plants and animals respond to changes in environment, often in a striking way. I have seen what were regarded as two good species changed into one another by changing from a moist habitat to a dry one, or the reverse. This ability to

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change in response to changing conditions seemed to indicate that species are not so rigid and invariable as had been supposed.

As technique developed, and the internal structures of plants and animals became known, it often happened that "rudimentary" structures were found, which never developed to a functioning stage but which occurred fully developed in related forms. For example, it was found that in the developing parrot a full set of embryo teeth begin, but never mature. The inference was natural that these structures had been functional in the ancestors but had been abandoned by some of their descendants. In these days it has become the habit to call these rudimentary structures "vestiges." Plants and animals are full of these vestiges. One well-known illustration in the human body is the vermiform appendix, a functionless vestige in man, but functional in most mammals. It seems safe to say that we are all walking museums of antiquity.

After this succession of facts, there came a revelation which convinced more men that evolution is a fact than any evidence that had preceded. The geologists had begun to uncover that wonderful succession of plants and animals from the earliest geological periods to the present time. They saw in the oldest periods forms unlike any now existing; they saw gradual changes with each succeeding horizon; they saw a steady approach to forms like those of today, until by insensible gradations the present flora and fauna were ushered in.

One illustration may be useful. I happen to be specially interested in the plant group known as gymnosperms (pines, cedars, hemlocks, etc.). This group has the distinction of having the longest continuous record of any group of organisms. This record has now been studied from the coal period to the present time. Moreover, our conclusions as to relationships do not depend upon external resemblance. Modern technique is able to section petrifactions, just as we do living material; so that we know the internal structure as well as the external form. These intimate structures are much more important in indicating relationships than are external resemblances. In this way we have demonstrated the succession of gymnosperm forms from the most ancient geological period to the present time, and the continuity is unbroken between the gymnosperm flora of today and that of millenniums ago. And these two floras differ, not merely in species, but in orders, and the most ancient orders have become extinct.

This geological record, becoming continually more detailed in its interpretation, set men to thinking seriously.

Finally, after all this evidence was in, men began to look around them and realize what they had been doing for centuries in domesticating animals and plants. They had been bringing them from the wild state and changing them so much by the methods of culture that in many cases the wild originals could not be recognized. Most of our cultivated plants, if found in nature associating with their wild originals, would be regarded as extremely distinct species. It was these great changes wrought by cultivating plants and domesticating animals that formed the basis of Darwin's

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explanation of the origin of species. He showed how man changed forms by selecting according to his taste or need, and by continuing the selection in the same direction built up a form as different from its wild ancestor as one species is different from another. He simply substituted nature as the agent of selection rather than man, and called his explanation "natural selection." Of course nature could not make a conscious selection, as does man, but Darwin saw nature selecting by means of competition, the best equipped forms surviving, resulting in what Spencer later called "the survival of the fittest."

In the presence of such an array of facts, is it to be wondered at that certain men began the serious, scientific study of evolution?

There is no need to define the various theories advanced to explain the facts. It is important to remember, however, that such men as Lamarck and Darwin were not responsible for the *idea* of evolution, but merely attempted to explain the *fact* of evolution. They were *explainers* rather than *authors*. It is important also to realize the method they used. It may be called the method of comparison and inference. Plant and animal forms were observed, and resemblances were assumed to indicate relationship through descent. It was not demonstration, but inference based on observation. Darwin carried the method to the limit of its possibilities, observing not a small range of forms, but observing through several years a world-wide range of forms, in connection with the famous voyage of the Beagle. His caution is also indicated by the fact that his observations were under consideration for some twenty years before his conclusions were published. His facts were so undoubted, and his case so well put, that his explanation of evolution attracted immediate attention and really fought the battle of evolution. This is what made his explanation an epoch in the history of biological science.

As facts multiplied, the current explanations were found to be inadequate to explain all of them. This led to a general misconception of the situation by the uninformed public. For example, more intensive study developed the fact that Darwin's explanation did not always explain. His name is so identified with evolution in public thought that this criticism of the universal application of his conclusions by certain scientific men was taken to mean that the theory of evolution was being abandoned. The real situation is that every proposed *explanation* may prove inadequate, and yet the *fact* of evolution remains to be explained. All the explanations offered are partial explanations, which simply means that no one of them applies to all the facts. We need them all and more besides. So far from being abandoned, evolution is the basis of all biological work today.

The method of comparison and inference continued until the beginning of the present century. Then came a new epoch in the history of evolution. This was ushered in by the work of DeVries, who introduced the *experimental* study of evolution. The problem was to discover whether one species actually produces another one. It had been inferred that it does, but inference is not demonstration. By means of care-

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fully controlled pedigree cultures De Vries discovered a plant in the actual performance of producing occasionally a new form among its numerous progeny. This form bred true and preserved its distinctive characters; in other words, it was a new species. Many such species have now been observed originating in this way, both in plants and animals. That one species can produce another one is no longer inferred, but demonstrated, and demonstrated repeatedly. There is no longer any doubt, therefore, that evolution is a fact; it is quite a different question whether the proposed explanations are adequate. For our purpose, this means that our conceptions of religion must include this fact. Science is discovering methods of operation, known as laws. The relation of religion to this situation is to develop conceptions as to the origin of these laws. The two fields are not contradictory but supplementary.

This outline of methods and results in one phase of one science is illustrative of all scientific investigation. It is uncovering facts by experimental demonstration and is taking less account of inferences. In the field of evolution, when inferences were the only results, it was natural to extend inference to the evolution of the plant and animal kingdoms, and this involved the origin of man. In these days there is no such attempt, for experimental demonstration of the evolution of the whole series of organic forms, culminating in man, is clearly impossible. Biologists, therefore, are no longer interested in the whole story of evolution but only in discovering experimentally how one species may produce another one. The *fact* of evolution is established, but the whole story of evolution must remain an inference.

There is another result of scientific investigation which should be realized and understood. It may be called the development of the scientific spirit. Our schemes of education are developing it more and more, and your constituencies will include more of it than did those of your predecessors. The scientific spirit means a certain attitude of mind, which may be described best by speaking of some of its characteristics.

1. *It is a spirit of inquiry.*—In our experience we encounter a vast body of established belief in reference to all important subjects, such as society, government, education, religion, etc. It is well if our encounter be only objective, for it is generally true, and a more dangerous fact, that we find *ourselves* cherishing a large body of belief, often called hereditary, but really the result of early association. Nothing seems more evident than that all this established belief which we encounter belongs to two categories: (1) the priceless result of generations of experience, and (2) heirloom rubbish. Unfortunately, the discovery of the latter has often resulted in weakening the hold of the former. The young inquirer, or the non-logical inquirer, is in danger of condemning all the conclusions of the past when one is found wanting.

Toward this whole body of established belief the scientific attitude of mind is one of unprejudiced inquiry. It is not the spirit of iconoclasm, as some would believe; but an examination of the foundations of belief. The

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spirit which resents inquiry into any belief, however cherished, is the narrow spirit of dogmatism and is as far removed from the true scientific attitude as the shallow-minded rejection of all established beliefs. The childhood of the race accumulated much which its manhood is compelled to lay aside, and the world needs a thorough going-over of its stock in trade. Such work cannot be done all at once, or once for all, for it must be a gradual sloughing off as the spirit of inquiry becomes more generally diffused.

It must be evident that this spirit is diametrically opposed to intolerance, and that it can find no common ground with those who confidently affirm that the present organization of society is as good as it can be; that the present republics of the world represent the highest possible expression of man in reference to government; that the past has discovered all that is best in education; that the mission of religion is to conserve the past rather than to grow into the future. This is not the spirit of unrest, of discomfort, but the evidence of a mind whose every avenue is open to the approach of truth from every direction. Like the tree, it is rooted and grounded in all the eternal truths that the past has revealed, but is stretching out its branches and ever-renewed foliage to the air and sunshine, and taking into its life the forces of today.

In his essay on Intellect, Emerson says:

> God offers to every mind its choice between truth and repose. Take which you please, you can never have both. Between these as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets, most likely his father's. He gets rest, commodity, and reputation; but he shuts the door of truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognize all the opposite negations between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.

Dogmatism still finds many victims, for education has not yet touched the majority; but every day the possible victims are becoming fewer in number, and those who seek to lead opinion must presently abandon the method of bare assertion. The factors in this general intellectual progress are perhaps too subtle and interwoven to analyze with certainty, but conspicuous among them is certainly the development of scientific training. For fear of being misunderstood, I hasten to say that this beneficent result of scientific training does not come to all those who cultivate it, any more than is the Christ-like character developed in all those who profess Christianity. I regret to say that even some who bear great names in science have been as dogmatic as the most rampant theologian. But the dogmatic scientist and theologian are not to be taken as examples of "the peaceable fruits of righteousness," for the general ameliorating influence of religion and of science is none the less apparent.

2. *The scientific spirit demands a real connection between an effect and its claimed cause.*—It is in the laboratory

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that one first really appreciates how many factors must be taken into the count in considering any result and what an element of uncertainty an unknown factor introduces. In the very simplest cases, where we have approximated certainty in the manipulation of factors to produce results, there is still lurking an element of chance, which simply means an unknown and hence uncontrolled factor. Even when the factors are well in hand, and we can combine them with reasonable certainty that the result will appear, we may be entirely wrong in our conclusion as to what in the combination has produced the result.

For example, we have been changing the forms of certain plants at will by supplying in their nutrition varying combinations of certain substances. By manipulating the proportions of these substances we produce the expected result. It was perhaps natural to conclude that the chemical nature of these particular substances produce the result, and our prescription was narrowed down to certain substances. Now, however, it is discovered that the results are not due to the chemical nature of these substances, but to a particular physical condition which is developed by their combination, a condition which may be developed by the combination of other substances as well; so that our prescription is much enlarged. In this operation we are thus freed from slavery to particular substances, and must look only to the development of a particular physical condition.

It seems to me that there is a broad application here. In education, we are in danger of slavery to subjects. Having observed that certain ones may be used to produce certain results, we prescribe them as essential to the process, without taking into account the possibility that other subjects may produce similar results.

In religion, we are in danger of formulating some specific ritual as essential to the result, and of condemning those who do not adhere to it. This is the essence of formalism, and its logical outcome, unchecked by common sense, is illustrated by the final expression of Jewish temple worship. That there may be many lines of approach to a given result, if that result be a general condition, is a hard lesson for mankind to learn.

If it is so difficult to get at the real factors of a simple result in the laboratory, and still more difficult to interpret the significance of factors when found, in what condition must we be in reference to the immensely more difficult and subtle problems which confront us in social organization, government, education, and religion; especially when it is added that the vast majority of those who have offered answers to these problems have had no conception of the difficulties involved in reaching absolute truth. It is evident that in the vast problems which concern human welfare in general, we are but groping our way, and that our answers as yet are largely empirical. The proper effect of such knowledge is not despair but a receptive mind. In my judgment, therefore, the diffusion of the scientific spirit will make it more and more difficult for anyone with a nostrum to get a hearing.

The prevailing belief among the untrained is that any result may be

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explained by some single factor operating as a cause. They seem to have no conception of the fact that the cause of every result is made up of a combination of interacting factors, often in numbers and combinations that are absolutely bewildering to contemplate. An enthusiast discovers some one thing which he regards, and which perhaps all unprejudiced and right-thinking people regard, as an evil in society or in government, and straightway this explains for him the whole of our present unhappy condition. This particular tare must be rooted up, and rooted up immediately, without any thought as to the possible destruction of the plants we must cultivate. The abnormal tissue must be destroyed without reference to the fact that the method of destruction may debilitate the normal tissue.

This habit of considering only one factor, when perhaps scores are involved, indicates a very primitive and untrained condition of mind. In the youth of science it often threw its votaries into hostile camps, each proclaiming rival factors, when the problem really demanded all the factors they had and many more besides.

It is fortunate when the leaders of public sentiment have gotten hold of one real factor. They may overdo it and work damage by insisting upon some special form of action on account of it, but so far as it goes it is the truth. It is more apt to be the case, however, that the factor claimed holds no relation whatever to the result. This is where political demagoguery gets in its most unrighteous work and preys upon the gullibility of the untrained, and is the soil in which the noxious weeds of destructive socialism, charlatanism, and religious cant flourish.

It is to such blindness that scientific training is bringing a little glimmer of light, and when the world one day really opens its eyes, and it is well if it open them gradually, the old things will have passed away.

3. *The scientific spirit keeps one close to the facts.*—One of the hardest things in my teaching experience has been to check the tendency of many students to use one fact as a starting-point for a flight of fancy that is simply prodigious. Such a tendency is corrected, of course, when facts accumulate somewhat, and flight in one direction is checked by a pull in some other direction; but most of us have this tendency, and the majority are so unhampered by facts that flight is free. This exercise is beautiful and invigorating if it is recognized to be what it really is, a flight of fancy; but if it results in a system of belief it is a deception.

There seems to be abroad a notion that one may start with a single, well-attested fact, and by some logical machinery construct an elaborate system and reach an authentic conclusion; much as the world has imagined for more than a century that Cuvier could do if a single bone were furnished him. The result is bad, even though the fact have an unclouded title; but it too often happens that great superstructures have been reared on a fact which is claimed rather than demonstrated.

We are not called upon to construct a theory of the universe upon every well-attested fact, and the sooner this is learned the more time will be saved and the more functional will the observ-

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ing powers remain. Facts are like stepping-stones; so long as one can get a reasonably close series of them he can make progress in a given direction; but when he steps beyond them he flounders. As one travels away from a fact, its significance in any conclusion becomes more and more attenuated, until presently the vanishing-point is reached, like the rays of light from a candle. A fact is really influential only in its own immediate vicinity; but the whole structure of many a system lies in the region beyond the vanishing-point.

Such "vain imaginings" are delightfully seductive to many people, whose life and conduct are even shaped by them. I have been amazed at the large development of this phase of emotional insanity, commonly masquerading under the name of "subtle thinking." Perhaps the name is expressive enough, if it means thinking without any material for thought. One of the great dangers of our educational system is in laying special stress on training. There is danger of setting to work a mental machine without giving it suitable material upon which it may operate, and it reacts upon itself, resulting in a sort of mental chaos. An active mind turned in upon itself, without any valuable objective material, can never reach any very valuable results.

It may not be that science is the only agency, apart from common sense, which is correcting this tendency; but it certainly teaches most impressively, by object-lessons which are concrete and hence easiest to grasp, that it is dangerous to stray away very far from the facts, and that the farther one strays away the more dangerous it becomes and almost inevitably leads to self-deception.

To summarize, it may be said that the attitude of mind represented by the scientific spirit must bring independence in observation and conclusion, some idea as to what an exact statement is and some conception of what constitutes proof.

The great contributions of science we must reckon with in our field of religion, therefore, are knowledge of the facts of nature and an attitude of mind toward facts in general.

Any field, whether religion or science, is to be estimated by its ideals, even though its occasional performance may be open to criticism. You are familiar with the ideals of religion. I wish to summarize for you the ideals of science. They are (1) to understand nature, that the boundaries of human knowledge may be extended, and man may live in an ever-widening perspective; (2) to apply this knowledge to the service of man, that his life may be fuller of opportunity; and (3) to use the method of science in training man, that he may solve his problems and not be their victim.

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WHY I BELIEVE

A SERIES OF AUTOBIOGRAPHICAL CONFESSIONS

I. WHY I BELIEVE IN GIVING JUSTICE

HARRY F. WARD
Union Theological Seminary, New York City

An intelligent study of Christianity is too often misrepresented as producing only negative results. As a matter of fact it is full of faith. If it does not use the theological formulas of the past it is because they are not big enough or strong enough to express that faith. The great tests of today's religious life are practical rather than speculative. We want to know whether our faith is a survival or a creative force in human life. We believe it is the latter. We believe the gospel is as powerful today as ever, provided only it is complete as the gospel and not as a philosophical, metaphysical system.

With this in mind we have established the present "Why I Believe" series. Two numbers of this are printed in the present issue. These articles are also printed as tracts and may be obtained at trifling cost.

I believe in giving justice because without justice men cannot live together. To turn a theological term the other way, justice is one of the original social virtues. Men may live together in a community without loving each other, but unless they have confidence in each other's willingness to do justice, their mutual life cannot hold together. Justice is perhaps the first element in social morality. This is why the Old Testament continually records its high estimate of a just man and why the ancient prophet, in his matchless definition of religion, puts first the fact that God requires man to "do justly." In such Biblical phrases we have the expression of the long unrecorded social experience of mankind, which covers a much longer period of development than our written history. By a long and complex process human society has come up from a time when every man's hand was against his neighbor, to a time when most of us have confidence in each other as individuals.

I believe in giving justice because justice is the only sufficient guaranty of proper development for those institutions which are necessary for the ordering of the affairs of society. Because of the little span of our earthly existence, one of the illusions of life by which most men are misled is to regard existing institutions as permanent, whereas in reality they are but a part of the developing process of human life. Because they are the only kind we know, and because we belong to the class of people for whom they are profitable servants, most of us desire our present governmental and social institutions to remain unchanged, regardless of the fact that we are desiring the impossible. The

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best we can hope for our present democratic institutions is that they should serve well their time and then grow into something better. Failing to see this truth, those who receive special privilege in the established order, seek to maintain it by repressing any attempt at change. We are now in the midst of a perfect panic of fear against any alteration of our historic American political institutions or our more recent forms of economic organization, whereas, the only change that men really need to fear is a violent sudden wrench in which reason has no time to function. But this one kind of change which ought to be feared, and avoided, has always been occasioned by injustice. This is so obvious an historical truth that every elementary student of history knows that any institution that permits injustice cannot endure for long. It is with institutions as with men; the wicked may flourish for a season as a green bay tree, but we look again and he is not. The one way to make it possible for institutions to work out their full meed of service to their time and then to evolve into their proper successors is for those who operate them to see that they work justly. What those need who are now so anxious to protect democratic institutions is such faith in the power of justice to hold men together that they are willing to do justice to all men. At present the greatest danger which democratic institutions have to fear is injustice, working in and through them to their destruction. It is a matter of court record and judgment that recently, in the name of justice, officials of our government have perpetrated great injustice. Set to administer the law, they have violated the law. For such a situation the Bible has a word of warning. With the record of the mighty empires of the past before the prophets, they declare that no government is powerful enough, no constitution sacred enough, no ecclesiastical institution pious enough to survive the practice of injustice in its behalf.

It is always those in power who need to believe in justice and to be taught to give it, for injustice is the evil of the strong. Always the temptation of those in authority is to put their trust in the means of repression, the army, the law, the jail. Thus they compel the struggle for justice to become the struggle for power, and to develop those passions and prejudices which make justice impossible. One of the vital contributions that religion might make to the present crisis is to develop such a passionate faith in the ideal of justice that the people would come to seek that ideal, not by the struggle for power but by mutual accommodation.

I believe in giving justice because it is one of the essential elements of the religious life. Not only has it been discovered for practical purposes of human living that justice is socially necessary, but the imagination of the prophets and seers has always conceived justice as a great ideal in pursuit of which life grows into its true worth. Like all religious ideals, the content of justice continually expands. The concept of justice which has largely prevailed in our recent period of individualistic industrial development is one which stresses the keeping of contract. This is the strong contribution of commercial morality to ethical progress.

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The just man, according to the best standards of business ethics before they were lowered to the "get-rich-quick spirit," is a man worthy of honor in any company. He is a man who will take no more than his due, who will give to others their due even to his own hurt. He is a meticulously just man in everything that touches matters of money, but the just man of the Bible is a larger character. His willingness to give justice touches all the contacts of life, even attitudes of mind and spirit. To him every cause may come, sure of a fair hearing. He cannot be moved by passion and prejudice, even when the mob spirit runs high; even those who have wronged him know that he will deal fairly with them. A few such men today might save the nation and lead the people to stay the hands of those who in their endeavor to defend democracy are pulling the foundation stones out from beneath it.

In the period on which we are entering the search for justice takes a new form. Those who are willing to do justice to all other individuals are now seeking to discover what it means that men should do justice to each other as classes, nations, and races. One of the latest watchwords of the democratic movement is social justice. Roughly it means that no class, nation, or race should have special privileges as against another. What it may mean in practical relationship is now to be defined. If men can agree together to seek it, together they can work out its practical expression, and the very term indicates that it is not now something to be given from one class or race to another as the feudal lord dispensed the high, middle, and low justice to all who came before him. Social justice must be a mutual search to discover those just relations between classes and nations and races which will prove to be the foundation for a larger life for all humanity. This achievement is not to be worked out except by those who believe it possible. Here, again, "faith is the substance of things hoped for, the evidence of things not seen."

Recently religion has been emphasizing love, and thereby has developed the approach of philanthropy to a social situation which religious men everywhere have recognized as intolerable. But philanthropy now discovers that its ideal for human society cannot be realized except justice be worked out in economic relations. Hence the prophet of love leads to a larger justice. If the religion that has inspired modern philanthropy does not now inspire the search for economic justice, it will become as bankrupt, ethically and practically, as those pious sentimentalists who do not meet their financial obligations.

I believe in giving justice because such an attitude is one of the expressions of God in human living. So necessary have men seen justice to be that they have always conceived God as a just being. They got astray with their doctrine of the divine right of kings because they truly felt that the real king could not do wrong. "Shall not the Judge of all the earth do right?" In all ages the comfort and the stay of the oppressed has been the belief that somewhere there was a just God whose ear is never closed to the cry of those who suffer injustice and from whose hands redress

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can finally be secured. Herein is evidence that justice is one of the supreme values of life. Men believe in a God who is always seeking to establish justice. Those who thus believe will join with him in that endeavor.

II. WHY I BELIEVE IN JESUS CHRIST

SHAILER MATHEWS

Faith in Jesus Christ is a religious act. It is more than speculation about him, more than assent to his teaching, more than acceptance of a creed. To believe in him is to find in him the revelation of God—deity.

1. My faith in Jesus Christ does not rest on any philosophy in which it has been or may be expressed. At the best philosophy is imperfect. True, we honor God when we think about Jesus according to the best scientific and philosophical methods education can give us. To fear to think intelligently is to weaken, not to strengthen, faith. But we trust before we understand. We want salvation, not metaphysics. To insist that any philosophy or scientific theory can so fully express the power and significance of Christ as to be an indispensable prerequisite of faith would be to make Christianity a philosophical system and not a religion of salvation. Philosophy, even that of the church councils, while an aid to a belief, is not the basis of Christian faith.

2. I believe in Jesus Christ because he satisfies the moral demands of the human heart. We cannot be saved by any person on our own moral plane. His morality was not a picture drawn by human imagination. If he had been less consistent in his moral life, if like Paul he had been a sinner conscious of his Father's forgiveness, if he had yielded to the temptation of pride or revenge, if he had doubted the heavenly Father, he would have been more like us. We could understand him better; possibly we might have more distinct sympathy with him; but he would not be our Savior. The perfect morality of Jesus is one agency of his power. He inspires men to be like him because, paradoxically, they feel they can never be like him; that he will always be more than they. His teachings are not the daydreams of one who spoke better than he lived. They vocalize his own consciousness. There is no other person in all history of whom I can say, "I want to be as good as and no better than he."

3. I believe in Jesus Christ as God revealed in human life because he has had a power in history that is more than human.

Christianity did not begin as a philosophy, an economic revolution, or an independent religion. It began in the loyalty of a few men and women to Jesus. He stepped out into history through the threshold of friendship. His appearance lacked advertisement and credentials. A carpenter gave up his trade, joined a movement begun by another, began to preach about the Kingdom of God. Nothing could be less spectacular. But a little group of

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persons believed that he was the Christ. His personality compelled the definition.

He conquered prophecies. The Jews had distinct ideas as to what sort of person he should be whom God was to empower by his own resident spirit to become a Savior. They had gathered together the sayings which the prophets had foretold a military and national triumph and universal conquest. Jesus fulfilled none of them. Thereupon his followers found him foretold in other and humbler passages. Since Jesus the Christ had died, they found messianic prophecy in a suffering servant, and in a Psalm that spoke of incorruption. The Old Testament became a different book when read by eyes that had accepted Jesus as the Messiah. We cannot read the Old Testament today in any other perspective. We understand the religious significance of Hebrew history because it embodied the ideals which were hidden until Jesus made them plain.

The Greek world listened to the preaching of his followers and began to believe. Once believing it attempted to make him a part of its own culture. It was an attempt in which Hellenism had never failed. For centuries it had been enriching itself by the religion and philosophy, the national customs, and the art of the Eastern world. But it could not reduce Jesus to submission to its speculation. For two hundred years brilliant men attempted it, but the Galilean and not the philosopher conquered. Christian faith clothed itself in the vocabulary of its opponents, and transformed Hellenism into the first Christian theology.

The imperial world of Rome with its power of conquest undertook to stamp out the religion in the west. But faith in Jesus could not be beheaded, or burned at the stake, or devoured by wild beasts. Where Christians suffered stands today the most wonderful church in the world. The Roman Empire has disappeared, but it lives in the Christian church and the Christian thought it attempted to destroy. Jesus instead of an emperor has become the ideal figure of Western civilization.

The Middle Ages undertook to recombine the new vigor of the northern conquerors with the heritage of classic days, but in such a combination only one figure could be supreme—Jesus. His significance to men and God gave new quality to feudal thinking, and his deity new motive to the student of the ancient past. When the process of combination was completed it was Jesus and not the school man who survived.

When the sixteenth century broke with the church that had undertaken to subject Jesus to its own interests, it was he who saved Christianity. It was Jesus Christ who compelled the allegiance of Luther, of Calvin, and of their followers. Even in those dark days when men might be lost in the cruelties of theological strife, it was he who was to be victorious rather than a doctrine of inspiration or a state church. For out from the Protestantism of the seventeenth century emerged again the living Christ of love and salvation.

Our very religion centers around this extraordinary power of Jesus to rise above church and theology, and to command a loyalty which is more than friendship,

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religious rather than aesthetic. Let us grant that our faith in him raises questions in psychology and metaphysics hard if not impossible to answer. The facts of the past are not affected. They stand. Explicable or inexplicable the power of Jesus Christ in human history cannot be taken from it. He lives in it.

4. The supreme reason for my faith in Jesus Christ the Savior is the consciousness of salvation wrought through faith in him. This conviction is borne out by the experiences of millions of Christians, some with and some without philosophy, some learned and some unlearned. To use the language of the schools, Christ functions in our life as God. True, we recognize him as a brother man, subject to hunger, weariness, death; but it is not because of these facts that he is our Savior. Beyond this sense of fellowship is a sense of our dependence upon him. From him there comes to us a power which does not come from any man in history, no matter how much we honor him as a teacher. Isaiah, Jeremiah, John the Baptist—we look to them for inspiration, guidance, hope, but they never bring us a consciousness of forgiveness, a newness of life. The world finds God in and through Jesus Christ.

5. These facts transcend any formula I can draw from human experience. We have had many leaders, many teachers. But they have brought no reconciliation with God. They have helped men appreciate the truth of Christ's teaching, the majesty of his person. But they are broken lights of him. In the midst of the present distress and ferment, I look to him for guidance for individuals and society, because he has guided men in the past. Paul saw this at the beginning of Christian history. We see it as we trace that history. His cross is the summary of God's method in social evolution, in the progress of justice, in the hope of human betterment. I believe he is bringing in the Kingdom of God. It is impossible for me to believe that this power is born of any merely human being. It is the power of God.

6. There are other reasons that could be given, but they all revert to these indisputable facts of experience. There are many questions I try to answer in the way of defense of this faith in him, but the best answers I can give are expansions of these basal facts. I am ready to let men make their own formulas as to him and his work, but these formulas to be acceptable must be within the area these convictions include. For what are words and formulas when compared with the experience of salvation actually wrought by Jesus Christ in human hearts? The Jesus the world worships is no mere fellow-victim with us, a defeated hero or a dead teacher. He is the one in and through whom we meet God, assured that we shall gain strength to meet life's trials and temptations, in the assurance of forgiveness, in the hope of a life beyond death. He is the vine, we are the branches. God grant that his life may indeed be ours!

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THE CHURCH AND LABOR

REV. JAMES J. COALE
Baltimore, Maryland

The recent meeting of the American Federation of Labor made very plain the fact that the labor movement is conscious of its power and is extending its influence out beyond the mere machinery for getting wages. The working men are throwing more emphasis upon the last than upon the first syllable of their class name. Mr. Coale has been in touch with the men and women who earn wages, and his article demands attention.

1. The Problem

The very wording of this topic reveals a curious inconsistency. The Christian church is much given to decrying class consciousness. Yet scarcely any one uses the terms, "working classes" and "labor," more than she. Very manifestly the church accepts the fact of class consciousness, and is herself class conscious.

Yet of all organizations, the church can least afford to admit that class consciousness is a necessity. As a working expedient, she may be obliged to think in terms of different groups of people, but she makes a serious mistake if in her reckoning these groups are anything but people. The field is the world, and it is not shaded off into the people that matter and those that do not. Humanity is the church's stock in trade. It was the multitudes for whom Jesus felt compassion, and for them he broke with the respectable Jewish leaders.

Now our problem today lies in the fact that in our cities and industrial centers, especially—although the same thing is true in every section of the country—there are vast areas of humanity that are not under the influence of the Christian church, if indeed they are not out of sympathy with it. We may call these the working classes if we like. But we must not assume that we are dealing with a different species from the rest of our society. If we were in their places we would act and react much as they do. Had they our advantages, they would think and look upon the world in pretty nearly the same way as ourselves. The same fundamental religious doctrines that appeal to us will satisfy them, but the difference is environment, the different manner of working for a living, the atmosphere of factory and home life; while these do not affect the fundamental realities of religion for them any more than for us, yet they have not only much to do with the way these realities are taught, but everything to do also with the way they are applied to the problems of society, and above all to their own problems.

2. The World in Turmoil

The war has upset the old social balance, and society has not yet reached a new angle of repose. What the future will develop, no one can foresee, but the least likely outcome is a return to the old status of 1914. The masses of people the world over have become conscious of a power they did not know

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they possessed. Labor is now demanding things that only a few years ago they did not even bring forward as topics for discussion. The platform of the British Labor Party and demands for nationalization of the railways and mines in Great Britain, are epoch-making. While in this country, just three years ago the railroad brotherhoods were asking for modifications of the old system in the form of increased wages and shorter hours, today they introduce a program that breaks down completely the old order in transportation, and however much these demands are sneered at in certain quarters, they will be treated with respect before the issue is finished.

In short we are living in the midst of revolution. We are not going to have a revolution, we already have it. So far in this country the issue is going forward peacefully. But violent mischief is afoot, and we know it, though we don't know what shape it will take or if it can be scotched before it does much damage.

Now these questions are vital to the Christian church. In a changing social order, where old institutions are breaking down if the church is too intimately identified with the old, she will go down with the rest. We have seen that very thing happen in Russia where the church, working openly hand-in-glove with the old aristocracy, and avowedly in the interests of the old order, was utterly forsaken by the masses when the old order was overturned. Not only this danger, more or less remote, confronts our church, but her boasted right to leadership is definitely challenged. What is to come out of the present turmoil? Something better or something worse than the old order? Religion cannot be indifferent to the issue. Christianity has guided the march of civilization in its upward course through nineteen centuries. So unprejudiced an observer as Benjamin Kidd admits that freely. Is she going to have anything to say about the course of events in the coming five years? In seeking the answer to this question the church will experience no little uneasiness, for the very masses who have taken the reins into their hands are not in the church and are not in sympathy with it. In making rabbit pie you must first catch the rabbit.

Unquestionably the church is becoming aroused to the urgency of her problem, though like the nation's interest in the Americanization of the immigrant, her concern is embarrassingly belated. And the church might as well face the fact frankly that she cannot hope to escape the penalty for the years of unconcern for, and neglect of, the multitudes of the lowly peoples, who have been doing the world's work and creating the world's wealth, under conditions against which the church should have protested long ago.

3. The Mind of the Masses

There never was a time in our history when there was so much unrest coming to the surface as now. And there are not lacking indications that more of this is in store for the immediate future than has been revealed so far. The other day in the city of Liverpool, during the strike of the city police, the hooligans came from the slum districts of the city, broke open the stores and took away food and clothing. They

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were hungry and their earning power was not sufficient to procure the ordinary necessities of life. The high cost of living presses forward demands for higher wages. But so far as this country is concerned, it is becoming increasingly clear that labor is not demanding merely higher wages and shorter hours. Not long ago, a manufacturer in an eastern city, exasperated with strikes, and held up, as he expressed it, by his help, complained that "these people are never satisfied. Give them what they ask for and they will be back with a demand for more. What do they want anyway?" "I think I can tell you what they want," replied a friend who was backing the strikers. "You are right in thinking they are demanding more than mere wages and hours. Their purpose is much more radical. They are trying to secure just what you are trying to withhold, the power over their own lives." In that single word "power" is summed up just what the masses are more or less consciously trying to win.

One of the most significant victories that labor has won in this country has been the formal recognition on the part of the government of the right to organize. Collective bargaining is now practiced generally throughout the leading industries of the country. The steel industry is the one outstanding exception to the rule, and it is being faced with a struggle that will jar its complaisant labor policy, and the chances are a little better than even that it will be forced to the hated position of recognizing the unions.

But with this enormous gain, labor is not disposed to be satisfied, but is pressing its claim for a real democracy in industry. Exactly what this will involve has not yet been worked out in full detail, for so revolutionary a process does not lend itself to exact formulation in advance. Though the working out of a revolutionary plan like this is sure to be attended with much inconvenience to society, yet the movement is going ahead today as never before, and the masses of people in the country are affected by it in ways that they do not realize.

So far as the demands of labor are articulate, we can find all gradations of opinion, from a complaisant satisfaction with the old order to the blood-red program of bolshevism. But if you strike an average, it will be readily seen that radicalism is gaining rapidly everywhere. When the leaders go too slow, having learned caution from long experience, the rank and file take matters in their own hands. The recent strike of the railroad shop workers in the summer of 1919 is a case in point. The significance of this tendency for the churches is readily apparent. The struggle for power going on in the field of industry, cannot be kept out of the church, and whether she likes it or not, the church is confronted with the question of whether or not she is prepared to grant real democratic power to the masses. If she doesn't, she will lose. Her problem today centers right there.

4. Religion and the Masses

In talking about people in the mass it is dangerous to generalize, and in saying that the multitudes that throng our big industrial centers are not now under the direct influence of the church, let

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that statement be qualified with the admission that there are many who are in the churches. Some are enrolled and active in the Protestant bodies. Many are devout Catholics and the Jewish synagogue has its zealous adherents. But the facts speak for themselves. Anybody who takes the trouble to inquire will soon discover that the majority of the working classes do not go to church, and are not interested in it. Last summer the writer made a study of the laboring conditions in one of the large cities on the Atlantic Coast, in the effort to find out what the religious forces of the city could do for the large number of strangers who had come to work in the ship-yards and munitions factories. He was able to demonstrate that there were at least 100,000 new workers in the city who had come there within a year. One would suppose that the churches would begin at once to reflect that increase in their own attendance. The question was put to the ministers at a meeting of their city association, and not one in ten of them had noticed the presence of strangers at his services. The church simply did not know that these strangers were in the city. Objection might be raised that many of these people were Catholics. Well, give the Catholic church half the number, there would still remain enough to swamp the Protestant churches if they attended worship. But a little definite light was found on that question. A new housing section was opened up by the Emergency Fleet Corporation, and a religious census taken. The result showed that these were 80 per cent non-Catholics, nominally Protestant, but attending no church.

I am confident that this experience could be repeated in almost any big city. There is a test that can be applied anywhere. Take the population of a given city as found in the census figures. Subtract from these the statistics of the religious bodies, include the Sunday schools and baptized children, and the result will reveal from 30 to 50 per cent of the population who are not even claimed by any religious body. If you subtract further those whose adherence to the church is merely nominal, the result will not add complaisancy to the church. And you may make your estimate either before or after a big evangelistic campaign like Billy Sunday's, and the figures will not be materially altered.

And yet it may be confidently asserted that the majority are not hostile to religion as such. I have come into contact with thousands of workingmen and their families within the past few years, and I have found very few who were skeptical of, or antagonistic to, religion. A few half-baked socialists, who are extreme materialists may ridicule religion, but when you press these interesting people to a definition, you discover that they are not irreligious. When they speak of religion they mean something else.

But while there is little hostility to religion there is much antagonism to the church. There are many reasons for this. Your radical groups identify the church with the whole system which they are attacking, and scathingly arraign church people and all their works. The more conservative labor unionists may feel hostile to the church because it upholds the "boss." They think

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that the church that exists for him could hold no possible interest for them.

And this feeling of hostility is scarcely mitigated by the so-called "declarations" by ecclesiastical bodies. The churches have gone on record by denominations and through the Federation of Churches as standing for certain social standards. The writer once labored with the keenest enthusiasm to get the Presbyterian General Assembly on record as regards the industrial problem, and was delighted to see the resolution pass unanimously. But all that sort of deliverance amounts to nothing relatively. Even if your radical laboring man came to know about it, he would insist that it only adds to the hypocrisy of the church, and he would turn to the concrete instances that he knows about, wherein the deliverance was given the lie by the actual condition in the church.

But how many people are actually hostile to the church as such? The writer has no means of knowing. Let it be guessed that there are a great many of the toilers who are disaffected with the church, there are still many outside of the church who are not hostile, but are merely indifferent. The church has not won them, or, if she has, has not succeeded in holding them. Very frankly, they do not find the church interesting. At least other things interest them more. The secret order, which usually embodies more ritual than any church would care for, will interest more men than the church. The labor union, and the social activities attending it, are far more interesting to the average artisan than anything connected with the church. The church uses a language that is so remote from the world in which the workingman lives and thinks that he can understand it only with an effort, and he does not think the effort worth while. The picture-show has an attraction for the average man against which the church appeals in vain. I do not mean to imply that the church should be entertaining, or that it should attempt to beat the picture-shows at their own game, when the church is sure to lose. I merely point out that the church has not the interest for great masses of people that these other things have.

The laboring people have access to literature that the more intellectual know nothing about. And whatever may be said about the laboring-man's trade journal or the radical socialist sheet, they are not dull. The *New York Call*, with all its propagandist bombast, for downright human interest far surpasses the *Evening Post*. The Hearst papers always lead in circulation. The minimum requirement of the church is that she ought to be interesting, not merely to the people in the "high-brow" sections of the city, but to the people she professes to want to reach.

5. The Program for the Church

In seeking an answer to the question, how can the church reach the masses, another question must first be answered affirmatively: Does the church want to reach the masses? The average churchman would be inclined to retort that the query is frivolous, that in the very nature of the case, the church wants to reach the multitudes; that is her mission in the world. But a disinterested outsider will not be much impressed with an impassioned protest that the

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Christian church was reaching out to help the masses of the people. His comment would be that obviously the church has not done the one great thing she regards it as her mission to do. Such an outsider could ask some embarrassing questions about the way that the church has gone about what she regards as her peculiar mission. He might insist on the evidences of the church's burning zeal on behalf of the masses. and after the evidence was all in, he might after all conclude that the church had many interests other than in the people who were outside her doors. And his probable conclusion would be that the church herself would need an internal revolution before she would seriously go about what she professes to regard as her main task.

Here is a city that boasts that it has jumped in population from 75,000 to 125,000 in two years or less. Whole regiments of big strapping men have come to work in the enlarging ship-yards down by the river. The government is rushing to completion big blocks of new homes to accommodate these people. After six months, no city pastor has any clear idea of what has happened. The various denominations have a covetous eye on the new government subdivision, where a new church may enhance denominational prestige. But six months have already passed since thousands of new people came. Not one pastor has taken the first step to look after the interests of these people. To be sure, it is now August, and the churches are partially closed, the pastors on their vacations. But why, in an emergency like this, do the churches close their doors? These men are strangers, filling their pockets with unprecedented wages, placing them in a position of peculiar moral danger on the one hand, and they are exhilarated with a sense of lofty patriotism, leaving them open to drives of further idealism on the other. Do the churches not know of this opportunity? The only approach the churches made to these men was to have some of them arrested for playing base-ball on Sunday. What is one to conclude from such experiences regarding the burning zeal of the churches to win the workingmen? On being asked the question, the pastor of one of the leading churches said he thought the "Y.M.C.A. was looking after those fellows." As a matter of fact, this was one place where the Y.M.C.A. was not permitted to operate, while the churches would have been given a free hand.

It is not merely isolated instances like this that tell the story. One is very ingenuous or self-deceived if he really believes that the Protestant church has ever made any serious effort to win the great industrial masses of our cities. Witness the up-town migration of two hundred Protestant churches in New York City, while the population doubled and trebled where those churches formerly stood. The frank desire of the church to go where the money goes, to build herself up in good neighborhoods, is so evident as to belie any professed interest in the financially destitute masses. The pastor of a down-town church in a typical American city said recently: "At last, I have had my way. We are going to move the church out to the suburbs. We will soon become one of the strongest churches in the city.

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We have to move in order to save our church." "Yes," answered a friend, "I have no doubt you will save your church, but in the end you will lose the city. There are more people living right around your church than there ever were."

It would seem readily apparent then that the first step the church must take to win the laboring classes in our cities is to want to do it. That means the whole church, not merely those in our churches who now have the wish.

A further evidence of the revolution that is needed before the church can win the industrial classes is the attitude that she now assumes regarding their problems. In some of the strongest churches it is not good form to allude to the pressing problems of the day. It simply is not done. It is a sign of poor breeding to bring before the congregations of the strongest churches the point of view of the industrial masses, much more to defend them, and the pastor who has ambitions simply does not do it. Frequently he knows nothing about them himself. It is a mere fatuous delusion to deny that this condition obtains, if not universally, perhaps, certainly very generally.

The masses of the people know all about this. They realize that their point of view gets no sympathetic presentation in the pulpits of the leading Protestant churches. One of the leading denominations of the country recently set up a commission to carry forward a big program, in the attempt to lead the church out into the unoccupied fields, and to advance the whole work of the denomination on a bigger scale than had ever been attempted before. On that commission were named some of the leading pastors of the denomination, and every layman, aside from some professional educators, was a millionaire. The masses were not represented in any way. The industrial workers were not given any sort of representation. None of the clerical members of the commission had any detailed information regarding labor's point of view. And, most significant of all, the implications of so glaring an omission were wholly lost on the church at large. They are not lost on the class conscious labor groups, however, and these are not much impressed with the statesmanship of the church which so completely leaves them out of account.

The laboring classes are forced to the opinion that the church is hostile to their program. And the church as a whole does not take the trouble to meet these men and women in a spirit of conciliation and sympathy. The industrial people have a program, which to them is so significant, so far-reaching in its social meaning, that it takes on a real religious character. The great Christian church, if it sincerely wishes to gather the masses into her fold, must meet with these men and women in a spirit of comradeship and sympathy, and to do this will require a change of heart on the part of the church herself.

There are many evidences that this conversion on the part of the church is taking place. There are too many brave spirits in the Christian church, who have seen clearly the issue, and have sprung forward to meet it, not to have affected the church as a whole. The interchurch world movement has en-

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listed the idealism of some of the leaders of all the denominations who are going to guide the church into fields she has never entered before. Last May in Cleveland, in a meeting attended by the leaders of all the denominations in city work, addresses were delivered in behalf of the striking mill-workers of Lawrence and the strike at Seattle—addresses which explained sympathetically the use of the red flag by the foreign groups, and denounced the injustice of wage standards which made inevitable the slums. Those who were present were strangely thrilled, and looked at one another in wonder that such things could be spoken of with such candor, in so distinctly a church atmosphere.

If the church is in earnest in her attempts to bring under her influence the masses of the people who are not now interested in her program, she surely must revolutionize her strategy. The methods of the past have not given much evidence of the desire of the church to accomplish her big, outstanding task. The best equipment, the ablest ministers, the finest music, and the strongest leadership are sent into the fields where the conquest is relatively easiest. The big Protestant church is set up in the part of the city where the best homes, the cleanest streets, and the best moral atmosphere are to be found. Wherever human advantages are of the best, the Protestant church seeks to locate herself most strongly and seek to build herself up.

On the other hand, in those parts of the city where the fight is hardest, where home conditions are most meager, where there is not a high level of intelligence, there the church sends her weakest forces, and sets up her poorest equipment. If the masses of the people are to be won to the church, it would seem a matter of common sense that the church should send to them the best she has. But the church in the factory districts, where there are more problems in a week than the suburban church has to face in a year, has to be served by the man who thinks that he has lost in his life-work, and that success would see him occupying the pulpit in the church on the avenue. It has been the writer's work to find and place ministers in different churches in a big city, and the young ministers who are sorely needed to man these most difficult fields avoid them as though infected with the plague. Much of the product coming from our theological seminaries make no bones about the fact that they are social climbers. Against this consider the statement of a secretary of the Home Mission Board of one of the leading denominations that he could make use at once of forty men in most responsible positions in industrial communities providing he could find men qualified in spirit and experience for such work. They are not to be had. When the big church on the avenue becomes vacant, there will be the names of a hundred candidates presented within a week. These facts, too, are well known to the working classes, and do not tend to increase their affection for the church.

It is not pleasant for one who loves the Christian church to repeat these things, and to point out the obvious faults of the present program. But they must be frankly recognized before the change will come and the church do

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the thing that must be done, and that she alone can do.

The masses want religion. There are many evidences of this. A Y.W.C.A. worker, herself a social radical, told that at a meeting of trades-unionists, women noting her uniform would ask her eager questions about God and other fundamental religious doctrines. It never occurred to these people to go to the church itself for such information. The church has been so long under the denomination of the people so remote from, and out of sympathy with, the great mass of toilers, that it has not caught the appeal that the masses present.

And right here is an indication of the first step in the forward march of the church in the immediate future. It is a matter of education. The solidarity of humanity must find expression in the church, and it is finding it. In one large city, the far-seeing pastor of the leading church of his denomination, who had toiled in the mines as a boy, gave expression to a slogan which gripped the imagination of all the adherents of his communion in the city. "We shall no longer speak of the Presbyterian *churches* of this city," said he, "but of the *Presbyterian church*. Then we will no longer speak of the *Presbyterian church*, but of the *Christian* church. We are all members of one body, and we will all share in one mighty work." When the narrow parochial spirit goes, a big social vision takes its place.

In the increasing emphasis on Jesus' interpretation of the messianic kingdom, the church is coming to find the inspiration for her task and the vision of it. The influence of prophets like Rauschenbusch is pervading the church very rapidly these days. The belief that the church, like the Master, is not to be served, but to serve, is gaining ground everywhere.

Just a few years ago, when young men and women wanted to find work that would gratify their yearnings for work that counted, they turned in large numbers to the social settlement, to the organized charities, and to the other forms of distinct social work. There was a sense of reality about these enterprises that took multitudes of our young people out of the churches to do the very thing that the church ought to have been doing, not to the exclusion of these worthy enterprises, but much more closely identified with them. Right now there are indications that the church will keep these choice spirits at work under her own auspices.

The church's big work in America is to christianize America. So long as vast areas remain unchallenged by the Christian principle, the church will fail and deserve to fail. She must conquer her fear of those powerful groups, inside and outside her own membership who have controlled her policy, intimidated her ministers, and halted her work in behalf of the great unreached masses. The ferment is working in the church, as it is in the world of diplomacy, of politics, and of industry. The church is growing democratic, and there are signs that she is learning from her Master that old message of love and brotherhood, that the common people then, now, and always hear gladly.

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THE RELIGION OF A LAYMAN

A STUDY OF THE SERMON ON THE MOUNT

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V. THE GOAL OF MORAL EFFORT

The Sermon on the Mount is made up of passages of rare beauty. They are finely phrased and they are rich in content. One can hardly name any three consecutive chapters in the Bible which are so often quoted. Here are the Beatitudes, and the Lord's Prayer, and the Golden Rule, all contained in this one address. Here are the best things to be found in print on the spirit of trust and the habit of obedience. Here are verses which throw light upon the sources of happiness and upon the vital nature of character, upon the simplicity of a good life, and upon the primacy of the moral values. But where does it bring us out? What is the net result? What does it hold before us as the goal of moral effort? Here in this final chapter we find that question answered. The goal of effort is a life fraternal, filial, fruitful, and stable. Let me speak of those four points as they are here declared.

The right life must be fraternal. "Judge not that ye be not judged. Why beholdest thou the mote in thy brother's eye and considerest not the beam in thine own eye? How canst thou say, Let me pull out the mote from thine eye, when a beam is in thine own eye! First cast the beam out of thine own eye, then thou shalt see clearly to cast out the mote from thy brother's eye. For with what judgment ye judge, ye shall be judged, and with the same measure ye mete it out, it shall be measured to you again. Therefore, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Here is the rule of fraternity which takes in the words, the deeds, and the very thoughts of each man's life.

"Judge not"—the Master was not suggesting that we should give up the habit of moral discrimination. He would not have us think of thieves and liars, on the one hand, and of men honest and true, on the other, as being all alike. He would not suggest that men should think that Belgium, France, and Great Britain, who were true to their pledged word when the hour struck, and Germany, who was false to her word, were all alike. That would be an act of moral insanity. The Master was pre-eminently sane.

Furthermore, this moral camouflage would not be in the line of his own action, and we may be sure that here as everywhere he practiced what he preached. He judged men. He said to some of the leading churchmen of his day, who were false at heart, "Woe unto you hypocrites." He told his disciples to beware of false prophets, who inwardly were ravening wolves. He had not taken leave of his own moral sense. He knew

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the difference between black and white, and was never disposed to mix his colors until nothing should be left but a muddy gray.

But in that vivid fashion, which was characteristic of him, he warned men against the harsh, censorious habit of mind. The cynical, suspicious, sneering spirit, which is always looking for something to condemn, is deadly. There is a certain recoil of judgment upon the one who cherishes that mood. With what judgment we judge, we shall surely be judged. When anyone says, "They all do it," the world feels sure that he does it. When he says, "Every man has his price," the world is sure that he has his price. The hard, wooden way of looking upon the shortcomings of others, making no allowance for human weakness, for mitigating circumstances, for long-continued temptation, brings inevitably a hard, unsympathetic nature within, which is fatal to the fraternal spirit.

With the same measure ye mete it out, it shall be measured to you again. Men get as they bring. The rebound from any situation is determined mainly by what you throw against it and how hard you throw it. The reaction you secure from any set of agents, physical or spiritual, is determined in large measure by what you introduce into that combination by your own mood and action. The harsh, censorious spirit, which is forever calling down fire from heaven to burn men up, will be burnt up itself. If any man be overtaken in a fault, you who are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. This is the right mood rather than the spirit which goes about condemning others right and left.

Then, to make it striking, the Master used that extraordinary illustration of the mote and the beam. The mote was a mere bit of chaff or dust which might lodge in the eye, while the beam was a part of the framework of a house which no man could possibly get into his eye. It was a monstrous simile and he used it to caricature the officious action of the man who overlooked his own big faults in his eager desire to condemn the lesser sins of his fellows. The Master was speaking out of doors to a multitude on a hillside, and he had to use a large brush. With this touch of irony, he pictured those censorious individuals who went about with forty-foot beams sticking out of their eyes, but offering to take specks out of the eyes of their fellows. It would be so apparent that if any such one were looking for evil to condemn, he could find it in abundance much nearer home. Let him sweep his own dooryard first.

The Master summed up the whole spirit of fraternal action in that one fine phrase, which we call the Golden Rule. Whatsoever ye would that men should do to you, do that to them. When you are tempted to hurt another life, ask how you would like it yourself. When you have a man or woman in your power because his daily bread depends upon the employment you offer, ask yourself how you would like your own methods if the teetering-board were turned end for end. When you are tempted to loaf on your job or waste material or break machinery by throwing a monkey-wrench into the cog wheels or by sheer carelessness, ask yourself how you would

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like it if the business were yours and you were responsible for making it profitable so that you could pay wages and live out of it yourself. When you are tempted to an act of vice, ask yourself how you would like to see a woman for whom you care, a daughter, a sister, a sweetheart, brought to that position because there are men in the world vile enough to pay her to do it. You would cut off your right hand first. In every situation when you are moved to injure a man's good name, or to break up the peace of his home, or to crush the effort he is making to carry on some honest enterprise, ask yourself how you would like it. You would not like it at all. Your whole soul would rise up in rebellion against the meanness of it. Then let your soul rise up and forbid such action in advance. Do unto others as ye would that they should do to you if the conditions were reversed.

Men talk sometimes in grand, swelling terms about the fatherhood of God and the brotherhood of man. They speak in glowing fashion of liberty, equality, fraternity, as a trinity of great ideas. But fraternity means something. It is not an idle mood, a pretty sentiment, a flow of fine feeling after dinner. The word must be made flesh, the language of it must be translated into action if it is to have value. The spirit of fraternity means fair dealing, a steady regard for the interests of others, a profound respect for human personality whatever its station.

"Slow to anger, plenteous in mercy." Put the speed limit on your condemnations, give an added bit of power to the merciful consideration you are willing to show toward those who have failed. When an honest merchant is patient with some thieving clerk, shielding him from exposure and allowing him time to make restitution and recover the lost ground; when a man of truth is patient with some liar that he may win him to a life of probity; when parents who have given the best of their lives for the good of their children find that love flaunted by the wrongdoing of those whom they hold dear, but keep on loving them, not according to their deserts but according to their needs; when a pure woman forgives the grave misdeeds of an unfaithful husband that she may see him again a man of honor—in every such case, the spirit of fraternal consideration wins out over the spirit of condemnation. It is in a fair way to be blessed of God to moral victory all along the line. This is the course of action for which the Master was pleading when he bade us do unto others as we would that others should do unto us, were the conditions the other way about.

The right life is filial. The Master would have us make the horizontal relations of these lives of ours right, and in order that they may be kept right, he would have the perpendicular relations right. Let every man strive to live as a child of God. Let there be an intimate personal relation between the finite spirit of the man and the Infinite Spirit of the Father. "Ask and ye shall receive; seek and ye shall find; knock at his door, and it shall be opened." Everyone that "asketh"—it is in the present tense, as indicating continuous action. Every asking man becomes a receiving man. Every seeking man becomes a finding man. Everyone who goes along knocking at all of heaven's

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doors becomes a man to whom those doors are opened. The Master was not picturing a single effort and its instant result. He was picturing a certain habit, a settled disposition, a continuous spiritual process. Let that way of perpendicular fellowship be kept open by a constant procession of requests going up, and there will be a procession of gracious answers coming down.

How could a boy be on such good terms with his father as to make it possible for that father to do for him what he would like to do, if the boy never spoke to his father? How could a husband and wife be on such terms as to make possible the fullest measure of wedded happiness, if they never spoke to each other? How can a prayerless man, who never speaks to his Father in heaven, develop that filial spirit toward God which is the heart of character? Therefore because you cannot be at your best without it, ask and keep on asking; seek and keep on seeking; knock and keep on knocking. The man of prayer reaches up with an arm of faith, which is like a trolley laying hold of the current of power which is from above. It enables him to move ahead horizontally with that finer form of energy from on high.

The warrant for asking with assurance is based upon certain broad, human considerations familiar to everybody. If a son ask bread of any of you that is a father, would you give him a stone? If he asked a fish, would you give him a serpent? If he asked an egg, would you give him a scorpion? Notice how accurate the Master is! It is a son who is asking, one living in the filial spirit toward his father, not a careless, disobedient vagabond.

The son is asking in every case for good things. He is asking for the plain necessities, bread, fish, eggs, not for the luxuries and dainties of life. Let any soul ask in the filial spirit for the plain necessities, for forgiveness and renewal, for guidance and sustenance for the inner life, and he will not ask in vain. The Master was arguing from the less to the greater. If we being evil know how to give good gifts to our children, how much more will the One who is not evil give good things to them that ask Him.

He rests his whole case upon that great cardinal truth of his gospel, that God is our Father. "To us there is but one God, the Father." Sin is the act of a wilful son saying to his father, "Give me the portion of goods that falleth to me," and then taking his life off into a far country. Repentance is the act of a sinner who comes to himself and says, "I will arise and go to my father." Duty is the sense of loving compulsion which a son feels from within when he says, "I must be about my father's business." Prayer is the act of a child speaking to his father. "When ye pray say, Our Father." Death is the act of a child, weak, sick, tired, falling back into the everlasting arms of affection. "Father, into thy hands I commend my spirit."

You can box the whole compass of religious belief if you choose, and you will be guided unerringly by the fact that the true magnetic needle in the soul of man points ever to that cardinal truth of the Divine fatherhood. It is the strongest deterrent to evil-doing that you can name. If I had become drunken, dissolute, or dishonest in my

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college days, the laws of the state might have placed me behind the bars. But a much more potent consideration would have been the thought of the grief and shame I would have brought to my father yonder in the old home by an evil life. It is an awful thing for a man to lie or steal, to be unclean or ungodly, because God is his Father. The filial spirit in the heart of the man is the surest guaranty of a right life.

I say to thee, do thou repeat,
To every man thou mayest meet,
That he and we and all men move
Under the broad canopy of love.

And one word more, they only miss
The winning of that final bliss
Who will not count it true that love,
Blessing not cursing, rules above;
And in that love we live and move.

The right life is fruitful. Here are "life's alternatives," as one of my students suggested. Two modes of action, the good and the bad! Two ways of life, the narrow and the broad! Two sorts of prophets, the true and the false! Two results of our choices, destruction and salvation! One line of effort leads to the fruitful life, bringing forth all the fine fruits of the spirit which the Apostle named, and the other results in a corrupt life, bringing forth evil fruit. Let every man choose for himself.

"Strait is the gate and narrow is the way that leadeth unto life." It takes definite, conscientious obedience to the truth to keep the way of life. You may remember the word which Jesus used for sin. It was taken from the practice of archery which was common in that day. It meant literally "missing the mark." The sinner is a man who sends his arrows anywhere and everywhere except into the target. Sometimes he shoots too low, as he yields to the coarse sins of the flesh. Sometimes he overshoots the mark in his pride and conceit. Sometimes he shoots off to one side through lack of aim. He misses the mark.

This is the way those familiar passages would read, if they were translated literally. The prodigal came back from the far country saying, "Father I have missed the mark before heaven and in thy sight. I am no more worthy to be called thy son." The publican knelt there in the temple saying, "God be merciful to me, a man who has missed the mark." When Jesus went to dine with Zaccheus, the people murmured saying, "He has gone to be the guest of a man who has missed the mark." When that woman of the street crept into the house of Simon and cried at the Master's feet until she washed them with her tears, the Pharisees said, "This man, if he were a prophet, would have known what manner of woman this is, for she is one who has missed the mark." Jesus was called the friend of publicans and of men who had missed the mark. He said of himself, "I come not to call the righteous, but men who have missed the mark, to repentance," that is, to try another shot and see if they could not do better.

Sin is missing the mark, and a man may do it by firing off in any one of a hundred different directions, for broad is the way and wide is the gate that leads to destruction. But he can only hit the mark by having aim, purpose, direction, in his moral effort, for straight is the gate and narrow is the way that leads to life.

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How sane the Master was in his insistence upon concentration of effort! You cannot drive a nail to the head by hammering around all over the board. You must hit the nail on the head and keep on hitting it on the head until you have sent it home. You cannot sink a shaft as a mining engineer by digging around all over the side of the mountain. You must dig in one place and keep on digging in one place until you have sunk your shaft to the vein of ore. In moral effort the same sound principle holds. You can win only as you conform to those great principles of right living, which are as definite and unyielding as the statements of the multiplication table. Here is the word of One who knew what was in man and needed not that any should tell him. "If thou wouldst enter into life keep the commandments. This do and thou shalt live. Enter in at the strait gate which leadeth to life."

He saw the weakness of those lives which are controlled by mood, whim, and sudden impulse. He saw the futility of those lives which are governed by convention and usage. They rise or fall with easy unconcern to the moral level of those with whom they happen to be thrown. He indicated his own better method—"I come not to do mine own will, but the will of Him who sent me." He had the sense of mission. He was building his life evenly and steadily into that vast moral process which reached from the hour when the morning stars sang together on to the Great Consummation. He was knitting up all his activities with that divine purpose which is to bring the City of God, the ideal social order, down out of heaven and set it up in actual operation here on this common earth.

But the whole process was more vital than the method of outward conformity to law. The man who has a filial and fraternal heart is brought into such vital fellowship with God that his life becomes fruitful, as a good tree is fruitful. He brings forth good deeds, as a good tree brings forth good fruit—he cannot otherwise with a filial fraternal heart within. His natural, unstudied, inevitable output of conduct is wholesome and reliable.

Here is the ultimate test of each man's quality of life—"By their fruits ye shall know them." Not by the technical correctness of a man's theological opinions, not by the exactness of his performance in matters of ritual, not by the wealth of mystical feeling he may be able to show upon occasion, but by the finer fruitage of all this in upright living and unselfish service.

Not by their roots, nor by the solid trunk of wood, nor by the wide-spreading branches, nor by the abundance of leaves, nor by the show of blossoms, which are only lovely promises of something which may come later. By their fruits, by what they are finally able to give off to meet the hunger of the world that waits to be fed—this was to be the test. Let every life be filial and fraternal at heart that it may also be fruitful, for this belongs to the goal of moral effort.

The right life must also be stable. You hear it said of a certain man, "You always know where to find him." It is high praise. He is not here today, morally speaking, and somewhere else tomorrow. He is always here. He is

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not pious and upright one day in the week and then a rascal for the other six. He is not honest out in the open where all can see and then corrupt on the sly. He is not kind and considerate in his home and among his friends, and then cruel as a Hun in his commercial relations. He has that moral stability which carries him straight on the line of probity and honor. You always know where to find him.

The Master used an illustration which pitched the ball right over the plate. "He that heareth these sayings of mine and doeth them, I will liken unto a wise man who built his house upon a rock. The rain descended, the floods came, the winds blew and beat upon that house." The hard tests came, as they always come, soon or late. They come not by our own choosing nor from forces within our control. They come from those powerful forces of earth and sky, the wind, the rain, the floods, which are not within our control. But this wise man's house stood, because it was built right —it was built upon obedience to the will of God.

"He that heareth these sayings of mine and doeth them not, I will liken unto a fool who built his house upon the sand." The same hard tests came—they come to every man—the rain descended, the floods came, the winds blew and beat upon that house, and it fell. It was built wrong, because it was built upon moral disobedience. When a man's house is built right and has a good foundation, the power of gravitation, which keeps the planets true to their courses, operates to hold that house in place. When a man's house is built wrong and rests upon the sands of disobedience, the same power of gravitation pulls it down.

Germany built her house upon the idea of the weakness of the world's conscience. She had no moral sense, and she thought that other nations had none. She supposed that Belgium would accept a bribe and deny her honor by allowing German armies to pass through her borders unhindered, in order the more readily to strike France. Germany thought that when Belgium was outraged, Great Britain would stand by and look on, regarding her agreement about defending the neutrality of Belgium as a mere scrap of paper. Germany thought that the United States, when she saw those other nations fail, being crippled and broken in the resistance they were offering to international lawlessness and crime, would not fight. She thought that the American people loved dollars more than they loved righteousness.

Germany found out in the autumn of 1918 that she had built her whole structure on the sand. The rains descended, and the floods came, and the winds blew and beat upon her house for four long hard years, and it fell. She thought that she was intelligent, but when she built upon the weakness of the world's conscience and the supremacy of brute force, she showed herself a moral fool. The will to power, the disregard for the rights of others, the open contempt for moral principle, and the flaunting of the spiritual values in human life will never stand in a world ruled by the Judge of all the earth who does right. The storm of wind and rain and fearful flood may last for four terrible years, but the infamous structure is doomed to destruction.

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And that was what beat Germany, as it will beat any nation which undertakes to bid defiance to the moral sense of mankind and to the will of Almighty God.

Here as everywhere the Master laid his emphasis upon sound action. Not everyone that saith unto me, "Lord, Lord," ever so many times and in all the beautiful ways which an elaborate ritual might suggest—"not everyone that saith unto me, Lord, Lord, shall enter the Kingdom of heaven, but he that doeth the will of my Father." Not he that saith, but he that doeth!

"Many will say to me in that day" —many, for the moral fools in his days were numerous and they are not all dead yet—many will say to me in that day, "Lord, have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works?" That is what they will say. Then the Master, knowing that the whole underpinning of their lives was framed out of disobedience, will say to them, "I never knew you! Depart from me, ye that work iniquity!"

Here then was the goal of moral effort as He saw it. It was a flying goal and no man on earth will ever completely overtake it. It will lead him onward and upward, forever onward and upward. The Master would have every man strive for a life filial in its attitude toward God, fraternal in its relations with its fellows, fruitful in its ability to produce that which meets the world's need, and stable in its power to stand unhurt through storm and flood.

What a sermon it was as the Master preached it! He knew where to go when he was ready to utter it. With a message like that within his heart and upon his lips, he could not stand inside the walls of any synagogue or temple. The place would not have held it nor him. He went forth into the open with the sky for a ceiling and a mountain for his pulpit, and the broad bosom of Mother Earth to hold the congregation.

It is "the Sermon on the Mount," and where in all this world can a layman better look for a basis for his own faith and practice! Where can he find a surer word of guidance for his thought and action in this present world, or clearer light upon his path into that unseen world which awaits us all!

And it came to pass when Jesus had ended these sayings, the people were astonished at his teaching, for he taught them not as the scribes, who had learned their lessons out of a book, but as one having the authority of immediate, first-hand knowledge of spiritual reality.

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DID JESUS BELIEVE IN DEMONS?

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Nothing that concerns Jesus is merely antiquarian. We know he lived in a world very unlike as well as very like our own. What we need is not a mere knowledge of that world, but a knowledge as to how Jesus reacted to it. We know he was neither an anachronism nor an accident. But we are intensely interested to know his attitude toward popular beliefs and unscientific explanations with which his world abounded. Or to put the matter in another way, we want to know from him the method of dealing with people who are possessed of beliefs which a growing intelligence discards.

To many men, less mature in their theological thinking than the readers of this *Journal* are likely to be, the foregoing question presents a subject full of puzzling difficulties. Rarely, if ever, does the ordinary Sunday-school lesson or pastor's sermon throw a ray of clear light upon it. The gospel accounts of demon possession are commonly taken at their face value, and the interpreter gravely explains that during the lifetime of Jesus there was a special activity on the part of the hellish hosts, Satan rallying all his organization in opposition to Jesus. On the other hand, when discussion arises, a number of opinions emerge. Some allegorize the demons, making them the evil inclinations and habits of men, and refer to demons of anger, lust, alcohol, and the like. Others suppose the demons to have been bodily ailments, such as epilepsy or insanity, arising from physical causes. Others, again, think they were evil personalities, devoid of physical bodies, which housed inside their victims and caused them to be deaf, dumb, insane, and the like. Thus in common lay thinking there are at least these three suppositions: (1) that the demons referred to in the Gospels were merely bad habits; (2) that they were diseases, having physical causes; (3) that they were evil personalities, subject to Satan, and stirred into unwonted activity by the presence of Jesus on earth in his incarnate form.

Such a close-up acquaintance with these views of Christian laymen suggests two reasons for a careful consideration of the question raised above by all whose task it is to stimulate and guide religious thinking. In the first place, the Gospels refer to demons so frequently that any thorough or consecutive study is sure to raise questions concerning them. In the second place, the topic of demons in the Gospels furnishes an approach to the whole thought-world of Jesus and the normative value of his opinions which to many men has proved not a matter of antiquarian interest, but one of freeing value. It would truly be a waste of time for a non-professional to labor to reconstruct for himself the concepts of two thousand years ago, did the process not directly affect his own thought and

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behavior now. Experience with groups of earnest men has shown that this particular question is not remote or academic, but definitely related to the postulates of their religious life.

It is obvious that for our reconstruction of the thought of Jesus upon any subject we are dependent almost wholly upon the Gospels. We have practically no other objective sources of information. Paul and the other writers of the New Testament add almost nothing to our stock of knowledge of the teaching of Jesus,[1] though they do picture for us the conditions of early Christian life, and develop certain of its controlling ideas. The Gospels, then, are our only objective sources of information for the beliefs of Jesus. Are there any subjective sources? To ask the question is to answer it. It is indeed often affirmed that Jesus is better understood now than ever before; the claim is based, however, not upon any subjective illumination, but upon the results of careful, honest, critical, historical study. The answer to the question, whether or not Jesus believed in demons, if found at all, must be found at present, for the lack of any other sources, in the Gospels themselves. Do they represent him as so believing?

If they do, it may be argued, we are not thereby forced to accept their verdict. The will to believe otherwise may enter and in spite of the evidence affirm an opposite opinion. But if we do so choose we ought frankly to admit that our belief is based not on evidence but held in spite of evidence to satisfy our high a priori opinion of the infallibility of Jesus' thinking.

It may also be objected offhand that the principle that what the Gospels affirm as Jesus' thought is to be accepted as correctly representing his thought would carry with it the corollary that whatever miracles the Gospels ascribe to Jesus are to be accepted as having been performed by him. But upon reflection it will appear that there is a decided difference in the cases. To ascribe to Jesus a belief in demons is only to bring the Gospel picture of him into discreditable contrast with a modern subjective estimate of him. To ascribe miracles to him, however, is to bring the Gospel picture into conflict not merely with a cherished opinion but with the actual facts of nature as these have been observed by modern science. Thus to attempt to convince men on the basis of the Gospel evidence that Jesus believed in demons is only to offend the sensibilities of some who think it impossible that he should have believed something that they do not believe. To attempt, however, on the same basis to convince men that Jesus performed all the miracles ascribed to him in the Gospels is to ask them to substitute for the tested observations of modern science an obsolete world-view, two thousand years old.

It is only the task of a long winter evening to collect and summarize the Gospel material that must furnish the basis of an answer to the query whether or not the Gospels ascribe to Jesus the belief in demons, and it is a task requiring only patience, not any special training. The terms used of demons are mainly three: (1) demons (*δαιμόνια*); (2) unclean spirits (*πνεύματα ἀκαθαρτά*;

[1] The saying of Jesus quoted in Acts 20:35 being the only exception.

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(3) evil spirits (πνεύματα πονηρά). The number of occurrences of the first of these terms in the four Gospels is as follows: Mark, 12; Matthew, 10; Luke, 22; John, 6; a total of 50.[1] The second occurs as follows: Mark, 11; Matthew, 2; Luke, 5; John none, a total of 18. The third term occurs twice, in Luke only. There are thus in the four Gospels seventy references to demons.[2] Besides the three terms just listed there are eight instances of the word "spirit" (πνεῦμα) used alone as a name for a demon, two instances being in Mark, two in Matthew, and four in Luke. "Daemon" (δαίμων) occurs once, in Matthew 8:31. In addition there are the following occurrences of the term "devil" (διάβολος) in the four Gospels: Mark none; Matthew, 6; Luke, 5; John, 3, a total of 14. The same being, under the name "Satan," is mentioned in the Gospels as follows: Mark, 6; Matthew, 4; Luke, 5; John, 1, a total of 16. As Beelzeboul he appears in Mark once, Matthew thrice, and Luke thrice, a total of seven times. He is also thrice mentioned in John under the title "the Prince of this world." There are thus more than a hundred references to these infernal creatures, surely enough to indicate that in the thought of the Gospel writers demonology was an important subject. There are sixteen chapters in Mark, twenty-eight in Matthew, twenty-four in Luke and twenty-one in John, a total of eighty-nine. Averaging, then, there would be a reference to demons in every chapter, and more.

In Mark 9:29 Jesus recognizes different classes of demons, the one he had just exorcised belonging to an especially tenacious type. This appears in the English, "This kind cometh out only through prayer." In the Greek, τὸ γένος τοῦτο, the specification is, if anything, even more clearly stated. In every instance where a reference to demons occurs in the Gospels it is in connection with Jesus, and in no instance is there any hint that Jesus did not share the belief in their actual presence.[3]

The Gospels give us occasional hints as to some of the ideas current in New Testament times as to the character

[1] The term "demonized" (δαιμονίζομαι) occurs as follows: Mark, 4; Matthew, 7; Luke, 1; John, 1, a total of 13.

[2] What the current belief in demons was is reflected, not only in the Gospels and the rest of the New Testament, but also in Josephus. One of Josephus' statements is as follows:

Wars, VII, vi: "Now within this place there grew a sort of rue, that deserves our wonder on account of its largeness, for it was noway inferior to any fig-tree whatsoever, either in height or in thickness; and the report is that it had lasted ever since the time of Herod, and would probably have lasted much longer had it not been cut down by those Jews who took possession of the place afterward; but still in that valley, which encompasses the city on the north side, there is a certain place called Baaras, which produces a root of the same name with itself; its color is like to that of flame, and towards the evening it sends out a certain ray like lightning: it is not easily taken by such as would do it, but recedes from their hands, nor will yield itself to be taken quietly, until either the urine of a woman, or her menstrual blood, be poured upon it; nay, even then, it is certain death to those that touch it, unless anyone take and hang the root itself down from his hand, and so carry it away. It may also be taken another way, without danger, which is this: they dig a trench quite round about it, till the hidden part of the root be very small, then they tie a dog to

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and habits of demons.[1] Some of these may be discussed. For instance, there are suggestions of a belief in the fondness of demons for water. A hint of this kind may possibly appear in Mark 9:22, where the demon was accustomed to throw his victim into the fire and into the water. A more impressive example occurs in Mark 5:13, where the demons at Jesus' permission go into a herd of two thousand hogs, whereupon the hogs immediately rush into the water. Still more convincing is Matt. 12:43 and Luke 11:24, where Jesus speaks of a demon when exorcised as "passing through waterless places, seeking rest." Finding none, he determines to return to his former victim. It would appear that here there is an allusion to what other evidence shows to have been regarded a characteristic of demons, viz., their tendency to seek water.[2] Jewish bibliomancy, as reflected in the Talmud, leaves us in no question as to the

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it, and when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as it were instead of the man that would take the plant away; nor after this may anyone be afraid of taking it into their hands. Yet, after all this pains in getting, it is only valuable on account of one virtue it hath, that if it be only brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into men that are alive, and kill them, unless they can obtain some help against them."

For other interesting passages from Josephus, too long to quote, see *Antiquities*, VI, viii, 2; XI, ii, 3, where Josephus tells of having seen a Jewish exorcist named Eleazar cure the demonized by the use of a magic ring, drawing the demons out through the sufferer's nostrils. To prove that the demon had been extracted he had it upset a basin of water set some distance away. Josephus also says that Solomon learned the science of exorcism and composed incantations used in casting out demons. For two ancient Jewish incantations used in adjuring demons see Blau, *Das altjüdische Zauberwesen*, pp. 96 ff.

[1] Demons tend to haunt desolate places (Luke 8:27, 29); some are less easily exorcised than others (Mark 9:29); they are of specific types, producing special afflictions (Luke 11:14); they may enter a person during his childhood (Mark 9:21); they attack both sexes (Luke 8:27; cf. 8:2; Mark 7:25); they may enter animals (Mark 5:12–13; Luke 8:33); a large number may inhabit an individual at the same time (Luke 8:2; Matt. 12:45; Luke 11:26; Mark 5:9); they are exorcisable by others than Jesus and the Twelve (Mark 9:38; 16:17; Luke 9:49); they are exorcisable by the Twelve (Mark 3:15; Matt. 10:1; Luke 9:1); they recognize Jesus as a superior being (Mark 1:34; 3:11; Matt. 10:1); they cause various abnormalities, viz., inability to speak (Mark 9:17; Matt. 9:32; Luke 11:14); deafness (Mark 9:25; Matt. 9:32–33); epilepsy (Matt. 17:15); superhuman strength (Mark 5:4; Luke 8:29); insanity (Luke 8:35); convulsions (Mark 1:26; Luke 9:42); they have a head or chieftain (Matt. 9:34; Luke 11:15); their exorcism is sometimes accompanied by paroxysms and followed by prostration (Mark 9:26; Luke 4:35; Mark 7:30). It is noticeable that in the Gospels possession seems to be regarded as a misfortune rather than as a sign of moral degeneracy. Even where the demon is called an "impure spirit" there is no suggestion that the victim is himself vicious.

[2] Upon this interpretation, the reason why the demon found no rest was that in these places he found no water. Another understanding would be that "waterless places" = desert places = uninhabited places. The demon would find there no rest because he would find no person into whom he might enter. The term used, however, is not the familiar ἔρημος but the unusual and striking phrase, ἄνυδρος τόπος, used in the New Testament only in these two passages. Moreover, the fact that a belief connecting demons with water is known to have existed makes the assumption that Jesus alludes to it the more probable interpretation.

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existence of this belief in later, if not also in New Testament, times. To drink uncovered water on Wednesday or Saturday nights was regarded as extremely dangerous. On these nights eighteen myriads of demons were abroad under the leadership of Lilith, their queen, and in drinking uncovered water one was liable to drink down a demon. To prevent this, the Jews were accustomed to repeat the twenty-ninth Psalm.[1] Thus it is made certain that there existed among the Jews the belief that demons had a special liking for water, a belief which Matt. 12:43 and Luke 11:24 indicate Jesus shared.

In Matt. 12:45 and Luke 11:26, Jesus discusses the condition of a man from whom one demon has been cast out and into whom the same demon and seven others more wicked than himself enter. Jesus is here clearly represented as sharing the notion that a number of demons could inhabit a single human body. Compare also the reference to Mary of Magdala as having once been possessed by seven demons (Luke 8:2).

If, as many suppose, the accounts of the Temptation in Matthew, chapter 4, and Luke, chapter 4, are based upon a pictorial version of his experiences given by Jesus himself to the disciples, further evidence accrues as to Jesus' belief in Satan, the chief of the demons. However, as this rests upon a conjecture that may easily be itself mistaken, it is not advanced as having serious value for our argument.

More cogent is Jesus' acceptance of the reality of the presence of demons as shown in the Gospel narratives of exorcism. He speaks to the demons, rebukes them, asks them for information.[2]

Furthermore, in his injunctions to the disciples Jesus is represented as enabling them to exorcise demons and as specifying exorcism as a part of their work.[3] Though in Luke 10:20 he tempers the Seventy's exultation in their conquest of the demons, he elsewhere is accustomed to argue from his ability to exorcise that the Kingdom had arrived,[4] while to attribute this power of his to collusion with the chief of the demons, as the Pharisees did, constituted in his thinking an unforgivable sin.[5]

We have amassed the Gospel evidence in answer to the question whether or not Jesus shared the beliefs of his people and his time as to the existence of demons, their housing in living human bodies, their causing certain afflictions, their differentiation into classes, their fondness for water, their ability to colonize in a single human being, their having a chieftain, Satan, or Beelzebub.

It might appear that to a normal mind, faced with such an array of evidence collected from the Gospels themselves, but a single conclusion would be possible, viz., that Jesus did believe in demons. But experience with successive

[1] For this and many other interesting and recondite materials relating to ancient Jewish bibliomancy and other forms of magic, see Blau, *Das altjüdische Zauberwesen*, Strassburg, 1898; also the article "Bibliomancy" in the Jewish Encyclopedia.

[2] Mark 1:25, 34; Luke 8:29, 30.

[3] Luke 9:1; Matt. 10:1; Mark 3:15; 6:7.

[4] Matt. 12:28 ff.; Luke 11:20.

[5] Mark 3:28–30; Matt. 12:31–32; Luke 12:10.

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groups of men shows that this is not the case. The following are the reactions that will be obtained in every group:

1. Some will say that Jesus did not believe in demons, but accommodated himself to the ignorance and credulity of the people about him. He spoke and acted therefore as though demons were real to him, although they were not.

2. Some will say that Jesus did not believe in demons and made no pretense of believing in them. The statements in the Gospels that would make us think he did all come from the evangelists themselves. To them, demons were real, and they read into Jesus' action and teaching their own beliefs.

3. Some will say that Jesus did believe in demons, that is, that the Gospels are correct in their representations of him in this matter. Those who take this view divide into two parties, (*a*) the one affirming that Jesus' belief in demons commits us as his followers to the same belief, (*b*) the other denying that loyalty to Jesus demands this copying of his thought.

In any ordinary Protestant group the largest number will hold opinions (1) and (3*a*). Opinions (2) and (3*b*) will occur to a much smaller number. Probably the largest number of all will incline to opinion (3*a*) and hold that as Jesus believed in demons we must also.

The considerations that control lay thinking and lead to the foregoing conclusions are the following: Jesus, being God, must have known everything. (It will often be affirmed that Jesus must have understood perfectly the mechanism of submarines and airplanes.) When he expressed an opinion on any subject, therefore, that opinion must have been correct, and must be accepted by us. He did express opinions about demons, and we must hold the same opinions.

We are thus brought, by the consideration of a subject that is so frequently mentioned in the Gospels as to be unescapable, face to face with Christianity's central dogma. Demons have dropped out of the thinking of modern Christians generally and seem to them to belong in the same class with witches, fairies, ghosts, centaurs, and other creatures of the imagination. Yet there is a latent assumption, more widely spread than clerical or professional readers may suppose, that the thinking of Jesus is absolutely normative for the Christian. To a group of eighty-six mature Christian men, laymen and ministers, this question was put during the war: "If you became convinced that Jesus was a pacifist, what would you do?" Forty-four responded, in substance, "I'd be a pacifist, too." Thirteen "straddled," and twenty-nine said, in substance, "I'd go on supporting the war, anyhow." Thus our study leads into practical questions of conduct as well as into the question of Christology. The same group of men, writing on the question, "What makes things right or wrong?" were largely of the opinion that things are right or wrong according as they are enjoined or forbidden in the Bible. The religious thinking of men who have been reared in Protestantism remains to an astonishing extent wholly dogmatic.

In their striving for an external moral and intellectual authority men

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have turned successively from the church to the Bible, and from the Bible as a whole to the words of Jesus. Can we permit them to stop there? Or must we not, in faithfulness to men as their religious leaders, and in fidelity to Jesus' own principle, lead men to see that even the thinking of Jesus requires evaluation, and that the erection of modern, adequate standards of personal and social thought and action is a present constructive task. That they may arrive at that conclusion and begin that task is what makes it worth while to start men thinking on the question, "Did Jesus believe in demons?"

THE CHURCH IN THE EPHESIANS

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Human nature does not seem to change its general make-up in the course of a few thousand years. Men have learned self-control and self-determination. They have built up an environment of social institutions into which their successors have been born. But the fundamental problems which the men of the New Testament times faced were very similar to those which we face. Of course they had different apparatus for question and answer. They lacked much knowledge of nature which we have, and of course they lacked all knowledge of the history which followed them. But whoever read the autograph letters of Paul would sympathize with our efforts to apply his principles to our own conditions.

In the teaching of Jesus there is no formal conception of a church. It is common knowledge that the word is used only twice in the Gospels and then in the Greek version of Matthew. This is what we should expect on account of the supreme emphasis on the Kingdom in the life of Jesus. On the other hand when we get as far in the Christian history as Augustine's City of God, we have a rather formal conception of the church as a static institution into which are gathered the faithful of all ages. And since that time it has been hard for the popular thought of Christendom to get away from the idea of an ark of safety or a permanent institution which is provided to shelter souls.

The teaching of Ephesians about the church stands halfway between these two conceptions. Christians are thought of dynamically as a growing body, or the evolutionary instrument by which the Messiah produces a new structure of humanity. But the church is not merely a preparatory body. It finally merges into that humanity itself and is in this sense a permanent institution.

It should be understood that in the mind of the author of this epistle the church is merely an indication of a great movement in the cosmic scheme of the ages. According to the tenth verse of the first chapter we are entering upon a new period in God's government of his household called the fulness of the times

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or the dénouement of history. He is engaged in bringing back to himself the loyalty of the entire universe in such a way that it shall be unified under the Messiah as head. But this Messiah is not merely the Jew's Messiah. He has become the Gentile Messiah through Paul's ministry. He is universalized. His resurrection is thought of accordingly as the first decisive step in a great process. Just as Peter and the author of Hebrews, in fact, Jesus himself, quote the words, "Sit thou on my right hand until I make thine enemies thy footstool," so the author of Ephesians conceives the work of God in the present era to be the subduing of all creation to Christ. Furthermore the Messiah is God's fulness, that is, the manifestation of the abundant riches of the Godhead toward all creation. By the pierced hand the beauty of all the world receives its finishing touch. It is only by a curious slip of attention in reading the long sentence in which the first chapter of Ephesians closes that commentators have failed to notice that it is not the church but Christ which stands in apposition with the great closing phrase—"the fulness of him that filleth all in all." Parallel usage in Colossians is enough to establish this interpretation.

Now the universalizing of the Messiah was an idea that filled this author with enthusiasm so intense that he calls it his secret or mystery. It will be noted that we are relying entirely upon biblical usage to translate "secret" rather than "mystery" or "religion." It was only overpowering grace by which this author, who is evidently Paul—who else would call himself less than the least of all saints? is enabled to preach unto Gentiles the unsearchable riches of this Messiah. For the universalization of the Messiah includes a universal conception of his prepared people. And the fascinating thing about this secret is that the "Gentiles are fellow-heirs, fellow-members of the body, and fellow-partakers of the promise fulfilled in Messiah Jesus."

The use of the word "inheritance" in the first chapter, the passage just quoted in the third, and the insistence in the second chapter on the welding together of both Jews and Gentiles into the commonwealth and temple of God make it evident that Paul thinks of the church in this era as taking the place of the people of Israel in the Old Testament prophecies. This is inferred first by the fact that *ecclesia* is adopted from the use of the word in the Septuagint to represent the congregation of Israel. It is significant that Stephen is the first Christian preacher to use the word *ecclesia* and he uses it of the congregation of Israel. It is significant because it was Stephen who preceded Paul in universalizing Christianity and because the word is applied to the Christian church first in that passage of Acts that refers to his persecution. And so, after the death of Stephen in which Saul took such a prominent part, the body of disciples solidified under the blows of that persecutor; and when he was converted it was seen to be the genuine Israel. Hence the bated breath and awful depression of those words, "I persecuted the church of God."

That the church possesses a place previously retained for Israel ("The servant of Jehovah," "A diadem of beauty in the hand of thy God") is also evident from the first chapter. The thought in Ephesians brings itself here

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into harmony with the presuppositions of the Acts and of the Gospels. That the Messiah cannot come without the preparation of the people, for instance through John the Baptist, is taken for granted. In the re-creation of the universe under Christ, then, the church holds this peculiar place and privilege. It is the Messiah's personal estate, the body through which he acts and speaks. It is the commonwealth of true Israel, the temple or headquarters of God, the cross-section of the entire development of the new humanity. Paul was probably aware that others besides himself, for instance the Stoics of his own city, conceived a great future for a unified humanity, but whether he was so aware or not this conception is one that satisfies the most high-minded cosmopolitan. To use the phrase of Dr. Simon N. Patten, "the blending of all social aspirations is only a matter of time." We have here the thought of the evolution of the Messiah's people into a grand reconstruction of humanity, not merely the melting-pot of the races, but their actual formation into a new structure.

The fulness of God administered in the Messiah to all creation is felt first of all in that inward experience of faith mentioned in the third chapter in connection with the comprehension of the love of God on the part of the individual. It is finally mentioned in the fourth chapter in connection with the goal of this cosmic process. The body is to go on building itself up and gathering in all suitable material for growth until all come "in the oneness of our faith into a full-grown humanity, to that stature which is measured only by this fulness that there is in the Messiah." Robinson in his commentary quotes Tennyson in the *Death of Oenone and Other Poems:*

Man as yet is being made, and ere the crowning age of ages
Shall not aeon after aeon pass and touch him into shape?
All about him shadow still, but while the races flower and fade,
Prophet eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one and all their voices blend in choric
Hallelujah to the Maker: "It is finished. Man is made."

It is worth remarking that the entire thought of the church here is quite free from sacramentarianism. It is true that baptism is mentioned in the epistle, but the great emphasis lies elsewhere. The process depends at each point on apparatus such as the following:

The word of truth
The gospel of your salvation
The truth as it is in Jesus
The sword of the spirit which is the word of God
The breastplate of righteousness
The preparation of the gospel of peace
The filling with the Spirit
Prophets, apostles, evangelists, pastor-teachers.

These last are given to the church "with a view to a full equipment of saints toward their work of ministering, toward the building up of the body of the Messiah." In fact did not Paul himself, exalted as he was by the joy of delivering a great message, do yet more for the Messiah by giving him a body, a social group by which the representative man propagates his life in the world?

Most of all should it be insisted on that we have nowhere in this epistle any room for a church invisible. Here is a visible church, militant in a real world.

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It is a church that must prove the superiority of its life by achieving a higher morality in practical affairs than would otherwise be possible. The individuals live in the future and their conduct is that of the coming Kingdom. It is contrasted with the world about it as a blaze of light is contrasted with darkness. What a challenge to the Christian church of today! The preaching of social ethics in our present-day situation certainly needs the visible support of a group of people working out Christian morality in the modern crisis.

But if it is a visible church there must be a visible unity. The church invisible can never function as God's temple in the world; that is to say, as God's headquarters, or as the Messiah's body. Nor will it draw into it the energy and devotion of those forward-looking people who are now outside the church. And yet on every hand there is a cry rising for an instrument of social progress on which all can unite who look for the redemption of the world. Bishop Williams in his writings such as *The Christian Ministry and Social Problems*, frequently says what many others have felt, that social reformers generally are on the hunt for a new faith. Of course, we must realize that no faith is worth anything unless it is embodied in some kind of social organization. More than ever before we need the one visible church. In fact, are we not in the same sort of a world as that in which this epistle was written, a world full of vague expression, unfettered thought, various religious currents competing with one another, incipient social groups giving birth to great social hopes? And to the author of the epistle this was the very situation calling for unity. Lack of unity was as undesirable as a plurality of Gods or of Messiahs. Indeed, you cannot trust the individual to work out for himself the kind of socialized character required. Even this process is inseparable from the body and that which every joint supplieth. The body is not merely being built, it is building itself in the medium of love.

And yet more insistent than the call for unity is the demand that the church realize a higher stage on its way to be filled with the fulness that streams from the exalted Jesus. To Peter the exaltation of the Messiah meant one thing, to Paul something slightly different, and, in its way, something grander. To us Jesus is exalted when we set him in his true historical position of strategic influence on the social progress of mankind. In a very real sense it is true today that more diverse sorts of men can march forward and acclaim his leadership than ever. Great outward organizations like an Interchurch World Movement we certainly do need; but we also need in addition to be building up an inner life, not an individual kind of life, but an inner intimate, mystic socializing of souls. What Mazzini's Young Italy was to Italy united and freed, what the clubs were to the French Revolution, what Robinson's congregation in Holland was to the founding of a New England, that will these elementary groupings of the church be to the "new world" of which we are all now writing and speaking. In the future we may still be diverse. Let us hope however that our diversity may not be grounded on dead denominational issues, but on the realization of separate functions. Let those that fear the Lord and cherish the new social hope speak often one to another.

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ORGANIZED PREACHING. II[1]

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Preaching on New Year's Sunday

New Year's is an occasion of less importance than Christmas or Easter in the church year; yet it is generally observed, and the preacher must be prepared to give a message appropriate to the event. Certain general considerations are pertinent to the task.

There is a genuine tenderness in the minds of the people in reference to the year that is passed. To the majority, the old year has brought some profound experience to which they are sensitive and which will come before them vividly from the general references to God's ways with men, which will inevitably be made in the course of a timely sermon. This mood insures rather an unusual degree of responsiveness on the occasion of New Year's.

Then there is a chastened reverence in the minds of the people as they contemplate the mystery and the responsibility involved in facing the unknown. Just as the lift of the great mountains and the sight of the vast forest solemnizes and chastens the spirit, so the prospect of the untried way in the coming year refines and elevates the temper of thoughtful people. This insures a readiness to receive a message appropriate to New Year's which makes the preacher's task attractive and relatively easier than usual.

Perhaps the first and most obvious step to take in preparing to preach at New Year's is to survey the past year in order to discover what its especial lesson has been. The significant community changes, the great events or movements of the world, the great personalities that have passed out of earthly life, all these are fruitful fields to pass in review as the preacher thinks on his theme. Out of these must invariably come some principles and lessons that will be made vivid when they are thus associated with events still retained in the memory of the congregation. Whatever the text or subject may be, there will be material at hand for fresh and timely illustration.

The sermon on New Year's will be keyed to the note of hope and courage. The future always ought to be faced by Christians "without fear and with manly hearts." It is an occasion on which the congregation should be heartened. This will not call for a sermon filled with shallow and shouting optimism. The problems and dangers will be recognized; but the greater assurance of faith in God will be brought out clearly. In these days of bewilderment and hesitation the people need especially to be given a new sense of the reality and power of God.

[1] This second section of the study of Organized Preaching, which was begun in the May issue, concludes the occasions generally observed in the church year. In the next number the sermons remaining in the year will be organized around one dominant purpose or truth, in practical illustration of the principles already set forth.

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In its practical effect the sermon on New Year's will put clearly the great call of the world at large and of the local community. It will show that there are mighty imperatives in life to which response must be bravely given. Whether it be in the narrow range of personal character building or in the international relationships of the nation there is the same call to undertake with new dash and definiteness the program of Christ for a changed world. This must be set out vividly and presented with force.

Then the sermon on New Year's may voice the call for personal devotion to the realization of this program. It must ask and expect that personal service will be given to realize the call that has been sounded in the sermon. Consecration to new duties must issue from the appeal of the gospel at New Year's.

The sermon will be given either at a regular service of worship on the Sunday nearest the first day of January, or on the Watch Night program of the church for December 31. In the following suggestions both these occasions are kept in mind.

The Crowned Year

Thou crownest the year with thy goodness: And thy paths drop fatness (Ps. 65:11).

The purpose of this sermon is to display the way in which the love and goodness of God have crowned the year. It might also be used at Thanksgiving.

Display this in the wealth of nature. The earth has answered to man's toil with riches; the mines have yielded their wealth.

Display this in the realm of friendships and kinships. How much our friends have helped us! How much we have been able to do for our friends! How the great leaders of the community and nation have blessed us!

Display this in the world of growing knowledge. Each year registers man's larger insight and firmer control of the universe. We learn better how to live with one another.

Display this in the sphere of love and good will, which make headway in spite of apparent setbacks. The program of Christ's kingdom is still the greatest ideal that humanity ever has struggled toward.

A Door Opened

Behold, I have set before thee a door opened (Rev. 3:8).

The figure is graphic. Study its meaning. A door opened before us into what?

Into a deeper appreciation of the meaning and value of life. It is worth while; beautiful; evoking our best efforts.

Into finer and more blessed relations with our fellows. We live in love and kindness and we must be more helpful kinsmen and comrades.

Into richer community service. There are tasks to be done in our own neighborhoods which call for our personal help; we must give ourselves as well as our money.

Into deeper knowledge and experience of Christ. We know God when we know Christ. We know our own souls and the meaning of life when we know Christ. He is the goal of knowledge and the object of love.

The Fascination of the Unknown

For ye have not passed this way heretofore (Josh. 3:4).

Study the incident to get its significance: how did the Israelites attempt the untried way?

Reverently. They followed the ark at a distance. There was no flippancy as they undertook the new tasks. The solemn awe of the occasion was upon them.

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Purely. The people sanctified themselves; they put the evil out of their hearts and actions. They humbled their hearts before God and sought pardon for their sins.

Courageously. When they had purified themselves and accepted the new duties reverently they went forward bravely. They honored God enough to trust him. They did not mortgage their future triumph by fear.

New and Old

Therefore every scribe who hath been made a disciple of the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old (Matt. 13:52).

This text outlines the principle of development which runs through all life and is especially worthy of consideration when the relation of the old and the new is called into consideration at New Year's.

Not the new alone. The new is agreeable and desirable. It is necessary in order to true growth. But it is also hazardous. It often leads to excess and failure. To think of it alone on New Year's is to fail to estimate the forces that work out true development.

Not the old alone. The old is also desirable and agreeable. It, too, is necessary in order to true growth. What humanity has learned in the progress of the centuries must not be thrown aside. But the old alone is hazardous. It tends to fetter freedom. It obscures the vision necessary to fresh discovery of truth.

The new *and* the old. Each needs the other. The new ought to grow out of the old. It is nourished by the old. It completes the old. The old ought to find its complete expression in the new. It must grow into the new. Thus each complements the other. Such a balanced relation insures true progress.

In many churches the sermon on New Year's will be a part of a service held until after midnight on the last evening of the year and often called *Watch Meeting* or *Watch Night*. It is one way of "watching the old year out and the new year in." The two suggestions that follow are made in view of such a Watch Meeting.

Watch!

And what I say unto you I say unto all, Watch (Mark 13:37).

"Eternal vigilance is the price of life." Note the perils against which we are to be constantly on guard:

External. Those arising from the situation in which we are found; materialism; envy; greed. The struggle for physical life must not assume such predominance that it dethrones the struggle for the spirit.

Those arising from our comradeships. Personal influence potent and constant; watch the influence of our friendships on our choices and motives.

Internal. Watch the master-motives. Selfish purposes tend to hold the entire field and drive out motives which regard the good of others.

Low forms of life look attractive. Envy and lust are constantly in action assaulting the soul. Watch the coarse and vulgar. Keep the brutal in subjection.

How to cultivate watchfulness. Decide to watch, stick it out; in time the habit will increase. But the will must be constantly alert. The battle never will be over.

"Ring Out, Wild Bells"

Use canto 106 of Tennyson's *In Memoriam* for the text. Have this printed or reproduced in some way so that copies may be in the hands of the people. Study it carefully; make an analysis; condense the points if thought desirable; then prepare material for running comment on it. The items are:

1. Old *vs.* New.
2. False *vs.* True.

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3. Grief *vs.* Resignation.
4. Riches *vs.* Poverty.
5. Partisanship *vs.* Nobleness.
6. Sin *vs.* Goodness.
7. Civic Pride and Slander *vs.* Common Love of Good.
8. Foul Disease *vs.* Health.
9. War *vs.* Peace.
10. *The Christ that is to be.*

Preaching on the Day of Prayer

The custom of observing either the Day of Prayer for schools and colleges or the Week of Prayer is not so prevalent in many churches as it once was. Nevertheless almost every church year sees the recurrence of a day or season set apart for intercession and it is necessary to reckon with this in the survey of the occasions on which a particular sermon may be called for.

The danger of unreality must be guarded against in a sermon on this occasion. A preacher must be sure that he is not appealing for something in which he does not himself profoundly believe and which is warranted by his own practice. Captain Bertalot, Waldensian chaplain with the Italian forces, in describing an interview with a dying soldier said that the man kept fast hold of his hand and looked him through and through as if he were determined to know whether the chaplain believed every word that he was speaking. He felt that he could say no word to the wounded comrade unless he believed it himself to the uttermost. And in no less degree this seriousness of purpose and conviction must lie behind the sermon on the Day of Prayer.

There are at least three factors in the preacher's purpose as he handles this theme.

Prayer must be made a real part of the religious life and its energies must be revealed. Some years ago Sir Oliver Lodge challenged Christians to return to the conception of prayer as "a mighty engine of achievement," and to trust it in the working out of the Christian program of life. In some way we must restore this consciousness and confidence to our churches. The sermon on the Day of Prayer may help in this direction.

Something must be done also to indicate the subjects of prayer in order that there may be guidance given to the people who are to pray. Direction is necessary. The disciples who asked Jesus to teach them how to pray voiced a perpetual need of the church.

Then the sermon on the Day of Prayer ought to encourage the habit of prayer by indicating ways in which it may be cultivated. If it has fallen out of the practice of the modern church too much it may also be restored by appeals and directions of the right kind. The preacher will make no mistake by giving exceedingly definite suggestions and counsels. What is needed is concrete and workable directions.

Our Source of Power

These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren (Acts 1:14).

The making of a new world was committed to a little group of disciples. They needed power. They sought and found it in prayer.

Their prayer was *inclusive*. The disciples, men and women, all of them, prayed. No one stayed out.

Their prayer was *united*. With one accord they asked for one great gift, power

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to realize the meaning and mission of the gospel in their own lives and for the whole world.

Their prayer was *persistent*. They did not see the immediate results which they desired. But they kept on praying in resolute faith.

Their prayer was *victorious*. In time results larger than anyone would have expected followed from their work. Prayer proved itself to be a power.

A Call to Prayer

I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place, that we may lead a tranquil and quiet life in all godliness and gravity (I Tim. 2:1, 2).

The primacy of prayer. It is given first place in the needs of the Christian fellowship. More than wealth or knowledge or power Christians need the practice of prayer.

The variety of prayer. Silent, oral, ejaculatory, formal, private, public. By word and by acts.

The range of prayer. "All men" includes the widest possible variety of interests and needs. Especially leaders of all kinds are mentioned because of their power.

The results of prayer. A tranquil life, free from the selfishness and fret of average living. Full of good deeds. Dignified and noble. Prayer creates character.

Prevailing Prayer

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you (John 15:7).

This seems like a reckless promise. It guarantees too much. But study the conditions on which the promise is based. What kind of a will is expressed in the prayer that prevails?

It abides in Christ. There is most intimate personal union between the one who prays and Christ. Purposes are identified; the very nature is shared.

Christ abides in it. The union of wills is mutual, intimate, and constant. The ruling motives of Christ have been accepted as our ruling motives.

What will be the requests of such a person? Certainly nothing selfish or unworthy of Christ. Only the best will be sought by one who is united with Christ.

The final fulfilment of such prayer is promised. It will be done in God's way. It may not come about as we would choose or determine; but the will of anyone who is vitally united with Christ in motive and desire must finally be accomplished because it is the will of Christ and that cannot fail.

Prayer for Success

And let the favor of the Lord our God be upon us; And establish thou the work of our hands upon us; Yea, the work of our hands establish thou it (Ps. 90:17).

Is it right to pray for the success of our work?

Our work has supreme value to ourselves. We put our very selves into it. Our work is valuable to God. He needs it for the success of his own work.

Therefore it is right to pray for success. That it may not be fleeting but may be established. We want permanence; God alone can give it.

The favor of God is the warrant for all our expectation of success. In the end it is the love and beauty of God that insures the realization of our ideals.

Preaching on Washington's and Lincoln's Birthdays

Probably both of these occasions need not be observed each year by especial recognition from the pulpit; but one of them will doubtless call for recognition. Therefore the following suggestions are made in reference to both occasions, since they are so closely

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akin that individual treatment of the two is unnecessary. The Sunday next preceding the anniversary is the day to be observed. There are two lines of treatment appropriate to these occasions: one, to make the sermon biographical or appreciative; the other, to turn the occasion into an opportunity to preach on the larger implications of patriotism and leadership in the higher life of the people.

Following the first suggestion, the danger is that the sermon will lack freshness and vital meaning. For example, it might seem superfluous to preach on the life and character of Washington. So far as making any contribution to our knowledge in this field, it is obviously impossible to do so; but the career and character of Washington were so vital and significant that it is profitable to make them the theme of preaching often. The memory of the people needs to be refreshed.

The life of Abraham Lincoln is especially rich in material for preaching. Enough time has elapsed since his death to enable the world to estimate the meaning of his character and work. The preacher will find fresh matter for his thought in *The Soul of Abraham Lincoln*, by William E. Barton.[1] The spiritual message of the great president is growing clearer and ought to be given fully to the people in the sermon on the Sunday before the anniversary of his birth.

The second method of treatment is to direct the attention of the people to the subject of personal leadership, its necessity in a democracy and the character of the great leader. The sermon may also take up some of the more urgent movements or problems in civic life, although this may be reserved more appropriately for the Sunday nearest to July 4. If the preacher discusses a public question in this sermon let him be sure of his facts. Often harm is done by wild statements made in the interests of a good cause. Never attack a civic evil without such a degree of accurate and pertinent facts in your possession as will make your position impregnable under close examination by opponents.

This kind of preaching takes courage. It is easy enough to flay evils that are far away and hypothetical, but when these very objects of warranted attack are represented in the persons of your heaviest financial supporters the problem is difficult. The pulpit is charged with being in bondage to the financial powers of the community; the charge is, we believe, seldom valid. But the problem of the public-spirited and courageous preacher is no small one when he is forced to attack intrenched evil in his own congregation. His critics seldom appreciate the weight of this responsibility and the difficulty in the discharge of the duty.

The following suggestions are appropriate to the discussion of leadership on Washington's and Lincoln's birthdays.

Leadership and Democracy

For that the leaders took the lead in Israel, For that the people offered themselves willingly, Bless ye Jehovah (Judg. 5:1).

The conditions of a growing and happy state are reflected here. The principle involved is valid in all times.

[1] New York: Doran. $4.00.

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The people volunteered willingly. In a democracy no permanent advance can be registered that is higher than the level of the popular life and ideal. To be permanent any public policy must have the majority of the people behind it. Legislation reflects the common judgment and must have its sanction for enforcement.

The leaders assumed responsibility. The danger in a democracy is that the people will remain an ineffective mob because they lack direction and control. Someone must interpret the popular will and lead in practical programs for its realization.

Seek practical applications of this principle in community and national life.

The Leader's Place

And he that sounded the trumpet was by me (Neh. 4:18).

The walls of Jerusalem were being built. The great task called for construction and defense at the same time. This made the task of leadership doubly necessary and difficult.

Nehemiah was the head of the enterprise. He had taken upon himself responsibility for the direction of the work. There must be one responsible head of every great enterprise. The success or failure of it will depend largely upon his personality.

Associated with him were his assistants. He could not attend to all the details. There must be those who would sound the alarm whenever danger came near. Division of labor and responsibility were necessary.

Organized leadership and popular responsibility assured the success of the great work. It demanded that some duties should be assumed and that some privileges should be surrendered. Individualism must be yielded up for the common good.

What bearing have these principles on the problems of life in America today?

The Hole in the Wall

Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath forsaken the land (Ezek. 8:12).

State the historical situation. Matters were going badly in the state and in popular life. There was a reason.

The peril of intrigue and secret treachery on the part of those who ought to be the true leaders of the people. Often political parties maintain an appearance of opposition while they are secretly dividing the spoils of campaigns.

Intrigue thinks that it is safe. It walls up the doors; but it invariably leaves the hole in the wall. Honorable appearance cannot permanently mask evil action.

Somebody will find the hole in the wall. The sin of false leaders will be uncovered. Their shame is all the greater because their obligation was so great.

False leaders are essentially atheists. They say: God is far away; God has forgotten. Faithful leaders believe that God is near and that he knows and cares. Religion is essential to the highest leadership.

Beginning the Battle

Then he said, Who shall begin the battle? And he answered, Thou (I Kings 20:14).

A battle is on. The right and the wrong are engaged in conflict. The Kingdom of Christ and the reign of evil are in mortal combat. The world is not a place where the issues are nicely balanced and men may be indifferent. The right must be fought for.

Someone must take the leadership and begin the battle for righteousness. The issues hang on the readiness of those who see the truth to come to its defense.

Who must begin the battle for truth? It is easy to look around and estimate the responsibility of others. But that is not the manly attitude.

You must begin the battle. Washington and Lincoln saw the need of leadership and they laid aside ease and safety and took up the task. The modern world needs the same high-spirited leadership.

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Preaching on Palm Sunday

Palm Sunday stands at the beginning of Holy Week with its message of triumph and hope. It is interpreted, inevitably, in the light of the days that followed it with tragic swiftness; but as an occasion for preaching it is a day of victory. All preaching ought to be hopeful and confident. But especially on Palm Sunday this note is consistent; nothing else would fit the occasion.

There are two ways in which to handle the subject of the sermon on Palm Sunday. One is to treat the history itself graphically; to describe the events; to show how they had their part in the experience and mission of Jesus; to make it a part of the life of our Lord that was vital and blessed. In order to do this a preacher must take every means at hand to quicken his imagination until he will appreciate and interpret the occasion. Study pictures; read descriptions; and think over the details of the day's doings until they will actually move before your mind. Then the actual scene will live in the sermon. Be sure, above all else, to make this a real event in the life of Jesus that had concrete reality to him.

The other method of treatment is to open up the spiritual truths that flow naturally from the experiences of Palm Sunday. What is the place of victory in Christian experience? How are Christian victories to be won? What are real and apparent triumphs? How much can the opinion of the people be trusted? All these and many more questions flow from the considerations of the principles that may be derived from the study of Palm Sunday as a part of the life of Jesus. We must be sure that the principles that we draw from the scene are really warranted by what happened. Then we must be exceedingly thoughtful in our application of them to our modern needs and problems. Insight and accuracy are imperative in the preparation of this sermon.

More Than Conquerors

Nay, in all these things we are more than conquerors through Him that loved us (Rom. 8:37).

The Christian life is one of final victory. In spite of occasional defeats and discouragements, the Christian is a conqueror. Christ enables us to win:

The victory over sin. Not merely forgiveness for sin, but actual power over the tendency to sin. Christ transforms the soul in its dominant desires.

The victory over doubt. Christ clears up the gloomy uncertainties as to what life means, both here and after death. True faith is Christian trust.

The victory over hate. All jealousy and scorn cuts at the heart of life. Through Christ we enter the realm of good-will and love, where men do each other good and not evil all the days of their lives.

The victory over the fear of death. Death is no longer an object of dread to a Christian. He knows that the spirit is immortal and so he is ready to meet the end of his earthly life in the certainty that it marks only the beginning of his larger and better life with the Father.

The Inevitable Master

Behold how ye prevail nothing, lo, the world is gone after him (John 12:19).

Men oppose the mastership of Christ. His moral and spiritual claims contradict the selfish and wicked programs of men. Therefore, inevitable conflict.

This opposition is finally futile. In the end right must overcome wrong; love must

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conquer hate. It will take long time and steady struggle; but the final issue is with truth.

The world is slowly following Christ. He was a Teacher from a little town centuries ago; but his perfect word matched by his perfect life is conquering the world.

Is Christ your Master? How can you make him so more completely? How can we help our country to follow the inevitable Christ?

Hosanna

Hosanna in the highest (Matt. 21:9).

Describe the scene. Picture the acclamation. The word means, "Save, we pray." It is the beginning of the acclaim which must be rendered to the world's Savior.

Humanity's supreme need is redemption from sin. Both the effects of sin and sin itself must sometime be removed from the world. To work for this is the greatest task that can inspire us.

Christ is the world's Redeemer from sin. In some way, through faith in him, power comes into us and we are saved. The fact can be proved by millions of witnesses. The explanations are many; the truth and the experience are one.

The world needs on this Palm Sunday to call upon its one Savior. There are no devices or programs that man has made which will do for the world what Christ will do if he is given the right of way in modern life. The Victor of the world is the Christ to whom the people cried Hosanna.

Preaching on Easter

Easter is the supreme festival of joy in the Christian calendar. Christmas stands for the lowly beginning of the Great Life; but Easter celebrates its coronation. The whole Christian message is assured because of the event which is commemorated by Easter. Therefore it is of paramount importance that the sermon on Easter Sunday should be pitched to the keynote of gladness and triumph.

This sermon may be somewhat cramped in point of time on account of the music which is appropriate to an Easter service. In view of this limitation the Easter sermon ought to be most carefully prepared and earnestly delivered. It must be adequate to the sublime theme and exalted temper of the day. Never trust the mood of the hour for inspiration, thereby apologizing for any carelessness in the thorough work which must be put into the Easter sermon. The occasion and the subject alike call for the most painstaking diligence.

The appropriate subjects are many, but they may be classified satisfactorily under these three heads:

1. *The resurrection of Christ.*—Naturally a preacher will not indulge in a long defense of the resurrection of Christ at an Easter Sunday service; but it is altogether fitting that he should state some of the chief grounds for the faith which has been held so long, so steadfastly and with such blessed results by the Christian people. There are many lines of argument that are pertinent and convincing; but the most cogent to the modern mind will probably be the one derived from the restoration of the faith of the apostles. They had given everything up and were scattered in dismay. Then suddenly something took place which is explained on the ground of their utter conviction that their Master was living again. There must have been an adequate cause for the resurrection of their dead faith; the actual resurrection of their living

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Lord is the only cause that can account for their experience. We may approach the argument with confidence and set it out with clearness.

2. *The assurance of immortality.*—From the Christian point of view the best approach to the general fact of immortality is through the experience of Jesus. He expresses the ideal of human nature and death could not hold him. This does not embrace the range of the argument; but it is one of the strongest in itself and the one finally affirmative to Christians. But the general arguments are many. One of the clearest statements of the matter is Fosdick's *The Assurance of Immortality.*[1] We believe that the resurrection of Jesus should be stressed more; but the argument from the yearning or the capacity for eternal life will appeal to those to whom the resurrection of Jesus is not yet convincing. Tennyson's *In Memoriam* yields rich harvest in this field.

My own dim life should teach me this,
That life shall live for evermore,
Else earth is darkness at the core,
And dust and ashes all that is.

3. *The practical issues of immortality.*—One of the most cutting criticisms of the Christian people is the statement of Dr. William Osler, that, however much the doctrine of immortality may be believed, his medical practice had convinced him that almost all its adherents lived and died as if it were not so. What we need is to bring the mighty truth over into the sphere of daily living and make it do work and get results there. If we are children of God and the heirs of a deathless life then conduct must be modified by that fact and character must be created according to its imperial demands. The sermon on Easter Sunday ought to present the practical issues of the truth that is celebrated on the day. It will not be enough to validate the records of the resurrection or to convince men and women that they are immortal. We need help to live as deathless children of God and the preacher on this high day must bring it to us.

[1] The Macmillan Co., 1913.

Our Living Lord

Remember Jesus Christ, risen from the dead (II Tim. 2:8).

Paul is trying to bring the reality of Christ to the mind and memory of his friends; so he puts in the foreground the fact that Jesus rose from the dead.

Study the effect of this faith upon the convictions of the disciples. See it change them into a group of men and women fired by an assurance for which they were willing to sacrifice their lives.

Study how they preached this as the central fact in their faith. They were sure that Jesus was living in a different way from that in which anyone else lived.

Study the way in which conscious loyalty to a living Lord transformed their own lives. Paul is an example. The change that came to pass in him was typical.

Study the testimony of millions of Christians since the days of the apostles who affirm that they are sure that Christ lives and that they have relations with him in the life of the spirit.

All this evidence converges to establish the fact that Jesus is still the living Master of souls.

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Newness of Life

Like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life (Rom. 6:4).

Interpret this text by the study of the words "like as" and "so."

How was Christ raised through the glory of the Father?

Out of weakness into strength. He had only a human body and a mortal life before Easter; after it he had power and eternal years for the accomplishment of his purposes. So we may rise into new strength in Christ.

Out of sacrifice into the rewards of sacrifice. His whole life was spent in the lavish gift of himself to others; after Easter he began to see the rewards of his labor. He had thousands of loyal followers and defenders within a few years.

Out of an earthly life into a spiritual life. He lived bravely and well on earth; but he had to contend with the conditions of humanity. After Easter he was in full possession of his spiritual powers. Easter ought to give us new spiritual possessions and powers.

Earthly and Heavenly Images

As we have borne the image of the earthy, we shall also bear the image of the heavenly (I Cor. 15:49).

Many ancient readings warrant the translation *let us also bear the image of the heavenly*. Thus the text is both a promise and an exhortation. We regard it as both an assurance and a command.

It is like the seed and the living plant that grows out of it. The beginnings of the heavenly life are wrapped up in the earthly. The old must die in order that the new may find life.

The material body fits the needs of the spirit while it is living in the physical world and meeting the strains of this temporal situation. The spiritual body will fit the needs of the soul that is free from the conditions of physical living.

The physical body is the instrument of the soul to do its human tasks; it is a house, a garment, an agent. So there will be another body for the spirit when it is free from earth, and by means of it the spirit will still do the will of God.

Always it is the spirit that is supreme and we must keep it in control of the body. Then it will be ready for the new and glorious body which will be its possession after death.

The following is an appropriate quotation: "A reasonable person does not build a violin, with infinite labor gathering the materials and shaping the body of it, until upon it he can play the compositions of the masters, and then in a whim of chance caprice smash it into bits. Yet just this the universe seems to be doing if immortality is false" (Fosdick, *The Assurance of Immortality*, p. 13).

The Risen Life

If ye, then, be risen with Christ, seek the things that are above (Col. 3:1).

Easter is not merely the resurrection day of Jesus Christ. It stands for the rising of all Christians to new life on higher levels in union with Him.

Physical. Allegiance to Christ and the new life in Him brings us into physical soundness and tone, higher than we enjoyed before. It makes us more temperate and happy. We are *better* insurance risks.

Mental. Christians are inspired to think more clearly and on higher themes because of their loyalty to Christ. The noblest activities of the human mind have been inspired by Christ.

Emotional. The deepest, noblest feelings of which the human spirit is capable are called into being as we think about Christ and enter into the world that is created for the soul in union with Him.

Moral. Christ is the creator of the highest moral standards and aims. He furnishes the amplest power to help us

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attain them. Righteous living in all its best forms is the gift of Christ to the world.

Spiritual. The Christian is most keenly conscious of God, of the soul, of immortality. The reality of the spirit cannot be doubted by any disciple of the living, spiritual Christ.

Easter bids us enter into this highest realm of desire and achievement. It assures us that we shall have the power given us to grow into still higher reaches of attainment.

Preaching on Mother's Sunday

On the second Sunday in May it has become quite the custom to observe Mother's Sunday, with a sermon appropriate to the occasion and often the use of flowers in some way in the service.

The matter lends itself to preaching. There is no more tender and beautiful subject for a sermon than some aspect of a mother's love and care for her children. There is abundant material for the discourse; the mood of the day is encouraging; the preacher can throw himself into his sermon with a full heart.

Nevertheless it is necessary to observe a degree of caution just because the subject is so beautiful and so full of sentiment. We must not be betrayed into effusive sentimentality. This is what is sometimes called the use of the "sob stuff." The slang is harsh, but the idea is important. Frequently a preacher yields to the temptation to provoke the tears whose wiping away gives such a delicate satisfaction to fervid speakers. And it is unworthy the ideal or the work of the true preacher to do this. Sentiment must come into the sermon on Mother's Sunday. But it must be genuine and it must be reserved. If the tears come into the eyes of some who listen, let the preacher lay no unction to his soul on that account. Let every illustration, every reference to actual life, every appeal be genuine through and through. Manufactured stories will not serve the purpose of this sermon. Every item in it must be wholesome, healthy, vital.

The following suggestions are given to indicate seed-thoughts appropriate to the occasion under discussion:

The Shelter of Mother's Arms

Carry him to his mother (II Kings 4:19).

The incident. When the little boy grew sick he was with his father and the men in the fields; then he was hurried to the haven of his mother's arms.

Mothers are ready and waiting for hurt and weary children. The world is like the burning oriental sun that struck the lad in the field; it hurts us; there is just one place where we know we can go if our mother is living; she will be ready to take us home.

Mothers understand. The one great fact about the mother-heart is its perfect sympathy. Mothers seem never to forget what it means to be a child. They feel *with* their children. They have the wonderful power to enter into life and share it.

Mothers are patient. No one else does for weak childhood what mothers do for it constantly and without the least complaint. They wait and watch and never despair.

Mothers help. Their love grows so practical! They seem to understand what will bring the most comfort and relief at just the right place. Mother-love is a great medicine.

A Box from Home

Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice (I Sam. 2:19).

Samuel was away from home in the school of the prophets. His one great day

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of all the year was when his father and mother came on the annual pilgrimage and brought him the box from home. And the one rich thing in the box was the little coat that Hannah made each year for her boy.

What did this coat mean to Hannah as she stitched it carefully? She sewed love into every seam; she wrought her prayers into the garment along with her thread. How she must have held it up each year and rejoiced to think that she was making it larger for the growing boy! How happy she was when she thought that it would keep him warm in a long night when he watched to see that the lamps did not go out at the shrine! Her whole soul was in the coat.

What did the coat mean to Samuel as he wore it? It made him anticipate the time when his mother would come again. He did his work all the better because he was reminded of her love and hopes for his future. So it became to him truly a sacrament, that is a sign of an invisible grace.

Jewels and Crowns

My son, hear the instruction of thy father, And forsake not the law of thy mother: For they shall be a chaplet of grace unto thy head, And chains about thy neck (Prov. 1:8,9).

Note the difference between law and instruction. One refers to the body of principles by which right living is guided. The other, to the constant explanation and illustration of those principles which make them reasonable and familiar. Both are necessary.

Loyalty to the teaching and training of parents in a good home are the jewels and the crown that beautify and ennoble the wearer. The true grace and dignity of life consist in fidelity to such truths as a father and mother impart to their children.

Three Generations of Believers

The unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also (II Tim. 1:5).

Faith is a gift and an achievement; it is also an inheritance. It cannot be taught; it has to be caught. It is transmitted in words, in deed, and chiefly in the spirit or temper of others. We have to make it our own in order really to possess it.

Faith grows and changes with each possessor and with every generation. The faith of Eunice was not precisely that of Lois; that of Timothy was unlike either. We must expect change. It is a sign of growth.

Making good with the faith of our mother. Not merely by repeating her creed. Realization of mother's faith must be the repetition of its spirit in actions. The loyalty that she expressed in her faithful life must also be expressed in ours.

Preaching on Memorial Day

The Sunday nearest to May 30 is generally observed as a memorial not only to those who have fallen in the great wars but also to all who have gone from the families of the church. It is therefore fitting that the sermon on this Sunday should be concerned with a subject appropriate to the temper of love and memory.

The preacher will see in this occasion an opportunity to exalt the ideals of noble living, loyalty to truth, and personal sacrifice in the interests of truth and justice. There is no day on which the appeal for such ideals is more suited to the occasion. Memorial Sunday ought not alone to call the minds of the people back to solemn griefs and lovely memories, but also forward to brave and unselfish action that will realize the purpose for which those whose memories we hallow lived and died.

There is no finer example of the spirit of the sermon on Memorial Sunday than is found in the great

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Gettysburg Address of Abraham Lincoln. It breathes the air of gratitude for the past and high resolution for the future. It is not to be used as a model in a rhetorical way; but in its conception of the fitting words for such a day it leaves nothing to be desired.

The fact of immortality and the message of Christian comfort and hope lie behind the sermon on Memorial Day. There is a wealth of consolation and sustaining hope in the Christian message that is not used as it ought to be. If it can be brought to the people on this day of tenderest meaning to hearts and homes it will fulfil its great purpose. Especially since the Great War, although the losses in America are not to be compared with those that Europe has suffered, the hearts of men and women are sorely in need of comfort and peace.

On Memorial Sunday it is also appropriate that we emphasize the value of personality and the obligation which should be recognized for the life and work of those who have lived useful lives and done worthy work in the world. The sermon on Memorial Sunday will be designed to inspire the ideals of those who are to bear the burden of the world's affairs as well as to honor those who have died. If it can be made clear that life is worth the best efforts of which our souls are capable it will be a fitting service to render the memory of the blessed dead.

The Light of a Good Life

But the path of the righteous is as the dawning light, That shineth more and more unto the perfect day (Prov. 4:18).

The blessedness and beauty of memory, especially as it dwells upon the meaning of a good life.

A good life is like the sunlight. It is silent and full of creative power. It makes no noise; but it is full of the energy that calls life into expression and sustains every living thing. This is the way a good man's influence works upon his age.

As the light increases from dawn to noon, so the power and beauty of a good life grows steadily. We do not know how fully human character has impressed the world until the man has gone from his material relationships. We appreciate Lincoln more now than was possible even ten years after his death.

The end of a good life is perfection. The great desires of the spirit will not be mocked. All that we saw ourselves capable of becoming when we were at our best we shall finally become when God's will has been fully done in us.

From Bitterness to Blessing

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah [bitter].

And they came to Elim, where were twelve springs of water, and threescore and ten palm trees; and they encamped there by the waters (Exod. 15:23, 27).

This change from the bitter waters of Marah to the beauty and health of the oasis at Elim is a symbol of the way in which God leads us from the bitterness of great sorrow to the comfort and peace of accepted grief.

How does this take place? By the lesson of time and experience as we learn the meaning of sorrow in the passage of the years. By the comfort of friends and the ministry of thought. By the experience of Christ as the living Master.

These lessons we learn as we wait patiently, trust fully, work for others faithfully.

The Comfort of Infinite Love

I, even I, am he that comforteth you: who art thou, that art afraid of man that shall

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die, and of the son of man that shall be made as grass; and hast forgotten Jehovah thy Maker, that stretched forth the heavens, and laid the foundations of the earth (Isa. 51:12, 13).

The world sorely needs comfort. Not only in time of death and disaster; but constantly. Individuals must meet bitter grief; nations are distracted and afflicted.

Comfort may come from men in a measure. But the length of man's years, the limits of his weakness, the dearth of his wisdom make his comfort partial.

God is the Source of comfort. This is due to the greatness of the divine power, the insight of the divine wisdom, the wealth of the divine sympathy, the healing strength of the divine love.

It is necessary therefore to point men to God if they are to be steadied through the strain of sorrow and upborne in the stress of disappointment.

Unshaken Foundations

Yet once more will I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things that are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe (Heb. 12:27, 28).

In this time when it seems as if the world were almost shaken to pieces, what is the "kingdom that cannot be shaken" which we receive?

The everlasting reality of religion. This is innate in humanity. It cannot be destroyed even by violent changes.

The fact of the Father God. The God of Jesus is still the Sovereign Ruler of the universe.

The triumph of right in a moral universe. The God whom we find in Christ is good and his will must conquer in the end.

The power of an endless life. Immortality is a truth by which to shape daily conduct. The soul is deathless.

The redemption of the world through Christ. While the explanations of this truth may change the fact abides forever.

Preaching on Children's Sunday

The second Sunday in June is generally set apart as Children's Sunday and the service of worship is so planned that the children of the church school are present and often take a considerable part of the service themselves. This is one of the happiest occasions of the church year. It comes at a season when the world is physically beautiful. Then the sight of the children of the church is always inspiring. The interest and affection of the people is called out to the maximum. It is one of the preacher's high days.

A sermon, in the strict sense of the word, is generally well-nigh impossible on this Sunday. The time will not permit the discussion of any large subject in a thorough way, even if it were appropriate or desirable. The tactful preacher will not attempt, therefore, to furnish a finished discourse on Children's Sunday. He will prepare instead a "talk" especially adapted to the apprehension and needs of the little people. The subject of preaching to children is one that demands a department by itself in the field of homiletics. We cannot, in the space at hand, even present briefly the general principles to be observed. The literature of preaching contains a gratifying list of books to only a few of which we refer by titles, instead of suggesting texts and seed-thoughts.

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Children's Object Story-Sermons, by Otis Tiffany Barnes (3d ed.). Revell. $1.00.

Little Ten Minutes, by Frank T. Bayley. Revell. $1.25.

The Children's Hour, by Stuart Nye Hutchison. Revell. $1.25.

Church Year Sermons for Children, by Phillips E. Osgood. Philadelphia: Jacobs. $1.25.

The volume by Mr. Osgood, vicar of the Chapel of the Mediator in Philadelphia, is especially interesting and will be suggestive on the point of method. The other books are examples of many equally valuable, the titles of which may be found in bibliographies and catalogues.

Preaching on Independence Sunday

The Sunday preceding the Fourth of July is generally observed as an especial occasion when a sermon on patriotism and civic duty is appropriate. This we have called Independence Sunday, although the name is not well established in current usage.

Preaching on patriotism has been called for so extensively during the past few years that it might seem unnecessary to refer either to the difficulty involved in the right use of such national occasions and opportunities or the principles that should be observed in civic preaching.

Only for the sake of emphasizing certain laws which are quite familiar do we sum them up briefly here:

Remember that love of country is instinctive to every normal person. Patriotism is like the love of home and the deep sanctions of religion in that it rests forever in the constitution of human nature. Therefore the grounds of the noblest appeals are all at hand in life at its normal levels.

Never mistake patriotism for boasting and saber-rattling. The spirit that rehearses our national assets before the Almighty is not the true patriotic temper. The real lover of his country is reverent and humble in heart. He has no boasts with which to approach the God of nations.

No patriotism is genuine that is merely partisan or provincial. The danger in civic preaching is that it will grow narrow and intolerant. No valid national interests can be realized apart from the interests of the whole world. The international ideal of patriotism must be defended from the Christian pulpit in these days as never before. The realization of universal humanity is fundamental to the preaching of patriotism.

Naturally a preacher on Independence Sunday will make use of the riches of biographical material that lies at hand for illustration and argument. The lives of Gladstone, Lincoln, Mazzini, Hay, and numerous great prophets and leaders of patriotism ought to be studied in order that the Independence Sunday sermon may be pointed accurately.

It is a Sunday for reserve rather than abandonment. That is, the tendencies in the day itself and in the subject discussed will tend to make the preacher "break loose." Deep feeling fits this occasion; but if one is to guard anywhere let it be at the point of too much rhetoric and oratory.

The following suggestions are made for Independence Sunday:

Patriotic Obligation and Religious Study

Then render unto Caesar the things that are Caesar's, and unto God the things that are God's (Luke 20:25).

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Our country claims our service; Caesar stands for the civil power which we must acknowledge. The Christian faith realizes the right of the state.

God also claims our service. This is the supreme obligation to which we can respond. It takes shape in the duties and privileges of religion.

There is no inconsistency between these two areas of duty. It is possible to be both a faithful citizen and a loyal disciple of Christ.

Religion instead of being inconsistent with patriotism is essential to it. Loyalty to God is the best warrant for loyalty to the state.

Civic duty is one of the noblest spheres in which to complete religion. In patriotism religion comes to a paramount form of practical expression.

Loving Our Country

If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy (Ps. 137:5, 6).

The singer was in exile and therefore under strong temptation to forget his native land; but he kept the fires of his patriotism burning on the altar.

Patriotism may be forgotten under the strain of material gain. The skilled right hand may make one so rich and prosperous that the obligations of citizenship are lost. But it is more important to love one's native land than to be rich.

Patriotism may be forgotten in happiness and enjoyment. When life grows easy high and noble national ideals are easily forgotten.

Patriotism must rise above these and every other incentive until it masters the soul as a holy passion. Then it keeps the soul alive and is itself kept alive by devoted souls.

Civic Honor and Trust

Ye are holy unto Jehovah, and the vessels are holy. . . . . Watch ye and keep them, until ye weigh them before the chiefs . . . . in the chambers of the house of Jehovah (Ezra 8:28, 29).

Civic duties are holy tasks. The debauchery of the word "politics" is a national calamity. Public service ought to be a public privilege and honor.

Civic leaders are holy persons. The idea of sanctity has gathered about the priesthood; but it ought also to be associated with public service in affairs of state.

Civic service requires constant watchfulness. When the community is being served it is easy to fall into loose habits. Men will cheat a corporation when they would not cheat a comrade.

Civic service calls for a final accounting before God and man. The same fidelity is called for by the commonwealth that is demanded in the strictest business transaction. It is God as well as man that must be satisfied strictly.

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IT'S A LONG WAY TO UTOPIA

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The victorious Elijah marched the whole battalion of the prophets of Baal down to the brook Kishon "and slew them there." For an hour we behold him exultant in victory. The religion of Jehovah had been restored to its purity; the people had been saved; it was all over but the shouting. But from this dream of complete and final triumph he was awakened to reality by the intervention of a strongwilled queen, and at her sinister threat he fled in despair. So fades the dream of every man who tries to take a short cut to Utopia.

Consider that benefactor of the race, Mr. Everett True, whose reforming activities are pictorially narrated from day to day in the comic section of the *Chicago Evening Post*. There is something refreshing about the summary manner in which the portly Mr. True disposes of the pessimist, the unchivalrous, the ill-mannered, the impostor, the waster of other people's time, and every sort of human nuisance. Nothing in the range of cartoon satire could be more praiseworthy. The comic hero walks among his victims with a becoming air of inerrancy and omnipotence. Despicable in their selfishness, they fully deserve their fate. Right, armed with might, deals out poetic justice—cartoon justice—to the unsocial offenders against cultured and humanized society.

But the prosaic mind cannot long indulge the picture of this noble sport without misgivings and regrets. After all Mr. True as a reformer has his limitations. You cannot translate him into the actual world. Just men are not all muscular. And police courts rarely sanction the private infliction of punishment, however merited. It is not wise to take the enemies of human happiness by the collar and hurl them from speeding trains to oblivion, or send them sprawling in humiliation down stone steps. The farther we progress on the road to democracy the more difficult it becomes to bring reform summarily. Prohibition will never again come overnight in a *ukase*. In real life as we know it, the mills of the gods grind slowly.

There remains, however, in some men, a noble impatience that induces them to believe in and attempt short cuts to Utopia. Fascinated by their dream they ignore those realities which do not accord with the dream. The illusive prospect of a national paradise of social and political calm prompts a government to deport real or suspected agitators. This is too short a way to the desired goal, and it will be found not to lead thither. Either it will rob the nation of the services of those useful cranks whose function is to stimulate a people to think, or it will react in a really dangerous increase of irresponsible radicalism.

Socialism is the most popular of modern prescriptions for happiness. No doubt its prophets have taught some

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valuable lessons that will help to emancipate and to consolidate mankind. But put to the test of responsibility it seems to give evidence of serious defects and omissions. It shows no appreciation of those fundamental human factors, learning in its cultural aspect, emotion, and religion. Unless it can ally itself with these things that have the momentum of the centuries with them, it will deceive its believers and disappoint its friends.

The church has tried many a short cut to Utopia. Such was, for instance, monasticism. It omitted too much of normal life from its scheme of a saved society. With its vows of celibacy, poverty, and obedience, it repudiated the home, the market, and the right of free choice which issues in politics. Its truncated morality had nothing to do with domestic, economic and political concerns. It sought its Utopia in a narrow fellowship, while the world of men to whom these things were still essential was left in moral and temporal misery. But the world was too strong for the group, and persistently wore down its idealism. Human nature asserted itself, and the monasteries repeatedly opened their doors to these common interests of man. For monasticism this meant corruption and decay, the failure of its impossible Utopia.

The Puritan theocracy is open to a similar criticism. With all its imposing grandeur, it left out too much to be other than impermanent. It left out art; it left out laughter—essential elements of a healthy society. And it has become no more than an inspiring ruin.

The founders of church orders, denominations, and sects, and likewise the leaders of political reform, have too often, like Elijah, regarded themselves as the agents of an ultimate divine solution of the human problem. Their little systems had their day, and the problem took new forms. The time is come for more far-sighted leadership. The wise leader will no longer promise sudden millennium dawns. He may approve woman suffrage and prohibition, but he will not expect either of these to provide for nations a new morality. He may labor for Christian co-operation, but he will not picture the Devil in flight to hide his diminished head on discovering an interdenominational conference.

His will be that higher devotion which sees no near deliverance and demands none, but is content to toil in faith toward a distant and ever-receding Utopia. He will not think merely in terms of the heartening or disheartening contemporary facts and statistics, nor confine his interest in humanity to the past five and the next five years. He will live in man's far past, in the great Christian centuries, and through imagination and hope, in the greater eras yet to be.

Elijah, in the profound story, learned that it is not in the spectacular and dramatic events, nor by destructive forces, that the Kingdom comes, but in ways that are gentle and unobtrusive. He felt himself commanded to go back to the dull routine of civilization, to the slow-moving world which in the sequence of the generations needed a new series of kings and prophets. He had had his hour of success and failure; now it was his remaining duty to help provide for that commonplace succession. The theocracy was not to be achieved, he

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now saw, by a miracle or by a massacre; it was to be approached by a process extending through uncounted generations. Its progress was to be aided by every man's contribution, and this required patience, faith, humility, and largeness of view.

Many still need this fundamental lesson. They fancy that brilliant programs will furnish a panacea for difficulty. Probably many of the schemes of advance advocated in the church today are viewed in that light by the more indolent among us. But these schemes, if successful, can only lead to further tasks of greater difficulty. Magnificent organization will never obviate the need of patient hard work. Organization is best regarded as an aid to the more prolonged and difficult work of education. The way to Utopia is a long way. The dim towers of that desired city seem to recede as we advance. Neither we nor our children will enter its gates. It is "the ever-coming Kingdom of God." But if, realizing all this, we are still brave and faithful enough to seek it steadily, we shall be true guides. And we shall avoid alike the foolishness of short-visioned optimism and the peril of disillusionment and despair.

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CURRENT OPINION

Half-baked Thinking

Where a little impromptu questioning reveals the fact that in a group of supposedly well-educated people less than half have the slightest idea of the distance between Petrograd and Vladivostok, and that one in four is not aware of any marked difference in the meanings of the words *solvent* and *bankrupt*, or does not know whether light travels in straight, jagged, or wavy lines, Professor E. L. Thorndike thinks that such evidence is sufficient indication of the problem of the half-educated man, which he considers in the April *Harper's*. Ignorance in itself may not do any harm, but it is a serious matter to mistake one's errors for knowledge, or to lack a sense of the distinction between knowledge and ignorance. Yet the more incompetent a man's mind is, the more likely it is that he will try to understand the expert instead of accepting what he says, assuming a pseudo-independence the consequences of which may be dangerous. There seems to be an unusually large number of such people about just now; certainly they have not decreased in proportion to the spread of public education and of leisure to profit thereby.

One characteristic of the half-educated man is his belief in magic, sometimes in the form of depending upon luck, counting upon it to offset the natural and calculable consequences of heedless behavior. The Germans blamed the Americans for disappointing their hopes instead of blaming themselves for such foolishly misplaced confidence. The employer expects trouble in his shop to blow over, regardless of enduring conditions that make such optimism futile. The advocate of public ownership takes for granted the virtue of his method as a self-operating cure for ills political and economic. The man who is fully educated, however, takes account of actual conditions and causes, and governs his hopes, fears, and actions accordingly: when he wins, he knows why; if he loses, he learns why. Closely related to such belief in magic is thinking that is done only in self-defense, in accordance with passions and desires rather than with reason. A man who likes to play golf says it is good for his health. If he fails to get or hold a job, he congratulates himself on having maintained his independence. This process, sometimes miscalled "rationalizing," is really "irrationalizing." He thinks in order to justify himself, satisfying his self-respect by withdrawing from the world of facts into an imaginary world where he can excuse his failures to himself and to others, not, however, without forfeiting their respect; whereas the educated man thinks impersonally, faces the world squarely without making an exception of himself, wins or loses on his merits, and has a self-respect that counts. Finally, the half-educated man fails to think things through. This is true in every field of activity; it applies to the farmer who doesn't know whether he is supporting his cows or they him; to the manufacturer who substitutes welfare activities for simple justice; to the average man who regards great wealth as glorious or criminal, according as he has been reading the Sunday supplement or the editorial page. He thinks till he finds a solution that he likes, and stops there.

Imagine a man intending to travel from New York to Chicago who refrains from buying a ticket on the chance that someone will take him along in a private car. At last he gets his ticket, and finding himself on the wrong train, going to Boston, he decides it is all right: he had business there anyway. Bound for Chicago at last, he gets as far as Cleveland, where he thinks he

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recognizes the Chicago station and leaves the train, regardless of the ten hours longer that he might have known the journey would require. Such muddling needs to be displaced either by expertness or by the intelligent refusal to think. The educated man may attain relatively complete efficiency in his own field, but outside it is better for him to consult an expert, as he does in surgery or chemistry, as he is coming to do in philanthropy and education, as he needs to do in vocational guidance and the regulation of public morals. General common sense, serviceable as it has been, is inadequate to the problems of the present day. "The educated man should know when not to think, and where to buy the thinking he needs."

The Genetics of Free Will

In the *International Journal of Ethics* for April, J. E. Turner discusses the evolution of consciousness, as providing a necessary and adequate basis for true freedom in volition and action, as a rational outcome of preceding conditions. Matter may be classified roughly as physiological and physical, or living and non-living, the fundamental differences between the two classes caused by the advent of consciousness, with each individual itself a systematic structure and contributory at the same time to a wider system. Living objects are more complex in structure and so in possible response to stimuli, but being fewer in number and more restricted in time and space, apart from such a factor as consciousness there would be relatively little variation of action, as also would be true of inanimate objects, complexity of structure being offset by restricted distribution, and universality by simplicity of structure. No marked development could take place without making complexity of organization coincident with universality of distribution and consequent multiplicity of available stimuli.

In the case of simple physical objects, reacting to many stimuli, heightened complexity of organization would be attended necessarily by selective response: fewer stimuli could affect the character of the system as a system. Such specialization would mean an early climax to the process of development, except for a new agency, increasing the number and frequency of possible reactions as complexity of structure increases. Furthermore, in the physical world stimuli act by summation and concentration rather than in their differentiated multiplicity. But with the advent of consciousness, however or whenever that may have occurred, the environment would begin to act in its individuality, since to perceive is to individualize: there would be as many potential stimuli as objects of consciousness, hence the number of stimuli would be increased and their frequency as well. Moreover, as an object becomes fully perceived it acquires meaning; thus *what* the stimulus is comes to have greater significance than *where* it is. But with the increase in number and frequency of stimuli, each acting in its individual capacity, inequalities of effect would be reduced, and such a situation would result as would produce stable equilibrium in the case of something inanimate. Action then would necessitate deliberate choice of some stimuli and rejection of others; the influence of certain stimuli would be inhibited not by other stimuli but by the reacting individual. Thus would be achieved freedom from external determination, freedom not from but within stimuli, the individual selecting its own determinants. Vacillation, then, shows a lack of freedom. It is a question of the factors producing the resultant and the nature of the determination, which is increasingly from within—self-direction.

Serving Two Masters

The Christian minister is bound by a twofold loyalty: to truth and to people.

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In this respect his position is not materially different from that of the lawyer, the teacher, the physician, but in his case the problem of reconciling these loyalties is the more acute. So Dr. W. L. Sperry, in the *Harvard Theological Review* for April, undertakes to show what solution is possible for the man who must be loyal to truth as he has experienced it but must mediate that truth to living persons: how is he to speak the truth in love? Two considerations make it peculiarly difficult to establish such a working relation. One of these is the academic ideal of loyalty to truthfulness. In the ministry the level of sincerity has been raised within half a century, so that there is no less intellectual liberty in the pulpit than in the law or in business. But devotion to truth for truth's sake may result in ignoring the claims of the people, more especially as the scientific viewpoint with its interest in universals, and in individuals only as examples, may be applied to these same people, whom the minister looks upon as cases or specimens rather than as individual centers of spiritual worth. The consequence of such an attitude is the more deplorable when it suggests that God, too, is interested in us only as cases.

Another factor tending to keep the minister's interest in his message separate from his interest in individuals is the prevailing conception of the minister as prophet rather than as priest. The effectiveness of Amos was largely dependent upon his detachment from his hearers; but since his time the social conscience has widened to take in the prophet, who must say "we" instead of "you." To play Amos nowadays is to display either ignorance or Pharisaism; the minister is a citizen of Bethel, however much he may prefer Tekoa as moral headquarters. Hence his sincerity must be mediated by charity. Bigotry and compromise alike are by all means to be shunned as he helps people to say "both—and." Love reveals to him the demands of people and teaches him how to respond. The minister needs to fall in love with humanity in order to understand people, entering their lives in such a way as to take seriously their more spiritual and deeper experiences as characteristic rather than exceptional. It is his privilege to be able to say, "I have experienced all that," and to be believed. Thus, too, he can interpret the better self of his people to them, as a priest who identifies himself with his congregation instead of preaching at them. As a means to understanding and loving people, the sociological adventure may be rewarding. Vacation may afford the opportunity for a complete change of environment and a view of other conditions of life from the inside. But most important of all is the use of the imagination to get the other man's point of view. Lack of imagination is not constitutional. It is generally due to selfishness or laziness. Jesus' ability to understand the people among whom he lived may well have been the result of a genuine, inward unselfishness. He did not pity men; he had compassion on them, felt with them, and so knew what was in man.

In Defense of the State

Victor S. Yarros, writing in the *American Journal of Sociology* for March, likewise recognizes the currency of opposition to "the state," the contrast of state nature to human nature, and asks whether the state is so bad after all. Such an attitude is in part a reaction against the German apotheosis of the state, and emphasizes the utilitarian conception of government. But we cannot abolish the state, and its evils are due to human nature rather than to any so-called "state nature." The question is rather, How much power shall the state have? As regards war, for example, there is no necessary advantage in taking away the war-making power from the government,

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for a war decreed by a majority of the people may be as barbarous as that declared by an autocracy, as witness demands for reprisals in the recent war from press and public. Our fundamental quarrel is with human nature; our only appeal to a better human nature, and that means to reason. There is need of deliberate planning to obstruct policies and methods tending to produce war, such as secret diplomacy; but that cannot be done at a stroke, for as long as one or two nations insist upon secret treaties, open diplomacy cannot have a fair show. The diplomatic service needs to be democratized, especially in our own country. Another necessary step is the creation or development of adequate machinery for international conciliation and arbitration. Moreover the open-door policy is requisite as against colonialism. Wherever there is an insistence upon exclusive trade advantages, there is a condition that makes for war, and consequent need of conversion or coercion. Freer commercial intercourse is essential, though free trade may not be immediately practicable.

Our problem is to end anarchy and the reign of force in international relations, as within the state. Regardless of the state there are motives for war, and advocates of war, so it is necessary to change the whole social atmosphere, to fight imperialism and nationalism and militarism in all their forms. The democratization of the state is but one problem, and that not the most important, for the peace-lover.

Following Cow-Paths

Social institutions tend to persist unchanged long after they have outlived their usefulness, as witness the public-school summer vacation, originating in and adapted to country life, yet maintained in city and country alike. This phenomenon is styled "ossification" by Professor E. A. Ross, who discusses its causes and cures in the *American Journal of Sociology* for March. Mental laziness is chiefly responsible for such lack of adaptability. We shrink from complex problems that require sustained thinking. We are interested in social progress only at the expense of someone else. It takes genius to see one's actions in perspective, and even the highly educated man is likely to be satisfied with such solutions as have been worked out already. As this mental inertia increases with age, it is the unprejudiced young who first recognize the need for changes and demand them. Investigation discloses that during ten periods of reform and revolution as compared with ten eras of quietness the leaders averaged approximately twenty years younger than those who were at the helm when no great changes were in progress. We assume too readily that what has worked well will continue to do so, as though society were static; whereas the constantly shifting basis of society requires that each generation shall review its institutions and modify them.

Guild self-interest is another important factor in preserving the *status quo*. Thus teachers of classics oppose any change in the educational program such as will allow less place for the courses they are prepared to teach. It is as though they are playing a game in which the rules are constantly changing, and it is to their interest to keep the rules as they are. So in the law, the doctrine that precedents are binding, established in response to the demand for certainty, results in a justice that is neither flexible nor progressive. Business interests perpetuate a distrust of governmental control when the government has become much more amenable to the people, and postpone the abrogation of the "fellow-servant" interpretation for a generation after its injustice has become recognized. Sometimes the dominant classes appear to further adaptiveness, where it is to their interest, as in the case of good roads and

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banking reform. The intellectuals appreciate most keenly the need for change. The workers as a rule are hampered by their ignorance, the farmers by their limited outlook and contact, the propertied classes, both business and professional, by their interests.

How, then, is ossification to be avoided? By laying greater emphasis upon youth and talent in leadership; by encouraging freedom of initiative; by keeping social institutions free from the control of religion, which is the most conservative of all social forces except as it is prophetic; by basing ideas of right and wrong on the nature of man and of society; by balancing the influence of the clergyman with that of the lawyer, and over against both the students of ethical and social problems, thus keeping religion and law from barren formalism; by a critical investigation of historical institutions; and by studies, for lawyers and ministers especially, based less on books and more on life.

Rights versus Duties

The instinct for self-preservation and expression leads to self-assertion and separateness, and it is the supreme problem of civilization to maintain personality and society in their intended harmony. In the *Catholic World* for May, Dr. W. J. Kerby comments upon the social aspects of rights and obligations. There are three elements making up the ego: the spiritual which individualizes, the material which prepares for social life, and the social which leads to spontaneous association with others and the surrender of gain for their sakes. Of these the first is most important. Now rights are a means of maintaining individuality; they are, in effect, an extension of personality, and they constitute what one receives from society. Duties, on the other hand, represent what one gives in order that social groups may be strong, helpful, and orderly. Rights separate individuals; duties merge them. Rights are inviolable as an extension of personality: the identification of property and reputation with the person, and are thus essentially protective and the basis of justice. Moreover, there is a deep-seated impulse toward the expansion of personality, with a consequent extension of rights.

Obligations, however, as echoes of the rights of others, have no less sanctity. Rights are ordinarily protective, defined with reference to danger, and protected by the state only as defined. As humanity drifts from social to individual ends, with a distaste for discipline, pride, covetousness, lust, anger, and other motives necessitate the moral task, by no means a small one, of making the sense of duty as strong as that of justice. The gospel of Jesus is a declaration of the dignity and duty of man. "A citizenship that hates taxes and loves dividends is not fit for democracy." The ideal of democracy, primarily an experience in character, is a maximum of order and justice with a minimum of coercion. The mission of religion is to arouse the social sense, to awaken the impulse to serve, and to foster respect for the discipline that spiritual and social ends offer to selfishness, all of which are prerequisite to any serious social reconstruction.

Christ's Deity as a Dynamic

The great doctrines of the church not only are attempts to express, however inadequately, a faith growing out of experience but are also sources of moral courage; and this is notably true of the deity of Christ, from the early centuries of our era down to the present day. According to Shailer Mathews, writing in the *Constructive Quarterly* for March, Athanasius was not interested primarily in hair-splitting about words but he was intent upon opposing polytheistic and impersonal conceptions of God, insisting the while upon the saving significance of Jesus. The doctrine of

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the trinity sprang from a deep longing for divine salvation, and was well adapted to meet the religious demands of the days in which it was formulated, always more than a dogma because transfigured by experience. Since that day religious needs have had a satisfactory answer in Jesus Christ, and this is true of social needs, which at present are uppermost in our thinking. Our one hope for a better world-order grows out of the faith that Jesus reveals God's will and method in the social process. We must choose between God known in human relations and an impersonal force, and, choosing the former, order our social relations according to Jesus' life and words. That faith is the modern equivalent of the fourth century's metaphysics.

In the "mind in Christ," which is normative for the Christian in his social attitudes, sacrificial love is at the center, which is the revelation of democracy. He had something better than a program for the world; he loved it and sacrificed himself for it. So democracy must mean the democratizing of privileges, regarded not as rights but as trusts. Jesus' attitude thus reveals the moral nature of social forces and the way of social regeneration, difficult indeed but inevitable, and those who share it are genuinely optimistic: God does not depend upon brute force to get his will done. Too often the driving power in democracy has been and still is the acquisition of rights long withheld; but brotherliness is more important than brotherhood, and that means leveling up rather than down. The mind of Christ is the spirit and the might of concessive democracy, granting rather than claiming justice.

Again Jesus shows that genuine progress is measured in terms of personality rather than of economic mastery. His cross teaches that the appeal to spiritual forces is ultimately successful, for God no less than for man. Jesus identified himself with the poor and unfortunate of his day, those whom society tends to depersonalize and to keep in that condition. Thus recognizing the worth of the human soul at its lowest, he became the Savior of the world. The attitude of employers toward laborers varies according as the social message of Jesus is appreciated and interpreted by the church, which as the laboratory of democracy is becoming more Christian. Industrial history has been proving that the spirit of Jesus is dynamic in social progress, so that the Christian employer can see that the attitude required of him is practicable, and, while recognizing that the same principle holds for workman as well as for employer, he will be willing to take the initiative, as indeed he must. The fact that this motive power seems to be lacking in the non-Christian religions is one of the great arguments for Christian missions in the interest of world-wide social justice, for the only hope for the giving of justice and for the personal valuation of the individual lies in taking seriously the ideals of Jesus; a good future must be based upon good will.

Faith in Christ's deity is socially significant in many fields of life and thought. The alternative facing us is Christ or relentless mechanism. The love that he embodies is more than charity and it is such love that the world needs as a moral and religious control for power. Orthodoxy needs to be transmuted into love, and in such a common faith and hope is found a center for Christianity. This belief in the significance of Christ is a focus for worship and service alike. The main task of the church is to produce persons with the attitude and behavior of Christ. Christians become united as they work and trust together, for in the effort to bring about justice and brotherhood the only thing that can separate men is the refusal to have the mind of Christ.

Jesus' Saving Humanity

In recent years theological scholarship has made us newly acquainted with the

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historical Jesus, and there has been a corresponding increase of interest in the facts of his earthly career, facts to which Christological speculations must do justice no less than to the demands of theological consistency. How is the humanity of Jesus to be interpreted is the question raised by Professor G. B. Smith in the *American Journal of Theology* for April. Early interpretations were based upon metaphysical conceptions of divine and human nature, starting with a corrupt humanity saved by Christ's death. There was little interest in the facts of his life, and the impersonal human nature attributed to him removes him from the sphere of humanity no less effectually than docetism. This error persists when it is said that Jesus' communion with God is quite inimitable, with the assumption that human experience is incompatible with divine perfection. Salvation is thus a mysterious trust in something alien to human nature rather than an actual sharing of the divine life.

Ritschl and his school reacted from metaphysical Christologies, laying greater stress upon Jesus' life. Yet they have much to say of a naturalistic world to which Christian experience is opposed, and it is as a channel of revelation that they view Jesus' earthly career. Thus his experience is differentiated from that of other men, and at the same time there is an effort to make faith independent of historical facts, as though God's saving power could be revealed effectively through an ideal portrait. Such a position is in response to scientific pessimism, a distrust of historical facts. But a salvation that is ethical cannot neglect the religious experience of Jesus. Hence a new valuation of Jesus is imperative, unhampered by a pessimistic view of human nature or of historic certainty, for we recognize now that the world is plastic, and we trust in human activities to effect changes in it. There is a consciousness of human power such as was foreign to early Christianity, and such as leads to distrust of traditional Christianity in favor of salvation by the effective use of human power. It is therefore necessary to show the moral and social achievements of Jesus as genuinely human, and so to substitute active personal idealism for passive dependence upon means of grace. Man's existing powers need moral inspiration and education. No longer need we fear that we can add to Jesus' humanity only by subtracting from his divinity. At the same time our conception of God has become humanized, thanks to Jesus. We think of him as participating in our life. Thus with the abandonment of outworn metaphysical standards we are free to appreciate the genuine saving humanity of Jesus.

Rousseau the Conservative

Is Rousseau to blame for bolshevism? Some writers accuse him as responsible, but Sidney Gunn thinks otherwise, and gives his reasons in the *Unpartisan Review*. Such a charge is not fair to Rousseau and gives bolshevism a prestige that it does not deserve. It can be accounted for by the incapacity of Russian autocracy and the weakness of human nature; and it may find support in Rousseau as also in the Bible and the multiplication table. But Rousseau believed in discipline and duty, he recognized the facts of experience as proper guides. He regarded man as the creature of his powers and his environment, and therefore to be directed by what is possible and practicable, rather than by just what is desirable. Not only did he recognize such external restraints; he even advocated voluntary inhibitions, though his practice indeed fell short of his theory. Likewise he opposed the materialism expressed in bolshevism, urging that government should strive primarily to bring about just relations. While sympathizing with the poor, he recognized the necessity of a governing

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class, living in luxury, that the people at large may be free from the corrupting influence of luxury and idleness. He insisted, too, that government should be an expression of the *general will*, and not of any class. We must therefore look elsewhere to find a personal source for bolshevism.

Building a Family

What is to become of the League of Nations depends upon what its goal really is. If it aims at anything less than the unification of the human race into one community it will fail in the long run. Such a task, to be sure, is extraordinarily difficult, for all of us need changing; none is fitted to be a citizen of the world. The trouble with us is that we fail to realize the immensity of our problems and to cope with them accordingly. We plan a new world for which the materials do not yet exist; we have no legislators, no administrators, no citizens even for a world-order, and if this is true of the progressive nations, the presence of so many immature peoples makes the problem the more baffling. A practical internationalism is likely to be a foe to the real thing except as it is a step forward, and this is particularly true as regards its political aspect. At present we are dominated by political thinking. Man is regarded as a being to be governed; progress is in the direction of a larger political state. But the state is only one form of valuable human association, as Dr. L. P. Jacks reminds us in the March *Atlantic Monthly*, and not necessarily the ultimate form. All political states are precarious, especially the larger they are; for when one becomes large enough to render danger from foreign aggression negligible, the internal tension is certain to be enormous. Not only so, but the political state is war-made, in the main, and thinks of itself in the last resort as a fighting unit. This, again, applies especially to the larger states. Hence it is important to consider other models than the political, which is complicated by questions of sovereign right and national honor; Dr. Jacks is kind enough to speak of these as moral issues in referring to the attitude of our Senate.

In any case there is no short cut to the world-community, but other forms of association may be serviceable to that end. One of these is the community of labor, the labor union, with its principle of reciprocal good will, and its method of collective bargaining which implies the end of conflict and the beginning of partnership. If that principle could be injected into international industrial relations as a substitute for tariff walls, it would help to remove many of the causes of war. An international bank would be worth more to bring the world together than a purely political league ever could. Another type is the fraternal insurance society, with its principle of bearing one another's burdens. Actuaries who have a science might be of greater service to the world than politicians who have none. In any case, the day has gone by when a nation can bear its burdens alone. The war shows us that we must bear them together. Again, there is the university, the community of learning, a witness to the catholicity of truth. Our institutions of higher learning must become more truly international that the treasures of truth may be open to all. A fourth form of association is the community of excellence, the craft guild, emphasizing the value of good workmanship, lifting labor from the materialistic to the creative plane. The community of friendship, too, bears witness to personal intercourse on common ground as an enriching element in experience. We need to know each other better, that we may the better understand each other, and we ought to reform the whole institution of foreign travel, its methods and purposes; making it a means of expressing hospitality and promoting mutual understanding. The

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church is the community of spirit, standing for the validity of the invisible world and for loyalty to the highest.

By all these various kinds of associations we may at last realize our goal, the international family, whose principle is love, as we give ourselves to developing such affinities, enabling the faithful in all nations to find each other and realize that they belong together. By such consolidation of interests and increasing understanding, education, and helpfulness, the problems of government would be incalculably simplified. In a political league, not a nation but what would withdraw rather than enforce the ideals of the league against itself. These other methods enable us to use nationalism in the process of education in international ethics, and so to control the psychological causes of strife.

The Menace of Localism

Not only is there need of better understanding among the nations, but within our nation, in every part of it, we need to be convicted of the sin of provincialism. Everywhere we find proud consciousness of superiority, and the resentment engendered thereby; everywhere, disdain for those unfortunates whose habitat lies beyond the confines of a given ward or city or state or section. Our newspapers are conspicuously at fault in expressing and fomenting these differences, putting them into the limelight, where they flourish. Many of these divisions and irritations are superficial, but not all; some are fraught with menace to the nation, of which Florence Finch Kelly gives warning in the January *Yale Review*. The war brought a temporary sense of basic unity, but with the relaxing of its pressure the old jealousies crop out again. The problem is the more acute in view of the racial feuds which immigration has brought to our shores. In certain instances we may have succeeded in allaying these, but all the time we have been setting them the worst kind of example. If Americans do not love one another, why should they? Anyone at all familiar with Congress knows the part played in its deliberations by local pride and sectional jealousy, as suggested by the words "rivers and harbors." Now this tendency is on the increase, for bad manners tend to become worse unless recognized for what they are, and persistently corrected in accordance with a worthy ideal. First of all we need to realize that the good of the nation takes precedence over that of any section of it, and is imperiled by selfish provincialism. The next step is an effort toward mutual understanding. As in Dr. Jacks's article, the importance of intelligent, purposeful travel is emphasized, and the exchange not only of professors but of students as well on the part of universities in various sections of the country. Moreover, as the newspapers now are notorious offenders, excessively provincial, obsessed with the news value of crime, claiming always to respond to the tastes of the public, whereas in fact they control and too often pervert these tastes, so they may be most effective in promoting mutual knowledge and good feeling, keeping each section informed not only of its own activities and achievements, but also of significant happenings in other parts of the nation, dwelling especially upon facts and ideas that concern the nation as a whole. To organize and direct such a program, the Council of National Defense might well continue its existence, rendering in times of peace such service to national unity as are to its credit during the war.

Making Americanization Effective

When Americanization is occupying so much attention throughout the country peculiar interest attaches to the reasoned opinions of those who have undergone the process in a thoroughgoing way, and so are Americans in fact as well as in name.

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This appears to be true of Gino Speranza who contributes to the February *Atlantic* a valuable criticism, not so much of what is done in the name of Americanization, as of what is left undone.

In the past we have relied in turn upon naturalization and assimilation as means of making Americans out of the immigrants who have flocked to our shores, only to find these methods a failure. Now a third process is hailed as the panacea for all the ills attendant upon immigration, and we are making the same mistake of supposing that this method or any method can act speedily upon masses of foreigners, transforming them overnight into intelligent, loyal American citizens. This is one cause of the prevalent social unrest: that we have failed to distinguish between human and political rights in the case of those who come to us from other lands, between our human duties to them and our political duties to the country. Our nation has the function of disseminating democracy throughout the world; but no less is it true that she must remain American, faithful to the national type, which is fundamentally an Anglo-Saxon, a New England, way of thinking and doing. It is no simple task to accomplish the exchange of one set of ideas and ideals for another, yet that is what must be expected of every immigrant. Secretary Lane's warning that in our zeal to Americanize others we be sure that we are true Americans, simply gives point to the greater difficulty involved in bringing foreigners to a realization and appreciation of what Americanism connotes. We need to imagine the process reversed, to think what it means for an American to expatriate himself, and what the popular opinion is regarding fellow-countrymen of ours who have taken that step, in order to realize what a miracle we are attempting in the name of Americanization, which is after all but another name for old methods, most or all of them necessary, but none of them adequate to produce the desired results in a limited time. The war has only made more evident the tenacity of national feeling, which is after all a spiritual rather than a political force.

Our great mistake is in the attempt to make citizens too soon. Instead of restricting immigration we should restrict naturalization, giving greater heed to personal fitness and political worthiness. These, to be sure, are hard to determine, but at present the only test that means anything is length of residence, and that may mean nothing. Why not lengthen the period of probation to twenty-five years, reducing it from that figure only when there is proof that the applicant is possessed of special qualities making him fit for citizenship, or has performed public service deserving of recognition? And if tests of personal worth are impracticable, why not suspend naturalization for a while, and give ourselves a chance to make Americanization really effective? It is absurd to talk of compelling immigrants to become citizens. The process has been altogether too easy, with the consequence that the foreign vote is often felt as a *foreign* vote. Rather should we make sure that those who come to us from other lands have a chance to become familiar with American ideals and be loyal to them.

How Not to Americanize

If Gino Speranza finds fault with Americanization for what it is not, John Kulamer, a naturalized Czecho-Slovak, sees its relative failure as the consequence of what it is. In the presence of all sorts of hysterical legislation, he urges that the patient be allowed to speak for himself, and he does so in the March *Atlantic*. The greatest obstacle to effective Americanization consists in the prejudice, contempt, and ridicule which the immigrant has to encounter everywhere. The Czecho-Slovak, for instance, is accused of bad habits and

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manners, of trouble-making, of offering the competition of cheap labor, and of earning money here only to take it back to the land from which he came. For all these reasons, and because he is a Czecho-Slovak, he is scorned. Yet he is very religious; little crime can be charged against him, and no anarchy. He is naturally law-abiding. He has acquired his bad habits here. He is not to blame for the housing conditions from which he suffers. He does not start trouble, and he has had no reason to look upon drinking, even to excess, as disloyal to the government that profited by his indulgence. Everywhere he meets the epithets "hunkie" and "dago," and they hurt. Shunned by his equals he is driven to associate with the scum of society. Whatever may be true of the past, he is not now a competitor of organized labor, but is the backbone of labor unions. If he has gone back to his native land, the movement in that direction has helped to keep unemployment at a minimum. To force Americanism upon him is un-American. There are two methods, legal and educational. More sympathy is essential and less of the professionalism of the settlement worker, who is too patronizing and intent upon showing results. The motto of the Massachusetts Bureau of Immigration, urging a hospitable, give-and-take attitude, expresses a better spirit. It is a mistake to force everyone to learn the language—the poorest possible test of Americanism, or to abolish the foreign-language press. Ireland and Poland afford eloquent demonstration of the futility of such procedure. Knowledge of English is unnecessary for the older people, not to speak of its difficulty, and compulsion only breeds opposition and stimulates attachment to the native tongue. At present, foreigners are condemned as a class, like the Christians in Rome, while leniency is shown toward the dangerous agitator. By all means let us be energetic in getting rid of those who are really undesirable, but let us meet the others halfway, show them ordinary courtesy, and that will Americanize them as nothing else can.

Is It Peace?

In the *Contemporary Review* for January, Harold Spender asks whether peace has yet succeeded the state of war. Real peace is elusive. Unrest is increasing largely because governments are refusing to pay the price of peace. They are unable to fulfil their promise of providing gains greater than the losses entailed by the war. Military law, military occupation, blockade, these war pressures are still in force. There is greater peril to Europe now in the weakness and despair of Germany than in any power she may possess. If there are no barbarians to threaten modern civilization from without, it may be destroyed by barbarians within. Germany may prefer occupation by the Allies to peace, thus deferring the operation of extradition and indemnities. The terms of the treaty give the conquered no motive for fulfilment; force and terror are there, but no hope. The United States holds off from ratifying the treaty because of disappointment in its nature, because of the backdown of President Wilson, and because of senatorial pride. That support will come in time and will be needed. Russia is a source of danger, for bolshevism is "an armed doctrine," essentially international in its workings, and the only antidote for it is a league of nations. Bolshevism, victorious in Russia, would be closer to Germany than to the Allies. The wisest course is to take Germany into the league of nations. That action will be justified as in the parallel case of Great Britain's offer of self-government to the Transvaal. It will be safer to have Germany inside.

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THE CHURCH AND THE WORLD

MISSIONS

Possibilities and Problems of the Interchurch World-Movement

In the *International Review of Missions* for April, J. H. Oldham centers attention on some of the possibilities and problems of the present co-operative movement in the churches. There is a large vision of human need behind the movement. It has been urged as a method of meeting the urgency of great problems now confronting the world. There is the attempt to lay hold of the idealism which the war has evoked and enlist it in behalf of this great cause. This unifying ideal will continue to exert its influence. There are perils. We must not forget the place of the time element in the divine economy of spiritual things. We may repent of elements of overhastiness. However, an intelligent open-mindedness will set them right. The danger of being dominated by a financial objective is being met by an effort to emphasize other aspects that are of greater importance. Large sums have been spent wisely in publicity and preparatory work.

Another danger is that the method of raising the money is in a large measure that employed in raising loans for special war purposes. But the church of Christ has fundamentally different aims from war loans or even the work of the Red Cross. Again, an increase of income is beset with difficulties. There may be an attempt to lower the standards for candidates. The thinking out of a policy, like the training of workers, requires time. Here a lesson may be learned from the policy of large philanthropic causes of recent years in which pains have been taken "commensurate with the energy and ability with which the money was acquired to secure its wise and fruitful expenditure." Care must be taken to avoid arousing suspicion at the present time in spending great sums of money for a world-cause. The national consciousness of the peoples is at high tide. The world does not want to be Americanized any more than it wants to be Germanized or Anglicized. But if these resources are employed to make accessible to the peoples of the world the best that America has, the world will be eternally grateful, for America has a very rich "best."

The Armenian Question

Aram Raffi in the January *Asiatic Review* has given a brief discussion of the more recent outrages and massacres in Armenia. Turkey's protection and fair treatment of Christians has come up at the conclusion of any war in which Turkey was concerned. She has made pledges, and other nations have pledged themselves to see that she carried out her obligations. But with all Turkey's fresh promises Armenian outrages and massacres have gone on in times of peace. Hundreds of thousands of Armenian women and innocent children have been barbarously put to death. This unspeakable situation has aroused the sympathy of the whole world. But the fear of opening the vexing Eastern question—should compulsion be used—has held back the administration of justice. On one occasion it was Russia who refused to take compulsory action; again it was Germany that proved to be the obstacle to settlement; on another occasion the great powers attempted to work out a scheme for introducing reforms into Armenia. They proposed a High Commissioner to execute the reforms. There were obstacles to this plan but it was feared that if something was not done Russia would have a pretext to occupy Armenia.

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Germany wanted two zones of influence with two High Commissioners. The Turkish government was opposed to this whole scheme and sought special privileges. A Swedish general was appointed High Commissioner and had actually proceeded to Armenia with the consent of the Porte just previous to the outbreak of the Great War.

The Armenians cast in their lot with the Allies and led the Russians into Armenia: but with the fall of the Russian government the Russian troops evacuated Armenia, and for a long time the Armenians checked the advance of the Turks. A most horrible massacre took place in Turkish Armenia, and the whole Armenian population was deported to central Arabia. Many died of hunger and exhaustion on the journey. Of the two millions of Armenians in Turkish Armenia, about half were wiped out. After the Bolsheviki came into power the Caucasus declared itself independent of the Bolshevik government and the three chief populations—Armenians, Georgians, and Tartars—formed themselves into independent republics. Erivan is the capital of the Armenian Republic. The Russian Armenians held back the advance of the Turks in the Caucasus and thus facilitated the march of General Allenby in Mesopotamia and Palestine by diverting troops to the Caucasus. When the armistice was concluded with Turkey, it was stipulated: "In case of disorder in the six Armenian Vilayets, the Allies reserve to themselves the right to occupy any part of them." Since then great disorder with murder and pillage has prevailed but there has been no Allied occupation and no settlement of the Armenian question. The Allied diplomats of the Paris Conference await the decision of America as to whether she will accept the mandate for Armenia. British troops which were a safeguard to the Armenian population have been withdrawn from the Caucasus. Meanwhile the situation is very bad and the Armenians are suffering under combined attacks of Turks, Kurds, and Tartars: "We cannot understand why Paris does not send us help." Armenia is a victim both of the war and the peace, persecuted by her enemies and now almost deserted by her friends.

The Meeting of the East and West

The Rev. G. Hibbert-Ware gives an interesting discussion of the Report of the Calcutta University Commission in *The East and the West* for January. It is a profound analysis of the educational problems of India and it throws much light on the political problems, because the political problems in India are in a marked degree the product of its educational problems. The report by its title might seem local in interest, but this will be dissipated when we note that Calcutta University with its 26,000 students is the largest university in the world and has the educational control of more than eight hundred secondary schools. The Commissioners were aware that in making recommendations for Bengal their findings might be made use of in relation to the other universities of India. This commission, while it was obliged to leave out almost entirely the problem of educating the "depressed classes," underwrote the vital importance of that problem. It is now being studied by a commission of British, American, and Indian educational experts sent out by the conference of British missionary societies to discover what system of education will fit the conditions of Indian village life.

The report deals with the drama of the invasion by an alien culture of another and ancient culture, each of extreme racial type and differing radically in language, laws, religion, temperament, and national genius. The learning of a people numerically smaller is assimilated by the other and in a large measure (perhaps temporarily) displaces its own ancient system. The report shows how much a considerably centralized and undemocratic government can and cannot do.

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It is well to remember that while the government may have done much to stimulate and guide, it could not have brought an alien culture without India wanting it. "If ever a people chose of its own free will to assimilate a foreign culture, it was the people of Bengal." For a long time it was the policy actuated partly by fear that any attempt to convert Indians would result in political disturbances. The change took place in the nineteenth century. It was found that while the company might keep missionaries out of their territory, they could not keep ideas from overleaping frontiers. This was true of the influence of Carey's printing press in the early part of the century in Serampore. In the Indian act of 1813, the company had to spend at least one lakh of rupees yearly on education, and for twenty years this was spent in fostering oriental learning. In 1835, there was a reversal of policy. Henceforth the government was to throw its strength into the cause of English education.

Western learning, whether the government liked it or not, was coming in like a flood; and the only chance the government would have of controlling in any degree the new forces in the country was to range itself on their side.

A new medical college was inaugurated under government auspices at Calcutta. English displaced Persian as the language of of the courts. It was announced in 1844 that men who received Western education would be preferred in government appointments. By 1853 the system of English education had taken root definitely in Bengal partly with the aid of the government, partly in spite of it.

The next landmark was Sir Charles Wood's Despatch in 1854, that the government should foster elementary in addition to higher education; and that in the future the government should stimulate higher education by giving grants-in-aid to private institutions than by maintaining its own high schools and colleges:

And in those critical years among the missionaries were men of high intellectual ability, devoted to the highest good of India, and prepared under the generous liberty offered by the government to put their whole strength into the cause of education.

The Commission headed by Hunter in 1884 to investigate the results of the Despatch policy commented on the remarkable evidence of self-help in Bengal. The university degree was an accepted object of ambition with marked social value, and the time was approaching for the Hindu literate caste to look for high school and college as a matter of course. Two symptoms, one bad, the other good, appeared: one was the evil of the proprietory school which existed to secure passes and make profit rather than to give education; the other was the leaven of liberty and self-government which sifted in through Bacon, Burke, Milton, Locke, Wordsworth, and Byron as the Hindu drank from the wells of Western literature and which is today bearing fruit in the new political relations between Great Britain and India.

In 1902 it was discovered that the university system was working badly and that this was partly due to the government policy of padding the college senates with men without academic distinction as a convenient way of rewarding some public men. Then, too, in a large number of colleges the moral and physical welfare of the students was not properly looked after. There was reform in these matters, but the fact that it was partially left the Bengal educational system in a condition that called for the appointment of the Commission whose report has just been issued. The report offers severe criticism. The secondary education is inefficient and the teaching poor. The salary of the teachers is low, and poor work in the schools makes it necessary that they be hired to tutor the boys for examinations, thus adding to their miserable stipend. There is a marked inadequacy of equipment.

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Libraries in many instances existed for show rather than use. The examination system is of such a deadening variety that the call for textbooks and examination papers was the chief demand made on the library. The lecture system was of the monotonous commentary or the deliberate dictation variety. The students often live under conditions that are disastrous morally and physically. But bad as the situation is there is another side.

The Bengali student, strange to say, often displays a real mastery of English. "The rush for education, with its unspeakable substitutions of the false for the true, is yet the demand of a great people to share the culture which they admire and which is worthy to be admired." Western thought and science have found a firm footing in India. This is dimly perceived by the multitude and is of vital importance in explaining the political changes that are going on in India today. The report praises the contribution to Christian culture that has been made by the missionary colleges in Bengal: "No colleges wield a deeper influence over the minds of their students." Though not always with the highest academic qualifications many of their number have been among the ablest in university affairs. They have done much for the university life that lies outside the formal curricula.

It is they who have labored with the greatest earnestness and the most marked success, to cultivate the humaner side of student life, to provide the student with healthy conditions of living, with moral guidance and with opportunities for physical training. . . .The value of the contribution made by the missionary teachers to the life of the university can scarcely be overestimated.

RELIGIOUS EDUCATION

Reorganization of the Theological Seminary in the Light of the Needs of Today

It is well that we cease not to reverence the disclosure of the highest in the past, but when religion ceases to be current experiment it dies. It is essential that our theological seminaries undergo reorganization of their curricula to give an opportunity for democratic religious experiment upon which the expansion of our religious life so much depends. In *Religious Education* for February, *Henry B. Robins* says: "Our age will make democratic experiment, and the great question for us is not whether democracy will vote the seminary out of existence as a vested interest, but whether without the religious interpretation and motivation of life, we can have a genuine democracy." If religion is considered not as a formulated, finished, guaranteed interest in our seminaries, but as a "major experiment of the race, a dynamic factor" in a growing, changing world, it can integrate with democracy.

Some newer appreciations are discernible in our time: (1) The Activist. There is a willingness to change, to assume responsibility, to attack the problems of common life, and not allow the brunt of the attack to fall upon the weakest. (2) The Solidaristic. An increasing common consciousness has been realized within the Christian community. This is true also of the class consciousness of the labor world. Each within the last generation has "achieved an ideal universality." There is a growing interest on the part of the Christian group in labor and other groups which is international in its scope. There is coming to consciousness steadily the feeling that we are tied up together in the bundle of life. (3) The Genetic. Life is a growing, developing, achieving affair. Religion begins in childhood, and the whole battle for character

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and religion is not won alone on some day of crisis. This genetic appreciation means the extension of democracy to childhood. (4) The Realistic. Our age wants an honest facing of the facts and is impatient of shams, make-believe, and occult formulations of truth. Democracy demands that truth be spoken in the language and with the sincerity of the plain man. (5) The Idealistic. Bolshevism's thrust toward democracy has a half-formulated idealism. "Our age is persistently idealistic and futuristic, for all its materialisms and futilities; and only a persistent and self-clarifying idealism can ever fully establish democracy throughout the world."

The present-day ministry needs an ample acquaintance with the past for out of it in a very real sense comes the future; but there is a crying need that we know contemporary life. We need an intimate knowledge of the social disciplines that analyze the whole of our contemporary life. We cannot grasp modern life without the humanistic and scientific approach. We need to remember that religion is both individual and social and it is one because it is the other. This newer method of approach calls for certain changes in the curriculum. (1) We need a reduction of the time given to the standard disciplines and there is a way of having it without impairing scholarship. (2) It is necessary that we put on equal footing with the older disciplines those that are newer as religious education, Christian sociology and Christian missions. (3) We need an elaboration of clinical and laboratory facilities that the ability to set up and carry on independent experimentation be developed. (4) Under careful guidance opportunity should be given for specialization especially during the last year or two. (5) Institutions need to elaborate a technique of self-criticism and evaluation to render them intelligently mobile and sensitive to the voice of God in the changing needs of our generation.

The Club: Its Relation to Crime

We often waste much of our energy working against human nature instead of entering creatively into the task of saving human nature by intelligent and wholehearted direction. There are many methods, but there is one that no Sunday-school teacher, preacher, or educator can afford to ignore, viz., the club. It may be utilized as an instrument in any type of boy's work we may consider. N. H. G. Goodman in *Work with Boys* for December shows the value of the club as a preventive of crime. The boy has an instinctive life to express, and where he comes out at in its expression depends in a great measure on the kind of opportunity we provide for its expression. The attempt to repress inborn tendencies often leads to crime. The boy who has been artificially held in check has sudden outbursts of stored-up energy that because of their very volume often lead to misdirection. It is the duty of the club or the community house to add to the naturalness and happiness of a normal environment and thus supplement the work of the home.

Where our population is becoming urban at such a rapid rate, there is congestion, lack of open space for play, and the street is too often the child's playground. Play is instinctive, and on the street the boy is often arrested for playing the games that he loves to play. He drifts into the petty pranks of the street-corner gang, and often through it into the house of correction. Professor Parmelee has said: "Street playing easily leads to truancy and vagrancy, which may in turn lead to crime." But suppose the boy joins instead an intra-club group. It may be a Scout troop, Woodcraft League, or some other organized group in which he plays in a team rather than a "gang," and instructed by interested leaders it is easier to become social than "anti-social." He learns to know his fellows as friends instead of ruffians performing injurious pranks often to those who deserve them

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least. He learns to see the policeman as a representative of law and order and no longer a tyrannical individual. "The corner gangsters, generally victims of bad environmental conditions, are social liabilities, whereas the club boy is a distinct asset in the balance sheet of society." The club as an educational instrument adds to the power and worth of future citizenship. As a preventative of crime, Jacob Riis states it this way: "One boy's club is worth a hundred policemen's clubs."

Young People in the Rural Church

The rural church is making marked progress as it responds with a variety of services to the farm folk. Allan Hoben in the *Church School* for January claims that "all legitimate interests of rural life are capable of guidance, improvement, and interpretation by the religious group." There must be some modification of the city plans. In the country the summer is the most active period for the church while it is the winter season in the city.

What can the young people do? In addition to Bible study, teaching, and devotional meeting, and the spreading of the good will of the Kingdom, a group of young people can link up sociability with culture. The usefulness of the young people's society or department of the church can be extended through musical, literary, debating, or dramatic club, meeting from home to home, and getting those interested in the church's life by this varied program who might not be at first interested in the devotional services. Prospective leaders for Scoutmaster and Campfire guardian might be discovered in such an extended form of church life. Under proper leadership this group of young people could gather the data for a community survey. They could keep in touch with the extension department of the state college of agriculture and glean the latest information vital to rural life through a secretary especially appointed for this task. The governmental departments often do splendid service through their libraries of information bulletins.

The "good times" patriotic or seasonal, as picnics, plowing-contests, community fairs, should be used for "positive collective experience and social advance" rather than a means of supplementing the feeble church treasury. There is an opportunity for service by the young people in the improvement of church grounds, farm and home premises, and general village improvement. It is an opportune time for the planting of trees as memorials to heroes of the Great War. Again there is a call for the enrichment of the school's program of athletics and recreation. Under faulty leaders and without adequate opportunity for the right sort of play and games, the younger boys and girls are often demoralized. Here then is an opportunity for the young men and women who have finished school or who have been off to college to make a real contribution to the recreational life of the community.

The excursions to the larger trading center with its movies and other attractions might be organized into group affairs so that these young people might get the maximum of fun and moral education and safeguard themselves from a hurtful hilarity. Then, too, the out-stations need aid in their church-school work, clubs, Scout patrols, and Campfire groups. With the increased facilities for communication there is the opportunity for extensive service. Nor must the sick, the shut-in, the destitute, the tired, be forgotten in a program of cheerful and helpful service. It is often a splendid idea for the young people to maintain a kindergarten for the young children during the hour of worship. Here then is opportunity for selfishness or service.

In the young people's meetings the great biblical and Christian biographies ancient and modern, the challenging social problems of the day, a vocational series for the pos-

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sible discovery of the best way of investing one's life, the variety of educational interest in the heroic adventures of the pioneers of civilization, all will be found stimulating and inspiring for they relate the interests of youth to reality. As to organization standing committees are to be avoided as far as possible. As a rule the forming of a committee for a specific task covering a short-time period with a definite time in which to report is found advisable.

A Wider Patriotism for the New Day

A symposium of statements concerning patriotism and the church school are assembled in *The Church School* for February to stimulate religious-educational leaders. Love of country is a powerful interest. We are proud of what our forefathers accomplished in the building of American life and ideals. What America can do not alone for its citizens but for righteousness and justice everywhere should receive frequent inspirational treatment. If there have been unworthy phases of our national life these should not be obscured, but should be condemned that they may never be repeated. We wish to be worthy in all sections of our life of that moral vigor which purged America of slavery, of the saloon, and gave neighborly treatment to Cuba and the Philippines. That should be the spirit of our boys and girls. Patriotism is not self-glorification, but is bearing on to others the torch of human freedom. This ideal of patriotism should receive definite recognition in the curriculum of the church school. It should be interpreted in relation to the current events such as the League of Nations and in regard to acceptance by United States of such mandates as Turkey and Armenia. On patriotic days there should be centered emotionally in the flag the wider patriotism of this new day.

We should learn the fundamental needs and aspirations of our immigrants. As Sydney A. Gulick says:

> We must show to the children and youth in our own schools that foreigners, even Asiatics, have noble elements of character and come from people having great and noble histories. We should diligently cultivate acquaintance with better aspects of the histories and civilizations of other peoples in far away lands, and with representatives of these races in United States.

Patriotism does not demand that we disparage the part played by our Allies in the Great War while we loudly boast the part we played. It is not clamoring for financial pre-eminence over the other nations of the world, or boasting of the possibilities of universal political control. Sound morality is the standard test of patriotism. This ideal from Israel until now should be taught in the church Bible schools.

We need to ask whether our board of education is a political body or whether it is a group of people earnestly seeking to serve the best interests for which they were appointed. If the boys and girls are to become intelligent voters and form correct social judgments, it is essential that "the curriculum of the day school, the lessons of the church school, and the training of the home be co-ordinated." Better social conditions, worthy patriotism, moral and spiritual improvement of the community, permanent reforms, the election of honest and trustworthy officials, all these must have their place in the faithful Christian training of youth.

Grenfell and His Boys

The January-February number of *Work With Boys* gives an interesting description of Dr. Grenfell's early work with British city boys. It was with a group of rough and shabby London boys that he early showed his missionary zeal. It was the start-off of Christian enterprise that eventually took him to the fishing folk of the North Sea and finally to Labrador.

He found that those British boys admired, as he did himself, athletes, whether they were prize fighters or football players.

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They had no Y.M.C.A. accommodation and equipment, but he resolved to clear out the dining-room every Saturday night and give boxing lessons and parallel bar work. He believed in such athletic endeavor and the boys brought their pals. His scripture exegesis alone could not have lured them within his reach. Life friendships were made and they learned to love and respect each other more. "My Sunday-school class learned the grace of fair play." The rector with whom he was working did not like this method, so Dr. Grenfell resigned and took up boys' work with an Australian friend who was wrestling with a real ragged school in the highway on Sunday afternoons. This school owed no allegiance to anyone but Grenfell and his friend, and the work proved a real labor of love.

There was a continuous battle with the police and old scores were continuously being paid on both sides. His own boys did not stay long in this Sunday school after he left it, but followed him and asked him to open a Sunday school on Sunday in his dining-room; this he did. One of the great services that he rendered these rugged boys of the street was to take them on summer cruises to the coast for a time. There under strictly limited finances they lived a simple outdoor life. No one was allowed to do any boating unless he could swim, an art which all soon acquired. The numbers grew from season to season. They went down to the Welsh coast where no language but Welsh was spoken outside their camp, so they had the advantage of foreign travel at the minimum of expense. Their favorite hymn was "Bringing in the Sheaves," which, as they rowed home for the night, they changed to "Pulling at the Sweeps."

CHURCH EFFICIENCY

The Church and International Peace

The editor of the *Christian Union Quarterly* has summarized in the January number the meeting of the International Committee of the World Alliance for Promoting International Friendship through the churches. The delegates from United States, Britain, France, Germany, Holland, Norway, Sweden, Denmark, Hungary, Switzerland, Belgium, Italy, Finland, and Lettland met at the Hague, September 30 to October 4, 1919, in one of the most singificant and prophetic gatherings of the year. An international conference in the interest of peace had been arranged for Constance, August 1, 1914. It was in session only a few hours when the sudden outburst of war compelled the delegates to separate. The recent gathering was the first in which the representatives of warring nations had voluntarily met since the signing of the armistice. There was some embarrassment, but the need for international friendship in a time of world-crisis stood above narrower personal feelings and a courteous spirit animated the conference. Since a united Christendom is vital in rendering international friendship permanent, plans for holding an ecumenical conference of the different Christian communions were begun, the initiative to be taken through the co-operation of certain individuals of the different churches operating through the World Alliance. This has been done, and this conference is being planned for possibly 1921 and certainly by 1922 or 1923.

Communications addressed by the committee to the League of Nations for its first meeting were as follows: (1) that every state that would accept the League covenant be included; (2) that mandates for backward and unorganized races should embody a principle of trusteeship to protect such races from exploitation; (3) that the rights

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of religious minorities be guarded; (4) that equality be guaranteed in the treatment of race, viz., equal treatment before the law of all aliens. It was also recommended that the Councils of the Alliance enter into communication with the leaders of the Labor and Socialist movements, the Student Christian, and other movements which are working for international brotherhood, with a view of co-operating as far as Christian principles will allow.

The necessity for placing the German missions under trusteeship for the present in English territory because of the charges that German missionaries had been propagandists has left an awkward situation in regard to international friendship. The International Committee drew up the following clauses:

Freedom to carry the Gospel of Christ to all nations is essential to the life of the Christian church. . . . . Such freedom should be granted to members of all denominations and citizens of all nationalities, provided they abstain from participation in political affairs and conduct their work in full loyalty to the government of the country in which they reside . . . . that the full consideration of this situation is outside the scope of the World Alliance, so it urges that the Edinburgh Continuation Committee meet as soon as possible to consider this pressing question. . . . . That the International Emergency Committee of Missionary Societies be asked to arrange a small commission to consider the available evidence in reference to the charges.

Dr. Wilfred Monod's letter emphasizing the inability of the French to co-operate unless the German delegates in some way expressed repentance for the violation of Belgium neutrality by their country in 1914, was the most embarrassing instance of the conference. Dr. Spiecker in behalf of the five German delegates stated:

We came to the unanimous agreement again that I should give to you the gist of a letter written last night by Dr. Deissman to Rev. Siegmund-Schultze, to the effect that we, the five German delegates to this conference, personally considered the violation of the Belgian neutrality in 1914, morally wrong . . . . Dr. Monod unhappily has not been with us during these days of talking together . . . . . On the evening of Wednesday, October 1st, we met, all of us, I am happy to say, at the invitation of the French delegation. After a very full discussion, we, the French, Belgian, and German delegates stood there joining hands with each other in the fact of our Lord and Savior and confessing with one mouth and one heart: "We confess—we join hands—we condemn war—we condemn the idea of revenge."

This presentation made a profound impression. Without trust there can be no international friendship.

The declaration of the principles on which the World Alliance is to operate was unanimously passed:

We meet at a time when the disunion of Christians and of different churches, nations and classes has been and is painfully conspicuous. This disunion has brought upon the Christian name great reproach, and has to a large extent paralyzed Christian power for good in the general life of humanity. But yet we rejoice in the assurance that underneath this disunion there is a real force of unity which it is our duty gratefully to recognize . . . . we are united in the Fatherhood of God and the brotherhood of man as fundamental truths of our faith . . . . neither in the social conditions nor in the relations of peoples to each other have these convictions prevailed. . . . . From this it follows that the one hope for society now is that it be rebuilt on Christian foundations, and that the mind of Christ be expressed in every human relationship overcoming the force of disintegration, and rebuilding civilization on a higher plane . . . . It is therefore our duty as Christians to help on that renewal in every social and international relationship . . . . And our help is in God, Whose promise is to give victory to His Kingdom.

In private interviews and public discussion it was noted that there is a broad and continuous advancement toward denominational co-partnership. A united church is one of the urgent necessities of the time and a disintegrated brotherhood is a grave

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heresy. The Hague Conference did much to hasten the application of the ideals of brotherhood and international friendship.

The Principles and Methods of Social Service

Social service is not a new thing in Madras for it has been carried on for several years by different leagues and associations seeking to train voluntary workers for urgent social tasks. The Bishop of Madras in *Young Men of India* for February points out to new workers some principles and methods of social service. In the first place he states that the work must be educative if it is to be successful. The co-operation of the people in behalf of whom the social service is performed is essential. The spirit of self-reliance needs to be fostered, for the people improve their condition mainly by their own efforts. Poverty and ignorance may make it impossible for them to start. While they need teaching and encouragement, at each step it is essential to remember that "they should not be carried but should rise and walk." It is useless to give people things that they do not want, it matters not how good these things may be in themselves. For instance co-operative societies are considered vitally beneficial in Madras. But for these to be a success the people must want them, and they must be prepared to bear the burden of management themselves. Their organization among the people is largely an educational matter by the social workers. Seventeen night schools with 1,000 pupils ranging in age from 15 to 35 carried on by the association succeeded splendidly because the secretary put the management of the schools in the hands of the people themselves. Each school had its own local committee. No doubt the schools could have been more rapidly developed and far more efficient outwardly if the control had been kept in the hands of a committee of educational experts, but they would have been far less valuable as a means of education for the people. It is not so much a matter of doing things for people as it is the creation in them of the desire to do things for themselves. This applies in all kinds of social service, as the forming of co-operative societies, improving the sanitation of a village, fighting the drink habit, the inauguration of primary schools and what not. The enumeration of the number of things that the worker has done for people looks good in a report, but the test of the work's value is the new responsibilities that the people have learned to undertake intelligently on their own account. Self-help must be the dominant motive in social service.

The second consideration is that while social work may be done most satisfactorily by voluntary associations in England, in India it is essential that the voluntary workers of the social-service work co-operate with the government departments. It is necessary that the people be taught to form and manage a co-operative society, for example, but it is well to remember that they cannot dispense with the aid of the government department: "Co-operation is a highly technical matter and voluntary leagues and associations would only court disaster if they attempted to act independently of the government. And on the other hand the government department needs the help of the voluntary workers." This might just as well apply to health and sanitation. Following such a constructive policy it will not be necessary for the poor and outcastes to use the method of revolution to escape degradation and suffering. It is incredible in any civilized country that the prosperity of the few be built upon the misery of the masses.

Lastly it must be remembered that the ills that depress and degrade society are intertwined and must be dwelt with as a whole.

If you go into any village in Madras you will find five great evils: the place is horribly

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dirty and unsanitary, nearly all the people are in debt and dreadfully poor, most of them spend a large amount of money on drink, and very few have any education. Dirt, disease, debt, drink, and ignorance are the five devils that our Social Service Leagues and associations have to fight against and drive out. And you cannot deal with any one without coming up against the others.

Too many times in India and elsewhere there has been the artificial attempt to take evils out of their context and deal with them in isolation.

Plan of the Council on Organic Union of the Evangelical Churches of America

In the *Christian Union Quarterly* for January is the report of the Conference on Organic Union signed by W. H. Roberts, chairman of the ad interim committee, and Rufus W. Miller, secretary. The Conference was held in Witherspoon Hall, Philadelphia, December 4–6, 1918. An ad interim committee was created with the following instructions:

> That members of the conference from each communion, whether present in official or personal capacity, be asked as soon as possible to appoint representatives on an *ad interim* committee to carry forward the movement toward organic union here initiated.

The committee was charged with the duties (*a*) of discovering agencies and methods for creating interest in organic union throughout the churches, (*b*) to make it possible for all the national bodies of evangelical communions in the United States to be urged by means of a personal delegation or otherwise to participate in an interdenominational council on organic union, (*c*) to lay before these bodies for their consideration a representation and a date for the Council's meeting not later than 1920, (*d*) to prepare a suggested plan (or plans) of organic union, (*e*) to consider and report on legal factors in regard to the proposed union, and that the committee proceed "with freedom at every point."

For the assistance of the committee, the conference expressed its judgment on certain aspects of the problem: (1) The Conference sought to have first regard to the forces of a vital spiritual life, and that there should be no "mechanical uniformity" to thwart the "free movement of the spirit of God." (2) It desired to devise plans sufficiently broad to include the best traditions, tastes, and relationships of all the evangelical churches. (3) The conference voiced its deep appreciation of the present-day movements toward closer denominational co-operation and especially of the "notable service rendered by the Federal Council of the Churches of Christ in America." While the aim and function of the ad interim committee are in a different field from these movements, it will maintain sympathetic relations with them. (4) It is very important to learn from the efforts toward organic union in other countries, notably England and Canada. (5) Plans for organic union do not preclude the consideration of plans of different forms of federal union: "Our nation is a federal union but it is none the less an organic union. Care should be taken not to confuse the term 'federal' as thus employed, with this meaning when used to signify 'associated' or 'co-operative.'"

The ad interim committee in their preamble took note of the great historic beliefs that the different groups of the evangelical churches have in common. There is a diversity of gifts, but one spirit. Article VI provides for a name for this visible association of church bodies, viz., the United Churches of Christ in America. The committee drew up the following covenant for the hereto assenting and hereinafter associated churches:

1. *Complete autonomy in purely denominational affairs.*—In the interest of freedom and co-operation, each church has the right to retain its creedal statements, form of government, and mode of worship. It is

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believed that whole-hearted co-operation in facing the church's tasks will minimize the differences that bar effectual union.

2. *The Council (its constitution).*—The United Churches of Christ in America shall work through a council, or executive and judicial commissions, or administrative boards, working ad interim as such council may from time to time appoint. Beginning with 1920, the Council shall convene every second year. All shall be fairly represented, and the basis of this representation is two ministers and two laymen for the first one hundred thousand or its fraction. For each additional one hundred thousand or major fraction there are to be two ministers and two laymen.

3. *The Council (its working).*—It shall create its own rules of procedure and order, define functions of officers, mode of selection, compensation if any, and it shall provide for its budget out of an equitable apportionment among the constituent churches through their governing or advisory bodies.

4. *Relation of Council and constituent churches.*—The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverances or other mandate whenever it may be required by the law of a particular state, or the charter of a particular board, or other ecclesiastical corporation; but, except as limited by this plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

5. *Specific functions of the Council.*—In order to prevent overlapping of the present denominational administrative agencies and to further effective co-operation, the Council shall harmonize and unify the work of the united churches; direct consideration to overchurched areas consonant with the law of the land or of the particular denomination affected; arbitrate upon submittal a matter of mutual concern to two or more constituent churches; and undertake inspirational and educational leadership of such a sort as shall from time to time be decided upon by the constituent churches.

6. *Assent of constituent churches*—The assent of each constituent church to this plan shall be certified through the appropriate officers of the supreme governing or advisory body to the chairman of the ad interim committee which shall have the power to convene the Council when the certified assent of six denominations is obtained. There are in the Blue Book other documents and plans in the direction of organic union. The present plan does not interject any disputatious topic, and it is hoped that the co-operating period shall fulfil the hopes of the conference in stimulating new faith and ardor in the proclamation of the gospel which is the hope of our anxious world. Among the recommendations are included a commission for closer consolidation within the different denominations to be known as "The Commission on Group Union of Constituent Bodies," and the consideration of the advisability of making provision in the Council for the unattached or so-called union or community churches, which share in the common faith of the evangelical churches.

With the Army of Occupation

About a score of Salvation Army officers and the same number of that organization's men and women workers are still in Germany, with the American Forces on the Rhine and elsewhere. Some of the stations or huts are in isolated places, but the biggest work is being done in Coblenz and Berlin.

Along with the representatives of other war-work organizations the Salvationists went into Germany with the American Army of Occupation and continued ministering to the wants of the soldiers under the new conditions produced by the armistice. The first hut established beyond the border was at Coblenz. This soon proved too

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small to provide the boys with the comforts of home. Taking over a building which had been constructed as a saloon and second-rate hotel and which was in a deplorable condition, the Salvationists set to work themselves with hammers, saws, and paint brushes, and practically made a new place of it. Occupying a central position in the very heart of the bustle and stir of the German city, the Coblenz headquarters is now a commodious and attractive welfare building, with a cafeteria that is one of the most popular meeting places of the town, reading- and writing-rooms, and enough other "homey" appointments to attract crowds of the soldier boys from early morning until late at night. Religious meetings are held in the clubhouse, and a number of conversions have been reported. Brigade headquarters and clubrooms have also been opened in Berlin, Dernbah, and Selters.

Aside from this limited war work, the Salvation Army in this country is devoting all its efforts to service in the home field. From May 10 to 20 next it will make its nation-wide appeal for the means to support this home service through another year.

The Pedigreed Community

We have reached the organization stage in rural life. Farmers have long had organizations for general purposes but these are now in a state of flux and there is a new crystallization of interests to meet new conditions of country life. A. R. Mann in the January issue of *Rural Manhood* urges upon our attention the fact that rural organization will call for an increasing amount of attention in the months and years immediately ahead of us. Social and economic processes are closely interrelated. The term "rural organization" covers all organizations for educational, economic, social, and civic ends. It includes much more than a means of entertainment, social center, philanthropy, though these have their place in it. It is more than an organized effort to control the means of existence for the common welfare.

It is organized self-help, under the guidance of united judgments of the people who dwell together for the attainment of improved conditions of life—economic, educational, social, and civic conditions. Broadly, it gathers up all the common interests of life in a comprehensive whole and aims at a harmonious fulfilment of these interests. It aims to adjust and organize forces, secure the best economic standards for community, town, or county in meeting their respective needs, and rural organization looks ultimately toward the correlation of local efforts with state and national programs of betterment.

There is a volume of social aspiration which has had an enfeebled expression on account of inadequate direction and organization. Every community has a vast impulse for personal and community development which should not be allowed to evaporate but should be directed to the solution of rural community problems. In city and country we are passing out of the stage of accepting the *status quo*. We are deliberately setting out to build better communities, and we are discovering how much less inevitable things are than we supposed formerly. If it is necessary to start the training of children two hundred years before they are born, it is essential that we build up pedigreed communities with the same precautions. What finer inheritance can we conceive than that future generations have bequeathed to them a community life that is industrially, intellectually, politically, socially, and religiously of high standard?

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THE BOOK OF THE MONTH

A GREAT BOOK ON THREE GREAT RELIGIONS

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There are no religions that awaken in the English-speaking reader a keener interest than the three treated in this volume—Judaism, Christianity, and Mohammedanism.[1] This is, of course, in part due to the fact that one of these religions is that which we profess, and another of them is the religion from which ours sprung. The interest is, nevertheless, justified on other grounds. These three religions are monotheistic, they have on the whole made monotheism potent ethically, and they command the assent of about half of the population of the globe.

The three religions are connected genetically, Christianity and Mohammedanism having sprung more or less directly from Judaism. That was Professor Moore's reason for treating them together in this second volume of his *History of Religions* in the International Theological Library. Each of the religions is remarkable: Judaism for its unique pioneer work in ethical monotheism; Christianity for its social conception of God, its high and unselfish ethical standards, and its universal ideals; Mohammedanism for its conception of the aloneness of God, its insistence on the absoluteness of the divine will, its conception of its own finality and universal mission, and its multiform development.

The author of the book is a remarkable scholar. Professor Moore is easily without peer among American students of religion, excelling all others in the breadth and accuracy of his knowledge. Then, too, of all the religions of the world Judaism and Mohammedanism have been the subjects of Professor Moore's especial study. His power of compressing into small compass the results of vast learning and extended studies is also very great. Both the subject and the writer accordingly combine to lead the reader to expect a great book, and he is not disappointed.

In 106 pages Judaism is sketched from its beginnings in the religion of ancient Israel to its forms at the present time. No part of its cult or life is neglected, and the history of medieval Judaism and the thought of Jewish philosophers are treated with a fulness and precision that make that part of the book noteworthy. Christianity is then treated in 279 pages, and it would be hard to find in such a small compass another such full history of Christian thought. The speculations of Fathers like Origen are followed through their various works; medieval movements and thought are fully studied; Roman Catholic as well as Reformation principles and practice are adequately and impartially set forth; all the editions of the works of an author like John Calvin have been consulted and the progress of his thought traced. Moreover, the author in formulating the forces that produced any given movement relies not only on the written documents that antedate it, but also upon the indefinable atmosphere of the age which

[1] *History of Religions*, II. By George Foote Moore, D.D., LL.D., Litt.D. *Judaism, Christianity, Mohammedanism*. New York: Charles Scribner's Sons, 1919. Pp. xvi+552. $3.00.

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preceded it—an atmosphere that escapes any except the master of wide knowledge and keen imagination.

Mohammedanism is then treated in 136 pages, in which an authoritative and illuminating sketch of Mohammedan thought from that of its founder to that of the Bahai sect is given. So thorough has Professor Moore's study of the modern movements of Babism and Bahaism been that, as one reads his pages, he almost gains the impression that the author was an eye-witness of the scenes which he describes.

In all three parts of the book the influence of the great Greek thinkers, Plato and Aristotle, is traced in a masterly manner on Jewish philosophers, Christian theologians, and Mohammedan theologians and philosophers. The book concludes with a selected bibliography and a good index. Great as the volume certainly is, it is a book for scholars rather than for students. To give in such brief space an adequate history of the thought of these three religions, it was necessary to presuppose a background of historical knowledge that the ordinary student does not possess. A good example of this is afforded by the reference to the unexplained Jansenists on page 356. To the professional student, however, the book is of the highest value.

The author's attitude toward the beginnings of Judaism and Christianity constitute, in the judgment of the reviewer, a serious defect in the volume. Moses is given but the briefest mention and then only as a traditional figure (pp. 4, 5), whose influence on the religion of Israel was apparently quite negligible. Jesus is treated at the beginning of a chapter on the Apostolic age in a manner altogether too cursory. One gets the impression that he was, in the mind of the author, a sort of accidental starting-point for the whole movement. Mohammed is in comparison accorded a much more full and satisfactory treatment. The meagerness of the treatment of Jesus in comparison with the fulness of the consideration given to the abundant details of Nicene, medieval, and later theological development leaves an unpleasant impression. Doubtless the reason why Moses and Jesus are so briefly treated is that in the present state of criticism there are so many unsolved problems in connection with their history. Our author likes to tread on solid historical ground. Where the evidence is not clear, or receives at the hands of different scholars equally plausible interpretations, he prefers not to venture. Many readers will, however, regret his reserve.

Great as the author's insight has been and remarkable as his accuracy is, even the good Homer sometimes nods. Evidently Christian liturgics do not interest him as much as Christian thought. At all events in his treatment of the subject there are a number of inaccuracies of statement.[1] Thus (p. 217, first paragraph), not all the liturgies used in Spain, Gaul, Britain, and Ireland can be said to belong to the Gallcan class. All that can be said is that there were Roman and non-Roman liturgies. Again (p. 217, par. 2, l. 4), the "recitation of Psalms" is an error. The recitation of Psalms never, so far as we know, formed part of the "Proanaphora" to which the catechumens were admitted. It was a usage developed in the monastic service. If the last sentence of the same paragraph is intended to mean that the "Mass" came to be the only public service in the Western church, it is clearly a mistake.

On page 218, line 25, one would like to know the authority for supposing that the candidates for baptism had received the creeds on the preceding Sunday. The

[1] The writer's attention was first called to these inaccuracies by Professor Royden K. Yerkes of the Episcopal Divinity School, Philadelphia.

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exact time is confessedly uncertain; it was probably on Thursday; it appears not to have been on Sunday. On page 219, lines 2 ff., it is said that "in the West the imposition of hands remained an exclusive function of the bishop." There are, however, traces of presbyterial confirmation in the West as late as the time of Innocent I (about 860 A.D.).

One would also like to know the authority for the statement on page 226 that "originally prayer was made *for* the martyrs." Presumably the author has some authority for it, but *when* was prayer made *for* the martyrs?

A striking feature of the volume is the complete detachment of the author from his subject. As already intimated, the treatment throughout is remarkably complete and able. In brief compass the intricate historical setting of the multifarious aspects of the three religions and the inner significance of the many varieties of their thought are clearly set forth. With almost uncanny cleverness the genetic origin and theological or philosophical significance of each sect of each religion are described. In all this the author never reveals his own attitude except in an occasional ironical utterance. Religion is such an intimate, personal thing that a reader naturally wishes to know what aspects of it appeal to so great a scholar after he has surveyed with such intimate knowledge all the religions of the world. One searches the book in vain for any self-revelation of the author, unless he finds it in his sarcasms. Thus on page 61 we find: "The vacillations and ambiguities in Philo's treatment of this subject should not be attributed to his inability to think clearly, but, as so often in theology, to the necessity of thinking ambiguously." Again on page 176: "The antipathy of the common man for Origenism is easy to understand. Deprived of an imaginable God and an imaginable Heaven, what would be left of his religion?" Again on page 198, in the footnote concerning the Latin translation of Rom. 5:12: "If the translator had rendered *eo quod* [instead of *in quo*] it is possible that the Western church might have been as little afflicted with original sin as the Greeks or the Orientals." Again, page 336, after referring to Calvin's view that the Nicene Creed was a hymn, suited to be sung, rather than a confession of faith, it is remarked in a footnote: "This way of disposing of the creed has been rediscovered by some modern Anglicans."

Doubtless self-repression is a virtue in a scholar, especially in a scholar who would write a scientific work on the great religions of the world. Doubtless also there is much in the history of any religion, so inconsistent and peculiar a being is man, to excite the innocent merriment of a sympathetic beholder. One wonders, nevertheless, if a book might not be as scientific, even if its author sometimes betrayed his enthusiasms. To confine one's self-expression to sarcasm is to run the risk that one will make religion seem a subject for irony rather than something to command the admiration and loyalty of every reader.

These defects should not, however, prevent us from rendering to the author hearty thanks for his remarkable work. A great theme treated in a masterly way by a great scholar has produced a really great book. It will be a long time before America will again see an equally able treatment of these three most important religions by one man in the compass of one volume!

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BOOK NOTICES

The Orient in Bible Times. By Elihu Grant. Philadelphia: Lippincott, 1920. Pp. xii+336. $2.50.

This is a very attractive book, beautifully printed and well provided with a series of fine half-tone illustrations. The text is fully up to the standard of the illustrative material. Dr. Grant, who is professor of biblical literature in Haverford College and is already known to the general public by a book on *Peasant Life in Palestine*, to say nothing of various bits of technical work in scientific journals, has given us a concise but reliable history of the oriental world. He first of all traces the history of Egypt, to which he gives four chapters. This is followed by a sketch of the history of Babylonia and Assyria. This in turn is followed by a chapter devoted to the Persian empire down to the time of Alexander the Great. Our attention is then called to the Mediterranean peoples who settled in Syria and Palestine and influenced those regions in various ways. The rest of the book (chaps. xi to xv) is given to the history of the Hebrews. For anyone sincerely desirous of familiarizing himself with the long history of human habitation in Palestine and adjacent territory, no better book than this could be recommended.

Mahzor Yannai. Edited with introduction and notes by Israel Davidson and Ginsberg. New York: Jewish Theological Seminary, 1919. Pp. xlix+55+iv.

This book comes sixth in the series of "Texts and Studies of the Jewish Theological Seminary of America," most of which are edited from the Genizah discovered in Cairo during the last century. In this volume the remains of a large work of a very prolific medieval Jewish writer are for the first time published. Up to the present day such texts were not accessible to the public, and the editors of this *Mahzor* have no doubt rendered a great service to scholars and people interested in medieval Jewish literature whose history is yet to be written.

The *Mahzor Yannai* contains Genizah fragments of Piyyt or ritualistic poetry, as well as a few liturgical compositions of Yannai. Examining all the texts in this volume, it becomes clear for the first time that Yannai, whose name has only during the last century been rescued from oblivion, played no unimportant part in the development of Jewish liturgy. His Palestinian origin as well as his date is shown from these texts.

On the whole, the editors of this book are contributing an important page to the history of Jewish literature.

The Spirit: The Relation of God and Man, Considered from the Standpoint of Recent Philosophy and Science. Edited by B. H. Streeter. New York: Macmillan, 1919. Pp. xii+377. $2.50.

This is a volume of essays by seven different contributors, yet the book has a distinct unity of purpose. As stated by the editor in the Introduction, its object is to put forward a conception of the Spirit of God that will make possible a coherent philosophy of the universe and at the same time afford an intellectual basis for a religion that is passionate and ethical as well as mystical and practical. The authors recognize that the crude supernaturalism of traditional Christianity has been discredited by modern scientific knowledge, yet they believe that the crude materialism of Victorian science is also no longer tenable. They seek for the ultimate reality of existence in the Power behind phenomena and identify this Power with the Spirit as the active indwelling energy of transcendent divinity. Thus the Spirit is viewed as "God in action." From this point of view the conception of the Spirit is expounded in the light of past Christian belief and experience, and also in the light of modern opinion in the fields of philosophy, psychology, and art. The result is still a supernaturalism but one greatly refined as compared with traditional notions about the Spirit.

The titles of the various papers with their authors are "Immanence and Transcendence," by A. Seth Pringle-Pattison, "God in Action" and "The Language of the Soul: Some Reflections on the Christian Sacraments," by Lily Dougall, "The Psychology of Power," by J. Arthur Hadfield, "What Happened at Pentecost," by C. A. Anderson Scott, "The Psychology of Grace: How God Helps" and "The Psychology of Inspiration: How God Teaches," by C. W. Emmet, "Spiritual Experience" and "Spirit and Matter," by A. Clutton-Brock, and "Christ the Constructive Revolutionary," by B. H. Streeter.

The Apocalypse of John. Studies in Introduction with a Critical and Exegetical Commentary. By Isbon T. Beckwith. New York: Macmillan, 1919. Pp. xv+794. $4.00.

This book is a veritable encyclopedia of information regarding the interpretation of Revelation. A series of introductory studies deals at length with a history of eschatological hopes among Hebrews, Jews, and Christians. An extended description is given of apocalyptic

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writings among the Jews. There is also a detailed account of the occasion, purpose, and unity of John's apocalypse. Other topics discussed minutely are the literary characteristics of the author, the content of his composition, the permanent and the transitory elements in his book, the main features of his theology, the different methods that have been used in the interpretation of the book, its circulation and canonical recognition in the early church, the question of authorship, the two Johns of the Asian church, the meaning of the "beast," and the condition of the Greek text of the book.

The commentary proper, which embraces slightly less than half the volume, is of the usual analytical and statistical type. It proceeds from the minute study of Greek words and phrases, and so is designed primarily for the specialist. The formal arrangement is very like to that of Bousset's *Offenbarung Johannis*, except that even more detail is exhibited in listing statistics gathered from a wide range of reading in modern commentaries and in books dealing with questions of critical analysis of Revelation. With great fidelity the writer has set before his readers a summary of current scholarly opinion upon all matters of interpretative comment, textual criticism, and literary analysis.

The volume aims to present a strictly historical interpretation of Revelation, and this is held to be possible only as the student puts himself into the world of John and those to whom he spoke. In respect to its leading ideas, as well as in the matter of its imagery, language, and manner of writing, the Revelation of John becomes truly intelligible only when read as an example of the so-called apocalyptic literature of that time. It is from this historical point of view that the book as a whole is expounded. Other types of interpretation, such as that which makes John forecast modern and future events, or that which, on the other hand, allegorizes out of existence John's allusions to the historical circumstances of his own times, are emphatically rejected. Yet in the effort to find in Revelation a "truth for all time" by distinguishing "the permanent from the transitory" our author lapses into a "spiritualizing" method of interpretation not essentially different in principle from the allegorical type of exposition employed by Origen and Augustine. They too would have agreed that what John really prophesied was "the great spiritual truths of God's eternal purposes in the world, his mighty control of the movements of human society, to work out his gracious will for the sons of men"; but they probably would not have conceded, with Professor Beckwith, that John fell so far short of the real purpose of his inspired mission as to spend his energies in mistakenly portraying an early overthrow of the Roman Empire. On the other hand, the modern historian may be disposed to ask why John's forecast of *spiritual* matters is to be accepted as any more infallible—for such it is said to be—than are his predictions of *historical* events. This apologetic on behalf of the spiritual infallibility of Revelation is, however, only a minor blemish upon the otherwise excellent historical work displayed in this volume.

The Prophets in the Light of Today. By John Godfrey Hill. New York: Abingdon Press, 1919. Pp. 240. $1.25.

This book emphasizes the intimate connection between the message of the prophet, both as to form and content, and his experience. The author's purpose is frankly to edify, and he justly styles himself as progressively orthodox. The limits of his critical spirit may be inferred from his use of Micah 6:6–8 as an utterance of Micah himself. At times his method of treatment seems over-popular; contemporary literary allusions are rather too frequent and not always sufficiently relevant. But Professor Hill renders a valuable service in his exposition of the varying prophetic experiences and personalities, and by his insistence upon the significance of their messages today when rightly evaluated.

Pan-Islam. By G. Wyman Bury. London: Macmillan, 1919. Pp. x+212. 6*s*.

Mr. Bury has been in touch with affairs in various parts of Arabia for most of his life. Being now invalided home after a somewhat strenuous service in the Intelligence Department and elsewhere in the peninsula of Arabia during the Great War, he has written down here some of his observations upon Arabian affairs. The book is well written and full of interesting and valuable information. There are three matters of especial interest in it. First of all, the total failure of the Pan-Islamic movement inaugurated by Berlin and the Jihad or Holy War is convincingly and in some detail pointed out. Second, the difficulty of establishing any kind of unified administration of the Arabian plateau is demonstrated. The Arab kingdoms occupying the peninsula are continually at war with one another and are so bitterly hostile that unification of any sort seems a remote ideal. Third, while the author is himself a loyal Christian and a believer in missionary activities when wisely conducted, he emphasizes the extraordinary difficulty of missions among Mohammedans. He is himself of the opinion that missionary propaganda of the typical sort is worse than useless in large sections of the Mohammedan world. He does, however, believe in the feasibility of medical missions and other lines of educational and practical value. The long experience of the author and his manifest fairness make his opinions of more than ordinary importance.

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Intimate Glimpses of Life in India. By George Trumbull Ladd. Boston: Badger, 1919. Pp. 314. $3.00.

These sketches are the outcome of a tour which the author made through India in the cold season of 1899–1900. An invitation to lecture at leading educational centers afforded the author his unique opportunity. He followed the customary tourist's route, beginning at Bombay, going through North India, then the Deccan, and concluding with South India and Ceylon, lecturing at the principal centers visited on philosophical and religious topics. It was the author's good fortune to visit many places of historic importance for both the political and the religious life of India, and also to witness a considerable number of ceremonies peculiar to the Indian peoples and faiths. In addition, he made the acquaintance of a large number of well-informed men, missionaries, Indian leaders, and representatives of officialdom, from whom he imbibed a large amount of information regarding the people and their customs.

The book under review is a description of many of the cities, temples, tombs, customs, and ceremonies of the people, as well as conferences with representative men, together with Dr. Ladd's own ruminations on what he heard and saw. Although the book makes no contribution to the literature regarding India, it is interesting as reflecting the impressions of an American professor concerning the practices and cults of the Indian peoples. It is a book for travelers rather than for anthropologists or students of comparative religion.

The Field of Philosophy. An Introduction to the Study of Philosophy. By Joseph Alexander Leighton. Columbus: Adams, 1919. Pp. xii+485. $2.00.

This book is designed for the use of beginners in the study of philosophy. It combines in one survey both a history of the principal philosophical schools and a statement of the chief problems which concern all schools. As an introduction its plan is unusually comprehensive. First the meaning and scope of philosophy are defined in relation especially to religious interests. The rise of intellectual activities in primitive stages of culture is sketched, and then a brief history is given to the course of philosophical speculations beginning with the Greeks and extending down to the close of medieval times. The remainder of the book, embracing somewhat more than two-thirds of its content, is devoted to an exposition of the chief problems and standpoints represented by philosophical thinkers from the seventeenth century down to the present time. Although covering a wide field, the book is not a mere epitome of statistics. The author chooses his illustrative materials with care in order that they may serve his dominant pedagogical purpose.

Religion and the War. By Members of the Faculty of the School of Religion, Yale University. Edited by E. Hershey Sneath. New Haven: Yale University Press, 1918. Pp. 178. $1.00.

These essays have much more than a mere passing value in reference to the problems of religion that became especially acute as a result of the war. The topics treated in order are, "Moral and Spiritual Forces in the War," "God and History," "The Christian Hope in Times of War," "Non-Resistance: Christian or Pagan?," "The Ministry and the War," "The Effect of the War upon Religious Education," "Foreign Missions and the War—Today and Tomorrow," "The War and Social Work," "The War and Church Unity," and "The Religious Basis of World Re-Organization."

Jesus and the Young Man of To-day. By John M. Holmes. New York: Macmillan, 1919. Pp. xv+170. $1.00.

This handy-sized volume contains fifteen studies in the life, character, and teachings of Jesus, designed especially to meet the needs of those who, on account of the Great War, are "in the throes of intellectual reconstruction." The general plan and the larger part of the material are taken from Professor Bosworth's *Studies in the Life of Jesus Christ*. The author lays no claim to originality in respect to his book; he has undertaken successfully to be a compiler. A feature of these studies is the section devoted to the seventh day, which consists chiefly of questions and subjects for discussion, growing out of the studies for the preceding days, exceedingly well phrased and adapted to bring the lesson directly to bear upon problems of daily living. The demands of voluntary Bible-study groups are so urgent today that this book ought to meet a growing need of the time. It is attractively printed and easy to handle.

Friends and the Indians, 1655–1917. By Rayner Wickersham Kelsey. Philadelphia: The Associated Executive Committee of Friends on Indian Affairs, 1917. Pp. xi+291.

To the work of the Friends among the Indians during the seventeenth and eighteenth centuries, only about a third of the book is devoted. The efforts of Fox, Taylor, Coale, Thurston, Story, Chalkley, and Woolman receive

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passing notice in a single chapter. Two chapters are given to Friends' policy *re* land purchase, rum, slavery, and militarism. The discussion of slavery is good. Otherwise nothing is added to what Sharpless and others have already given. The remaining portion of the volume sketches the institutional work at Tunesassa and other parts of New York state, in Maine, western Ohio, Indiana, Kansas, Nebraska, and Oklahoma. Such a large field has been covered that compressed details become bewildering and repetitious. By reading between the lines one may gather an impression of what are the distinctive features of Quaker missionary enterprise. One also learns how it came about that President Grant invited the Quakers to administer his "peace policy" among the Indians. One could wish that more had been written about its actual workings and the causes of its disuse. The writer reveals a fine grasp of the literature of his field. The bibliographies attached to each chapter are excellent. The modesty with which achievements are recorded is characteristically Quaker.

Church Divisions and Christianity. By William L. Crane. New York: Macmillan, 1916. Pp. xii+296. $2.00.

This volume is an appeal by its Anglican author to all Christians in the interest of reunion. The strength of apostolic Christianity lay in its unity. Its present weakness is its disunion. The present situation is the result of an age-long drift from the ideals of Jesus, and has arisen through an overemphasis on a "successional episcopate" which reduced the universal church to a sort of "episcopal oligarchy." The spirit of a mechanical uniformity came speedily to displace the ideal of spiritual unity. The prophetic was subordinated to the priestly ideal. Ultimately the emphasis on organization, dogma, and ritual displaced the issue of character and conduct, with the result of "broken Christendom." The path to reunion lies in comprehension rather than in exclusion. Only by the confession of common fault and renewed emphasis upon "unity of purpose, work, and will manifest in free co-operation" will Christendom ever offer a united front.

Criticism is particularly directed against the reactionary party within Anglicanism, with its policy of "arrogance . . . . aloofness . . . . (and) exclusion," insisting upon reunion on the basis of Episcopal assumptions which give no adequate recognition to the presence and power of God in nonconformity—and that at a time when "half, at . . . . least, of the work at present being done in our land [England] is done by those who 'follow not with us.'" Obstacles standing in the way of fellowship between Anglicans and other communions are examined and summarily dismissed. Anglicanism tends to make fewer claims for the divine rights of episcopacy, while nonconformity gives more generous recognition to the inherent worth and possibilities of the Episcopal office. "The future may yet reveal a church . . . . where liberty will be reconciled with order and discipline: the unity of faith with science and freedom of inquiry." The writer undoubtedly hopes that this church will be the Anglican. He says, "To keep closed the lines of communication between episcopally governed churches and the rest is not the way to create the just appreciation of the value of the historic episcopate for which Anglicanism contends, and which a federalized free church might well come to desire, not only for the sake of unity, but upon its merits." If nonconformity is destined one day to be absorbed by episcopacy, it is to be hoped that the operation will be as painless as the gracious spirit of our author would make it. The book is worth reading, especially as an antidote to propositions advanced in Bishop Gore's *The Church and the Ministry*, which is written in quite another vein.

The Spread of Christianity in the Modern World. By Edward C. Moore. Chicago: University of Chicago Press, 1919. Pp. xi+352. $2.00.

This volume presents us with a brief but inspiring survey of the history of modern missions in relation to general history. It is a compilation of the main facts in modern missionary expansion. The author prefaces the discussion with a reminder of the periodicity of the Christian movement. The past four hundred years constitute the third and greatest period in this expansion of Christianity. Especially has this been true of the last one hundred and fifty years, when evangelization has been the supreme motive in missions. Today the problem has changed to that of the Christianization of the world-order.

The modern period may be characterized as one of European expansion, achieved through conquest, trade, and emigration on the one side, and through the conquest of ideas, the Europeanization both of Oriental lands and of the Americas on the other. The eighteenth century especially furnished the impulse of great ideas, freedom, democracy, philanthropy, and humanitarianism, which contributed powerfully to missionary expansion. This contact of Occident on Orient has produced not alone severe tension within the ancient faiths of the East but also a revaluation of the Oriental faiths by propagandists of the West.

After a brief résumé of the instruments created by the modern missionary impulse, within both Protestantism and Catholicism for the Christian conquest of the world, there follows a rapid survey in successive chapters of the history and present status of the Christian

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movement in India, Japan, China, the Near East, Africa, the Americas, and the Islands. To cover so large a field in so brief a compass involves necessarily cursory treatment of the subject. It is, however, an informing, illuminating, and intensely interesting book. The modernity of its spirit is only excelled by its fine enthusiasm for the missionary task, an enthusiasm which has made its author the president of the American Board of Commissioners of Foreign Missions, the oldest and one of the most important missionary organizations in America.

A selected bibliography covering twenty-three pages adds to the utility of the book.

Yale Talks. By Charles Reynolds Brown. New Haven: Yale University Press, 1919. Pp. 156. $1.00.

Dean Brown of the Yale School of Religion knows the world in which young men and women live, is the master of a lucid and forceful style of address, and appreciates the values of Christian truth with rare discrimination. These ten addresses were given in Battell Chapel at Yale and have been repeated elsewhere before college and university audiences.

On the first page of the first talk appears this quotation, "A victim crying in the night and with no language but a cry." Undoubtedly a crying infant considers itself at the moment a victim, but Dean Brown ought not to misquote Tennyson in the interests of his proposition that "man is a victim."

The volume is wonderfully vivid and stimulating talk. Hear this reference to "the courses, required and elective, in the big university of experience where the college colors are black and blue because the lessons are learned by hard knocks." The students gets that. Here is a description of a manly student in the Yale School of Religion: "Our young chap, who was no lath-and-plaster saint, but quartered oak." That arrives also. Ministers ought to read this book—and then not try to imitate it.

The Need of a Restatement of Theology. By Edwin H. Delk. Philadelphia: Lutheran Publication Society, 1917. Pp. iv+57.

This little volume is a reappearance in more permanent form of material originally published in the *Lutheran Quarterly*. The author holds that every theology has behind it the philosophic and scientific presuppositions of the age which produced it. Therefore theological reconstruction must be undertaken periodically, as science and philosophy undergo change. Our own age, with its historico-critical spirit and its evolutionary theories, pre-eminently calls for a restatement of theology, but one which in no sense involves the sacrifice of any of the fundamental teachings of religion. It is necessary to distinguish between a rampant and altogether destructive radicalism, and a criticism which aims at conservation and construction. The author proceeds to a brief discussion of evolution, the significance of historical criticism in relation to the Scriptures, the person of Christ, the Christian experience, comparative religion, and the social implications of the Kingdom of God.

This diminutive book should serve a useful end in helping uninformed and conservative minds to a clearer understanding of thought movements in the church today. It should contribute to the breaking down of the barriers of prejudice against modern religious tendencies by showing that in the movements of present-day thought nothing is destined to be lost which has permanent worth.

The Prophets of the Old Testament. By Alexander R. Gordon. London: Hodder & Stoughton, 1919. Pp. 364. 6s.

Professor A. R. Gordon's *The Prophets of the Old Testament* is a good example of a steadily increasing class of books issuing from our English presses in which the average results of critical studies are gathered up in convenient and well-written summaries for the general reader or non-professional student. This is a hopeful sign. Every such book serves to suggest that the critical results are to be accepted as a matter of course, and to hasten the time when our Protestant churches will be emancipated from the older and no longer serviceable methods of biblical study. The present book is primarily descriptive rather than interpretative, though of course accurate description is itself interpretation. The effort is made to permit the prophets to speak for themselves as much as possible. A chief merit of the work is therefore the translations of the most characteristic oracles or poems of the various prophets. I imagine by far the greater part of the labor expended by Professor Gordon on this book has gone into the translations. How illuminating these often are may be seen by an examination of Isaiah, chapter 53, where the first verses of the chapter are correctly put into the mouths of the nations, thus giving opportunity to identify the servant with Israel. The treatment of Isaiah represents the conventional English critical treatment of this prophet based very largely on Robertson Smith and George Adam Smith. Isa. 11:1 ff. is doubted, but 9:1 ff. and 32:1 ff. are accepted, a not very convincing compromise with the more advanced criticism. The chapters on Jeremiah are written with special sympathy and insight. Yet in his treatment of this prophet, of Isaiah, and of Zechariah, one misses any attempt to call the reader's attention to the connection between the teachings of these prophets and the problems of our own day. These prophets stood pre-eminently for the exaltation of

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spiritual above material force. Jeremiah himself was a perfect type of a conscientious objector. Why is the reader not made to realize this more keenly? It is interesting to observe the influence of Rothstein upon the interpretation of Haggai, chapter 11. But has Professor Alexander fully understood Rothstein at page 284, note 1? If I am not mistaken "the people of the land" include not only the Samaritans but the Jews who had never left Jerusalem.

New Furrows in Old Fields. By William Chalmers Covert. New York: Doran, 1920. Pp. 206. $1.50.

Dr. Covert is a vigorous preacher in the Presbyterian church. These ten chapters bear the mark of the sermon. They are unified by their purpose to interpret the meaning of the modern age and to discover what evidences of divine movement may be discerned in the confused situation. The tone of the discussion is hopeful; problems are not glossed over or the failures of the Christian institutions overlooked. "New Zones of Love" is an invigorating study of the way in which the great Christian motive has expanded and now must be made universal in its sweep. We studied the last chapter with eager eyes. It is entitled "New Signs of Pentecost." It shows how the modern conditions repeat those of the first Pentecost: it was a phenomenon of city life; it had back of it an unparalleled racial intermixture; it was based upon one supreme need which was drawing all men together; it was accompanied by a preacher who gave a message that met the spiritual needs of the hour. All these are apparent in our present situation, excepting, perhaps, the last item. But Dr. Covert does not dig deeply enough. Back of Pentecost lay a new faith in the living Christ which matched the yearnings of the blended and bewildered people. Until we have that faith in its pristine ardent form we shall wait long for a new Pentecost. The problem of the church and preacher is how to realize this faith and make it function in life.

The Newton Chapel: Chapel Talks by Members of the Faculty of the Newton Theological Institution. Philadelphia: The Judson Press, 1920. Pp. 277. $1.50.

One compares these addresses instinctively with the "College Chapel" books by Dr. Francis G. Peabody, the classics in the field. Here is variety of authorship and a far less sustained level of attainment. Then the audience was composed of fellow-teachers and students training for the ministry. This would tend to narrow the range of interest and appeal. As a matter of fact, however, these addresses cover all sorts of subjects. On the whole the talks are unified, interesting, and excellent examples of little sermons. "Daily Self-Surpast," by Professor Richard M. Vaughan is one of the best addresses in the volume, with its demand that we make our real competitor "the self of yesterday." For unique interest and forcefulness the sketch of "Henry" by Professor F. L. Anderson is effective and ought to have shown the students how to use the vital material that they find daily in their parish work as material for preaching. The second part of the volume contains seven papers which were read at a conference of the Baptist leaders of New England in March, 1919. We commend especially the one on "The Leadership of the Minister in Theology." This book will be of peculiar interest to Baptists and to former students at Newton Theological Institution; but its publication is fully warranted by the worth of its contents.

The Perils of Respectability. By Charles Fiske. New York: Revell, 1920. Pp. 224.

The Bishop Coadjutor of Central New York knows how to speak to living men on the topics that concern them and in the terms that they understand. We already have a growing number of books from his hand. Here is a collection of fourteen sermons. They are real sermons, direct, "homely and practical," as he himself calls them, and commendable as examples of forceful and timely discourses. We note especially the one entitled "The Debt of the Educated Man" as a forceful expression of the subject in such direct fashion as must have impressed the student group to whom it was spoken with the obligation to serve the community out of which come the resources for their education. "The Peril of an Empty Soul" is on the text concerning the wandering unclean spirit and its final return to the empty house; but it is put in terse, fresh fashion. The address on "The Call of the Laity" is admirable. Bishop Fiske is a plain and convincing preacher; these are sermons worth reading as well as hearing. We miss the personality of the preacher but that is inevitable in the case of printed discourses.

The Ministry of the Word. By G. Campbell Morgan. New York: Revell, 1919. Pp. 222. $1.50.

These are the James Sprunt Lectures delivered at the Union Theological Seminary in Virginia. Besides a "Prologue" and an "Epilogue" there are ten lectures under three heads: "Fundamental Conceptions," "The Primitive Ideal," and "The Modern Application." Under the first head Dr. Morgan studies the meaning of "ministry" and "Word." The Word is Christ. Under the second head he shows how the Word was the truth that

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the apostle preached, the burden of the prophet, the gospel of the evangelist, and the wisdom of the pastor and teacher. Under the third head and occupying 79 pages is a discussion of the modern applications of the subject. It is the most valuable section of the lectures. Dr. Morgan's strong convictions concerning ministerial "vocation" come to the front here. He says: "While a man can, upon the ground of natural ability, decide whether he will be a doctor, lawyer, or commercial man, he cannot so choose to become a minister. The words of our Lord are of abiding application, and must be taken in their fullest sense: 'Ye have not chosen Me, but I have chosen you.' So strongly do I feel upon this matter, that I never ask men to enter the Christian ministry."

The most stimulating chapter in the lectures is the one dealing with the "Unchanged Obligation" that rests upon men to take up the ministry of the Word. To anyone who needs to confirm his own sense of the worth of his ministry and to those who desire to see a high vision of Christian leadership Dr. Morgan's lectures will be valuable. Probably the summary of the contents of the New Testament on page 67 would hardly be acceptable to many students of the Bible. We wish that the book had been provided with an index. May we protest to the general editor of Revell books? Please provide indexes.

The Church and Its American Opportunity: Papers by Various Writers Read at the Church Congress in 1919. Charles Lewis Slattery (editor). New York: Macmillan, 1919. Pp. vii+235. $1.50.

It is sometimes said that ministers think in narrow grooves. If one would disprove this statement he need only survey the contents of this volume: "The Effect of the War on Religion"; "Shall We Retain the Old Testament in the Lectionary and the Sunday School?"; "The Obligation of the Church to Support a League of Nations"; "Essentials of Prayer Book Revision"; "The Need of an American Labour Party"; "Necessary Readjustments in the Training of the Ministry"; "The Functions of the Episcopate in a Democracy." There are twenty papers on these varied themes. One of the most thorough discussions is concerned with the training of the ministry. The failures of the seminaries are faced fearlessly and the lines of change are blocked out with foresight and courage. A paper by John Farwell Moors, president of the Associated Charities of Boston, expresses the Christian attitude toward enemies with the clearness and courage of a prophet and ought to be read by ministers as well as laymen, for it puts the case of foregiveness and magnanimity convincingly. To many readers the items on prayer book and lectionary would seem far less vital than the other subjects; but they are of interest to the churchmen who composed the Congress.

Spiritual Voices in Modern Literature. By Trevor H. Davies. New York: Doran, 1919. Pp. 312.

These lecture-sermons were delivered in the Metropolitan Church, Toronto, in the winter of 1918–19. There are ten of them. They interpret the spiritual message in ten pieces of modern literature. The first question that rises in considering such a study is the subjects chosen. They are: Thompson's *The Hound of Heaven;* Ibsen's *Peer Gynt;* Ruskin's *Seven Lamps of Architecture;* Tennyson's *In Memoriam; The Letters of James Smetham;* Wordsworth's *Ode to Duty;* Morley's *Life of Gladstone;* Browning's *Saul;* Hawthorne's *Scarlet Letter;* Masefield's *Everlasting Mercy.* The intrinsic interest and value of these selections is an excellent guaranty of a profitable series of addresses. The second item is the method of treatment. It must not be so full as to be little more than a series of cuttings; it must not be so scrappy that one who does not know the piece well will obtain no idea of it as a whole. Dr. Davies succeeds in balancing his exposition with his quotation. He is a preacher by instinct. The book is not only interesting and profitable but an excellent model for those who would bring to modern audiences the spiritual riches of present-day literature. The misprint "drawest" instead of "dravest" on page 35 ruins the climax of Thompson's great poem.

Psychology and Preaching. By Charles S. Gardner. New York: Macmillan, 1918. Pp. 389. $2.00.

This is a belated notice of an important book. The author is professor of homiletics and sociology in the Southern Baptist Theological Seminary at Louisville, Kentucky. The work which he has done is way-making in the study of Christian preaching. There is little new to be said on the matter of the form of the sermon. The technique of preaching has been discussed over and over. Even profitable exhortation in homiletics has ceased to be a wise use of the professor's time. If there is new light to be seen anywhere it is in the psychological field. Here the soil waits for the plow; and Professor Gardner has broken ground with most excellent results. His work is not the final form which similar studies will take, but he lays every preacher under a debt of profound obligation. In fourteen chapters Professor Gardner studies controls of conduct, mental images and systems, feelings, ideals, belief, attention, voluntary action, suggestion, assemblies, mental epidemics, occupational types, and the modern mind, all with the idea

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of determining their psychological content in the interests of preaching that will be vital and effective. The one chapter in which occupational types is studied is typical of the method of study and the value of the findings throughout the book. Professor Gardner treats the ministerial, wage-earning, and business types as significant for the modern preacher. The characteristics of the three are clearly analyzed; the suggestions derived from the study are apparent. Every preacher must be guided and stimulated by such a survey. This is not the final book on the subject; it is too elaborate and technical. But it is a fundamental study on which shorter, more concrete, and immediately useful manuals for the preacher will be constructed.

The Church We Forget: A Study of the Life and Words of the Early Christians. By Philip Whitwell Wilson. New York: Revell, 1919. Pp. 359. $2.00.

An earlier volume by this versatile English journalist, *The Christ We Forget*, appeared two years ago and commanded wide attention. Mr. Wilson reads his New Testament in the English, then gives us, journalist fashion, his "story," and the result is amazing. His use of the Bible is indicated in the following paragraph:

"Therefore I take these Scriptures, exactly as God gave them, as cheerful, sensible and often warning notes, signed Paul, or Peter, or Jude, or John, or James, and dropped into the mail box for me, many hundred years ago, in order that I might learn of God, not as an abstract divinity but as the Friend and Tenant of a good man's heart."

And this is precisely what Mr. Wilson as a good journalist would not do with any communication which he was obliged to handle in the course of sending many cables across the ocean, as he describes himself doing on page 249. He would tell his reporters to see whether these letters that he found in his box really were genuine; he would be the last man to trust what somebody whom he never saw said about them. How a man can keep his journalist mind and his religious mind in such water-tight compartments passes our comprehension.

Of course, working from this basis and using his reportorial style, Mr. Wilson writes a "safe" and interesting book. As a picture of the life and words of the early Christians which will stand the test of accurate scholarship, the book has no value. But as a picturesque working over of the accepted Scriptures, it is wonderful. Listen to this: "The first vision came to Stephen when he was in the dock. The second came to Paul on a turnpike road. The third came to Peter in a tannery, of all places, and the last came to John in a salt-mine." That is journalism all right and the people seem to like it.

The Productive Beliefs. By Lynn Harold Hough. New York: Revell, 1919. Pp. 223. $1.25.

The president of Northwestern University adds a profitable volume to the lengthening list of Cole Lectures at Vanderbilt University. The general content of the book may be seen from the titles of the six chapters: "The Adventurous God," "The Invading of Evil," "The Imperial Personality," "The Vital Meaning of the Cross," "The Infinite Nearness of God," "The Social Life of God." These beliefs Dr. Hough regards as "productive," and therefore worthy of supreme recognition by man. He does not adopt pragmatism as a metaphysic; but he uses it with precision here as a standard of validation in belief. The chapter of greatest value is on "The Vital Meaning of the Cross." The Incarnation, when it really lays hold on the mind, conscience, and heart of man, does bring God within our reach so that he passes from an idea to an experience. Then it reveals the worth of our own life. "If God believes that you are worth Calvary, you cannot quite completely doubt yourself." And the Cross is especially potent now. "So the man of today finds an immediate point of contact with Jesus. Just at the moment when in the midst of all the unlovely cynicism of the early days of reconstruction he is wondering if in the days of peace he will ever again hear sounded that high and awful note of glorious and passionate sacrifice, he meets the supreme sacrifice of history, a deed which speaks with direct and summoning power to the lonely man who feared that the world had never again for him the thrill of a supreme experience." The Christian beliefs are simple but mighty and they shine here with new brilliance.

An Ethical Philosophy of Life. By Felix Adler. New York: Appleton, 1918. Pp. viii+380. $3.00.

This confession of faith by the gifted leader of the Ethical Culture Society is of unusual interest and value. With charming candor Dr. Adler in the first portion of the book tells us his spiritual autobiography. His development from the views of a Jewish rabbi to his eventual advocacy of a system of ethical principles freed from theological entanglements is doubtless typical of many a student; but the lofty idealism which Dr. Adler maintained throughout his changes of thought is challenging and inspiring. The passionate earnestness of the Hebrew prophets was transmuted into broader, more universally human ideals of social service. It is interesting to find this man of Jewish training was "particularly struck with the originality of Jesus' teachings" when he came to study the New Testament; but the apocalyptic presuppositions of the gospel

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teachings seemed to him to make it impossible for a modern man to rest satisfied with the New Testament. In particular, the eager aspirations of the working classes and the philosophy of Kant were of great influence in shaping his final conclusions. The realization of the unique moral value of the individual person and the organization of these individuals in social ways so as to promote human values are the supreme ends of life. From this lofty ideal he surveys the various realms and vocations and enterprises of modern life, bringing them to the test suggested in this philosophy of unique personal value. The discussion is somewhat abstract, as might be expected from the philosophical presuppositions; but it is always profound, and presents ideals so high as to challenge Christian ethics on many points.

Six Thousand Country Churches. By Charles Otis Gill and Gifford Pinchot. New York: Macmillan, 1919. Pp. xiv+237. $2.00.

Here we have in concise and convenient form the results of a careful survey of country churches in the state of Ohio. The authors have had experience in this form of work, having formerly made a study of the country churches in two counties. It is quite impossible to review this book by a brief descriptive notice. The eighty-eight county maps, the painstaking tabular summaries, the principles stated briefly and clearly, are all of great value. Especially noteworthy is the chapter, "A Policy and Program." It calls for a better plan not only for the work of the individual church but for greater co-operation in all communities in order that the religious needs of the people may be met better than they are at present. The value of interchurch co-operation and of the community church program is brought out clearly. This book is indispensable to all who would attempt to shape the program for the living church in America during the next generation.

The Faith of Isaiah: Statesman and Evangelist. By Alexander R. Gordon. "The Humanism of the Bible" Series. London: James Clarke & Co., 1920. Pp. 260. 6*s*.

This is a series of studies of the text of the book of Isaiah. From the point of view of homiletics it may be acclaimed unhesitatingly as high-grade work. It ranks with the similar work of Sir George Adam Smith in the Expositor's Bible on Isaiah and on the Minor Prophets. That is high praise. The keynote of Isaiah's message is struck in the title itself. It is a bit surprising that Dr. Gordon did not make more of the most astounding evidence of the faith of Isaiah given in connection with the Immanuel prophecy. What one of us would dare to challenge an opponent to ask for a sign from God "either in the depth or the height above"? It is quite evident that a man who can make such a challenge in all confidence that he can deliver the goods if called upon is living in a wholly different thought world from that of the twentieth century. This is a fact never to be lost sight of in the interpretation of the prophets. While the book is an example of stimulating preaching, yet one feels that the reader will come away from it with a very unsatisfactory and hazy idea of the real Isaiah. Dr. Gordon fails to differentiate sharply between what comes from Isaiah's mind and what comes from his own. The result for most readers will be a misrepresentation of Isaiah. It is a bit surprising to find Malachi represented as exalting the heathen nations as more loyal to God's honor than his own peculiar people. That troublesome passage, Malachi 1:11, is much better interpreted in the light of the Assuan papyri as referring to Jewish temples in which sacrifices were being offered in various parts of the globe among exiles. It is a good book to put into the hands of beginning students who need to get into the historical point of view by easy stages.

The Call of the East. By F. W. S. O'Neill. London: James Clarke & Co. 2*s*. 6*d*.

Readers of missionary literature will enjoy *The Call of the East*. The book is a brief sketch of the half-century of history of the Irish Mission to Manchuria with which the author has been connected with distinction since 1897. Mr. O'Neill keeps himself out of the story but attractively presents a number of the figures of his predecessors and associates, such as W. C. Burns, James Carson, T. C. Fulton, and Dr. J. A. Greig. Dr. Goforth, of the Canadian Presbyterian church, and Dr. Arthur Jackson, of the United Free church of Scotland, also appear in this record of shining names. Without adulation the writer makes heroes of the missionaries he knows so well by narrating the simple story of their devotion in labor, persecution, and pestilence. Through it all there can be traced a development from prejudiced hostility to grateful recognition on the part of the people. In 1891 Dr. Greig was brutally assaulted and almost murdered on suspicion of having kidnapped a boy. In 1917 an aged Confucianist publicly prayed to the departed spirit of Dr. Jackson, the young Cambridge athlete who perished in a sacrificial attempt to stay the plague at Moukden: "O spirit of Dr. Jackson, we pray you to intercede for the twenty millions of Manchuria!"

The final chapter of the book, on "The Struggle Ahead," consists largely of a dialogue between two Chinese brothers who hold different views on the subject of China's future. The dialogue closes with the statement, "Our national mission is first to absorb and then to propagate the Christian Gospel of Love and Peace." Appended tables of dates and statistics add to the value of the book.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

MORAL PROBLEMS OF INDUSTRIAL RECONSTRUCTION

A PROFESSIONAL READING COURSE

Conducted by
ALLAN HOBEN
Carleton College

STUDY III

Required Books

Weeks, *Reconstruction Programs.*
Hobson, *National Guilds.*
Whitley Committee, *The Industrial Council Plan in Great Britain.*

In the study of reconstruction programs it is well to keep one's mind free from any supposition of finality or perfection and to examine rather the adequacy of any plan proposed. While we naturally crave complete justice and strive toward its attainment we at the same time know that there can be no static industrial heaven. The evolving order demands constant adjustment in rules and laws in order that justice may function in the changing situations. Inventions with their reorganization of work and power demand constant adjustment in the field of industrial morality, and it is probably true that greater sensitiveness and mobility in this sphere would have made the problems of the present hour less acute.

In addition to this emphasis upon what is adequate for the present time and the clear expectation of progressive change there must be in the mind of the student the will to righteousness. Unless such a purpose be in control of the whole process there can be no hope of justice in the conclusions reached. It is always true that in matters so great and so complex there is ample inducement and scope to go astray unless one is firmly devoted to justice, and the parties whose interests are at stake are most likely to be arbitrary in their demands. In this connection it will be noted that the little book on *Reconstruction Programs* is not the plea of any party to the industrial struggle but purely a piece of research work for the purpose of setting forth the programs in a form favorable to comparative study.

In reviewing the book we have a certain advantage over those who wrote the optimistic introduction of the first fourteen pages. The idealistic nature of the Great War itself is not so convincing to one who lived with the rank and file of soldiers day and night for many months. The idea of millions of men rising up voluntarily to risk death for liberty and democracy needs to be somewhat qualified

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in view of the large measure of national and military compulsion actually exercised. And the thought of the war as a mobilization of moral strength for industrial readjustment needs to be tempered by the fact that it mightily fostered hatred and organized force. It also revealed afresh to the manual workers in every land the immediate dependence of society and of the state upon their toil and so absorbed the surplus products throughout the world that these toilers were clearly in the strategic position to dictate. Furthermore the conviction has become quite general that many persons made fortunes while talking patriotism and at the same time exploiting the government and the people. Great numbers of people also think that after the signing of the armistice such profiteering became very general, and the total result is that the moral reconstruction in industrial relations falls on a time by no means characterized by idealism and devotion to an inclusive human cause, but rather on a time of intense selfish reaction and upon a population that is cynical to the core.

One needs to bear in mind this immediate background to the various programs set forth for it is perhaps the lack of any inclusive cause or ideal of service that insulates labor and capital. The appeal of loyalty to employer has small effect with the trade unionist whose attachment is to his own group. The appeal for co-operation in national rehabilitation seems also to fall on deaf ears, while the high conception of all industry as social service seems aborted by the fear that any voluntary sacrifice at one point will be pulled in as profit at some other point or ever the benefit reaches the public whom one would serve. Wherever industrial democracy proceeds to the point represented by shop councils there is the danger that labor and capital will, in that particular industry, combine against the public. The gainful desires of both parties may be fully met and the public will pay the bill. In fact the deepest fear that has beset the American public during the post-war turmoil has been the fear that the vaunted government of the whole people would abdicate, leaving the vast unorganized populace at the mercy of the two organized groups—capital and labor. The likelihood of such an outcome is perhaps not so remote as some think.

Part I on "Working Men and Women" (pp. 15–32) should be read with great care. This preview of the very practical problems confronting the laborer will add interest to the comparative study of programs later on. The one inclusive problem of creating "an industrial democracy within or subsidiary to that political democracy which has been fought for in the present war" can be taken to involve not only representation within industry but the articulation of industry with the state. In fact the fundamental issue emerging now and again is whether the political state evolved by war, fostered by sovereignties and finally arriving at representative government, can be as strong as the united labor groups or as the alliance of capitalist groups or as any combination of the two. At the present time the unorganized public wonders whether its civil rights would fare any better under the ascendancy of industrial groups than they have fared when military groups were in control. If by "industrial democracy" one means the government of all by the industrial group then the defenders of real democracy are sharply challenged. If, on the other hand, one means a larger application of democratic methods to industry there is, no doubt, much to be said in its favor; although, if experience teaches much in this field, it is to the effect that the elective

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method of securing ability and the committee method of executive effort and the suspicion which refrains from centralizing authority all make for inefficiency. It remains to be seen whether inefficiency of this sort is not the price to be paid for social contentment.

Within this main problem a great number of specific issues will be found, and it is the temporary, specific issue which usually engages American thought. The first of these to be considered is the very important one of women in industry. Objection is made that the social theory determining women's protection is concerned only with woman as mother or prospective mother and not with her as a person. It is quite to be expected, however, that with equal suffrage the state will revise and enlarge this limited view of woman, bringing her industrial status to an identity with that of man when other things are equal. But as one measure of evolution is differentiation of function or increasing division of labor the problem arises as to whether an identical industrial rôle for men and women will, after all, make for social progress. A living wage for husbands and fathers along with such social insurance as will adequately protect the families of workingmen certainly makes for the efficiency of the home and the better care of children. Moreover, with all due regard to the insistence by women that they be treated as "persons," it must be said that an industrialism which ignores the remote as well as the immediate prospect of motherhood is self-defeating and blind to the facts of life.

In taking up the next item—*the right to work*—it is interesting to note that the post-war situation is so different from the general prediction of involuntary unemployment that the acute issue centers rather in *the right to quit work*. With the lamented discontinuance of the Federal Employment Service the right to work is thrown back upon the scant mercy of the predatory employment agencies, with the dangerous prospect that, if labor should again become plentiful, the old abuses of improper distribution, suffering, and demoralization would reappear. If the reader is interested to know what these evils are in normal times he will find in Frances A. Kellor's book *Out of Work* a full and reliable description.

On the other hand a great struggle is now on for the purpose of determining the right of organized labor to strike. Because unions are not incorporated and subject to damage suits for breach of contract, and because the arbitrary cessation of labor in public utilities and vital industries involves grave loss and suffering to the public, and because the central principle of law and government demands an orderly legal hearing and adjustment of difficulties as contrasted with resort to force, this movement for compulsory arbitration is more active and insistent today than ever before. The experiment of Governor Allen of Kansas in compelling labor to submit to this method and the current debate between him and President Gompers, of the American Federation of Labor, marks an epoch in the development of labor policy in the United States. It is an open question as to whether the findings of such a court, when unsatisfactory to labor, could be enforced, and as to whether the conditions in the great industrial centers, as contrasted with those of Kansas, would permit a corresponding chance of success. The logical evolution of court method to cover the major issues of an industrial society seems rational, as does also the legal imposition of responsibility commensurate with the power acquired by labor unions, and one would think that those who

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have been so pronounced in denouncing "privilege" would hardly feel at home in claiming such a "privilege" as is granted to no other organization. The breaking of contracts at will, like the violation of treaties, leads surely to the anarchy of war.

On the other side of the question organized labor is united in the belief that to lose the right to strike is to lose the power to bargain and that to force a man to continue at given work against his will is slavery. The case is further complicated by labor's lack of faith in tribunals of all sorts, and of this kind in particular, together with a measure of that intolerance which usually accompanies the consciousness of new-found and growing power. Whether the issue will be pressed to the ultimate point of testing the power of civil government to represent and protect all of the people remains to be seen. Recent notable strikes have been so timed and directed against such industries as to produce for the first time in the United States a popular anti-union sentiment, to stir many to volunteer as workers in the threatened industries so as to alleviate danger and suffering and to bring within sight the possibility of government operation under military law. Any solution seems remote indeed unless a working ideal of service to all supplant profiteering on the one hand and wage extortion on the other. Ultimately no theory of the respective rights of the two contending parties will suffice. Primary regard for the gains of either or of both will but aggravate avarice. So long as the American mind fails to cherish the service ideal so long will it be morally bankrupt and acutely unhappy whether in industry or in international relations. There may be some show of prosperity in our contemporary welter of selfishness, but at the same time we are doomed to the misery and the mistakes of self-seeking.

The proposals of the reconstruction programs relative to land settlement for soldiers and public works to guarantee employment have amounted to little. In the first place the effect of the war experience in removing young men from the farm has been very pronounced and the higher wages to be had in industry has accelerated the cityward movement, so that we have an acute labor shortage on the land while at the same time the absorption of good land is so nearly complete that the government has almost no attractive offers of land settlement to make to service men. As for public works, instead of the expansion contemplated retrenchment is the order of the day. The shortage of labor plus the high price of all materials and the rapid increase of tax rates dictate a policy the exact reverse of that which was expected. And since a few months have sufficed to show how fallible the economic forecast and program may be in certain respects it is the part of wisdom to avoid dogmatism in this field and to maintain mobility of mind and of social structure. Incidentally it is a good thing that the cost of war on its material side should come home to all the people in order to fortify them against the hypnotism of its false glory. We have just begun to pay the fiddler and the fee includes, we are told, many fortunes suddenly acquired under cover of "patriotism." Many who endured suffering, privation, hazard, and the loss of their loved ones have reacted into a cynicism which renders doubly difficult the maintenance of such faith and good will as are indispensable for the conduct of industry.

On the matter of hours all of the programs agree in favor of the eight-hour day in the United States and several of them stipulate the forty-four-hour week.

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Probably the marked decline in output is due more to ill will and indifference than to shorter hours, and so measures the broken morale in industry rather than the curtailment of the working day. The difficulty of securing formal agreement in such matters is not so great as that of securing hearty co-operation. The eight-hour day is clearly desirable and will, no doubt, make possible a richer life for employees in general, but while we are in the present temper and the world is short of essential commodities what is more needed than an eight-hour day in which soldiering on the job is very common is the purpose to serve and deliver our fellow-men in quite the same spirit that won the war. To believe that this spirit is possible if all parties to the industrial struggle would lay their cards on the table asking only a fair consideration in profits and wages and if the imperative needs of the hungry, ill-clad, and homeless were pressed upon them in such a way as their plight really warrants—to believe capital and labor capable of heroic response is to hold by a faith that is now in eclipse. What has maimed the service ideal, doubled costs, and divided output is the conviction on the part of the worker that his product does not go through fair and open channels to the needs of the world but is diverted by the profiteers posted all along the course so that they who already have too much get still more.

It is easy to see that, in so far as such an idea is cherished, productivity is paralyzed and that the worker is also bent upon taking out of the process every cent of wages that can by any means be extracted. It is not, as I see it, fundamentally the question of a living wage that governs the struggle at the present time, not even that proper and generous construction of a living wage which must cover far more than subsistence. It is rather the idea of "doing those who would do you" and of getting everything possible out of an imaginary and unlimited fund. It is the purpose to win in the struggle and to win *en masse*, carrying the incompetent and ill-trained in a group loyalty which must be arbitrary in order to win. For such a militant condition the long experience of less than a living wage forms the somber background. Generations of dependency upon captains of industry who rewarded labor so poorly that the worker saw his wife and children drafted to mill and factory and all of them together battling for insecure subsistence finally produced the world-wide revolt. He now proposes to test out by collective means, however drastic, the possibility of their deliverance, engaging to protect his children to the age of sixteen and to command health, self-respect, security, and the amenities of life for his family. Beyond this, since values are by common consent registered in things and in the "nice" and luxurious belongings of the rich, he proposes to acquire without delay a considerable array of those things which seem to make people happy and which at any rate are the badges of prosperity. If consumption of this sort is the measure of life, then he proposes to burn up as much gasoline as the next man and to boost the standard of living to the silk-shirt level. The display standards of city life in which he moves favor this and the *nouveaux riches* lead the procession. Consequently a living wage as formerly understood is revised upward without limit, and when we consider our failure as a nation to create other standards of value in beauty, knowledge, righteousness, and their allies it becomes us to exercise tolerance toward the children who are grabbing at every bright and noisy thing. If we really had dominant a religion other than practical materialism the case would be different.

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Next in the programs comes social insurance. It represents a rapid social distribution of the hazards of industry and practically rests upon the thesis that involuntary unemployment, accident, disability, old age, and, to a degree, family support are a legitimate charge upon capital, labor, and society working jointly. Of late years great interest in such insurance has developed in the United States, and upon the basis of European experience as described by Frankel and Dawson[1] various state commissions have been working out systems suited to American conditions. The complexities involved cannot be treated in this course, but the reader may pursue the subject with profit by consulting such books as Charles R. Henderson's *Industrial Insurance in the United States* (The University of Chicago Press), Henry R. Seager's *Social Insurance* (The Macmillan Co.), and W. F. Willoughby's *Workingmen's Insurance* (Thomas T. Crowell and Co.). Much debate revolves about the problem of the distribution of costs as between the labor union, the employer, and the state. For the sake of thrift and self-respect on the part of the laborer it would seem right that he carry a part of the cost through his union dues, while the assessment upon the employer has been found to stimulate progress in sanitation and safety, and the share of the state or public represents its responsibility for the conditions under which industry is sanctioned. In the most radical form of insurance, that known as mothers' pensions, and adopted by practically every state in the Union the state itself, for protection against dependency and juvenile delinquency, grants to mothers who are suitable persons to care for their children such monthly allowances as will enable them to maintain the family home. This is on the supposition that when the bread-winner is lost to the family it is better public policy to insure the mother's care for her children under sixteen years than to force her to such outside employment as must involve their neglect. Although such a policy is now in general use some doubt exists as to whether such a state pension system using county funds can prove as soundly constructive as the method whereby the laborer, the industry, and the state combine to cover both immediate and future liability. Furthermore the history of pensions is not flattering. It will be noted that one or two of the programs advocate the extension of war-risk insurance to include all workers. The direction of the movement is socialistic and the existing insurance companies are naturally unfriendly unless the business can be handled through them. But, avoiding detail, it ought to be clear that with the passing of the years the laborer in a given industry comes to have some vested right therein and that his protection in illness, disability, and old age is in part a charge upon the industry itself. It is further clear that the laborer's wages should be such and his moral responsibility and self-respect such that he could and would contribute systematically toward the same security. To leave him out is to weaken and pauperize him. In the third place the service ideal should so possess industry and consequently should so dispose the public mind thereto that in addition to the sense of collective responsibility whereby the state authorizes this, that, and the other industry there should be a sense of indebtedness impelling collective protection of those whose work in the last analysis has been for the public good. All that conduces to life is public service.

[1] *Workingmen's Insurance in Europe* (Russell Sage Foundation).

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The next count in the reconstruction programs is education. The labor groups are keenly conscious that changes must be made. For a long time the great mass of them have seen the education of their children prematurely cut off, and perhaps an equal number have, under economic pressure, been party to the exploitation of children in industry. Now through the American Federation of Labor we get the demand that education should be for all the people, should be compulsory up to sixteen years of age, and should be projected on a part-time basis to eighteen years. There is no doubt that education is aristocratic in at least two respects. It has been evolved under the hierarchy of the professions and has been available only for those who could be withheld from wage-earning for a long period. The grammar grades prepare for high school, high school for college, and college for the professional school. It matters not that only the smallest fraction ever arrives at college or enters a profession. The system is regulated almost wholly from the top, and until recently what the vast majority will do in the world has been ignored. Whether we like it or not the civilization in which we live is industrial, and while life is more than making a living, yet productive living must be a primary concern in the education of all.

As was pointed out in Study I reconstruction is an educational process. All parties to the industrial problem need to learn a great deal more. Minds closed by choice are quite as dangerous as minds closed by necessity. The captains of industry might well undertake thorough courses in economics and sociology and might well encourage similar study on the part of their help. For, when such interests become uppermost, as they are today, safety consists not in restraint by force but in progressive enlightenment. *Ye shall know the truth and the truth shall make you free.* Consequently, looking at the educational effort of even the most radical propagandists one is inclined to think that the invitation to open discussion might accomplish more good than the strong-arm methods which are quickly capitalized by the restrained as being nothing other than persecution. We can deport persons but we cannot deport an idea. The only thing to do with an erroneous idea is to supplant it with one that is correct, one that squares with all the facts involved. Hence education of all the adults in industry, managers and employees, by methods of open expression and joint search for the truth, is greatly to be desired as bearing upon the immediate problems, as promoting mutual understanding, and as favoring rational rather than emotional action.

Another phase of education very important for industrial peace is the attempt to provide such equality of opportunity as will keep the way open upward for unusual ability even when appearing in the least favored economic class. This tenet of democracy in which our republic takes just pride is of untold value, not only as testimony to the worth of every individual, but as a means of enriching the common life and of preventing a fiery congestion in the humbler parts of the body politic. Whenever pronounced native ability is arbitrarily arrested or left unenlightened it is almost sure to assume antisocial expression. Therefore the discovery, release, and socialization of ability, wherever found, are primary duties of democracy, guaranties of progress, and bulwarks of peace. To translate this theory into educational policy means that public education from kindergarten through the university must be free to all and that means must be found

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to supply scholarships for the brilliant and promising who otherwise could not continue beyond the age covered by compulsory education.

That such equality of opportunity can be provided upon the basis of our petty and irresponsible district-school systems is out of the question. State and federal support and supervision after the fashion of the Smith-Hughes legislation for vocational training must more and more come into play. And the teachers and educators themselves must have greater recognition both in the matter of pay and in the organization and improvement of education. To touch upon but one other item before leaving the rich array of suggestions in the programs, it seems best that vocational and trade training should remain in the hands of the school people who have the whole welfare of the child in mind rather than that it should be administered by representatives of the industries whose point of view might tend toward what is best for production rather than toward what is best for life.

The summaries on pages 26 to 31 of Miss Weeks's book should be carefully studied, as also the material immediately following and devoted to the acceptance of the right of collective bargaining. It is to be presumed that this right is now so generally conceded as to preclude debate and that industry has reached the point where the thorough organization of labor is recognized as an important factor in safety and progress. Organization under experienced and reliable leadership is greatly to be preferred over the irresponsible and anarchic revolts of recent months. The former stands for orderly progress, the latter for revolution.

In discussing industrial democracy, the main features of which are presented on page 40, we need to make clear again that the aim is the progressive democratization of industry rather than the creation of a democracy ruled out and out by industry, which, as in the Russian revolution, means the proletariat. The first step in the democratization of industry comes by granting the workers a voice and vote in management. This is attempted in the Whitley plan, which the reader should take up at this point. Up to date the measure of success anticipated has not been gained (see the *Survey*, June 5, 1920, pp. 336 f.), and one fails to see how the public is protected under the methods proposed. Governor Allen's question, which Mr. Gompers declined to answer in their famous debate, confronts also the Whitley plan. That question runs as follows: "When a dispute between capital and labor brings on a strike affecting the production or distribution of the necessaries of life, thus threatening the public peace and impairing the public health, has the public any rights in such a controversy, or is it a private war between capital and labor?"

President Eliot proposes for employers:

Abandonment of despotic government of industries dealing with necessities.

Adoption of means to promote the health and education of employees and their families.

Universal adoption of co-operative management and discipline throughout the plant employer and employees to have equal representation in managing committees.

Careful provision for dealing with complaints of employees.

General adoption of a genuine partnership system between capital and labor whereby the returns after wages are paid shall vary with the knowledge of the accounts.

Universal acceptance of collective bargaining through elected representatives on each side.

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For employees:

Abandonment of the doctrine of limited output, and of the idea of working as few hours as possible and without interest or zeal during those few.

Absolute rejection of the idea that leisure rather than work should be the object of life.

Abandonment of the idea that capital is the natural enemy of labor and that unorganized laborers are traitors to their class.

Abandonment of all violence toward persons and property in industrial disputes.

In addition to the reading of Hobson's book, which, I think, does not leave a clear case for the state as representing all the people, the reader should review the platform of the British Labor party and the "Inter-Allied Labor War Aims" as published in the *New Republic*, March 23, 1918, Parts I and II. In conclusion one comes back to the thesis that only the service ideal can save industry.

Questions for Discussion

1. What is the argument for collective bargaining?
2. What should be done to hold organized labor to its contracts?
3. What dangers are to be met in extending the Kansas Industrial Court throughout the Union?
4. Should immigration restrictions be adjusted in the interests of production?
5. Would the elective method in industrial representation make for efficiency?
6. Should needless industries be restrained or eliminated by taxation?

STUDY IV

Required Books

Brown, *Christianity and Industry.*
Hodgkin (Ed.), *Quakerism and Industry.*

In the first place you must read the article by Albion W. Small in the *American Journal of Sociology*, May, 1920. Read also the *Report of the Archbishops' Fifth Committee of Inquiry* (published by The Society for Promoting Christian Knowledge, London: 6 St. Martin's Place, W.C. 2). *The Social Principles of Jesus* by Walter Rauschenbusch (Woman's Press, 600 Lexington Ave., New York City) would also be helpful. The little book by Professor Brown is theological and general and aims to give to Y.W.C.A. secretaries a Christian attitude toward industrial problems. There is evident at the present time in the Y.W.C.A. a very lively consciousness of the call to serve in this field. Their recent conference at Cleveland, Ohio, gave evidence of the fact of their response to the great army of young women recruited to industry by war pressure and retained therein by the brisk labor demand and the high cost of living. In fact this branch of organized Christianity is showing notable open-mindedness and efficiency in the very field where organized Christianity is as a rule most gingerly in expression.

The Christlike valuation of persons seems a good starting-point for our approach (p. 17). But personality must be achieved and enlarged in relationships. Hence the central ideal of Christianity—the Kingdom of God—affords the inexhaustible goal and stimulus for the functioning of personality. Only by such a goal can it be saved from arrest and that flat disappointment which comes with the achievement of inferior ends. The Kingdom of God ideal hallows

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all the stages of attainment and gathers them up in a joyful onwardness. All effort making for our oneness and progress as the family of God is satisfying to personality in the Christian sense.

Now, on the other hand, there is no real peace for the individual inwardly or for organized society unless service to this end is being rendered. To Christianize industry is to convert it to the service ideal in all its parts and functions and in that process to relate it to the needs of all mankind (see *These Things Shall Be* by George Lansbury, Swathmore Press, Ltd., London). We must run industries for people; make shoes for them; clothe them, house them, and give them food; and by doing just that we have the blessing of him who said, "I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." And in so doing we do enter into the Kingdom prepared from the foundation of the world, the social order of contentment eternal in the very law of life itself. So much for the principle which wherever tried automatically verifies itself, but what of the technique? First, it must be vital. They who truly have the mind of Christ will be mediating it no matter what the vocation. Without that spirit the formal guaranties of law and contract will always be lame. Selfishness is more inventive than legislation. But if on labor council or in the board of directors you have the person who is truly seeking and who is seeking primarily the largest service to all his fellow-men you will have progressively those adjustments which lead from the jungle to human brotherhood.

Turning to the second of the required books one feels that the Friends have perhaps gone farther than any other Christian group in demonstrating applied Christianity. They are distinguished by the simplicity and fidelity with which they seek to express the spirit of Jesus in everyday affairs. The conference reported in this book may be regarded as an orderly attempt to discover how the spirit of the Master may be applied in large-scale industries. For the Quaker it is not sufficient that he be governed by the labor market, purchasing labor as a commodity. He must take a human, Christian interest in his employees. Chairman Rowntree strikes the center of the current problem when he says, "We live in an age of political democracy and industrial autocracy." Hence we know at the very outset that the conference was not primarily concerned with outlining the practice of "the good employer," of whom the Quakers have many conspicuous examples, or with the philanthropies for which they are equally notable, but rather with the inclusive problem of democratizing industry. The reader will gain greater benefit from the discussion by reading the report itself first (pp. 129–42). As an expression of the service ideal limited to national scope, which although not perfect is still far beyond the prevailing idea in industry, one reads with satisfaction the quotation from Mr. Hichens: "Unless industry is really recognized as primarily a national service, in which each individual is fulfilling his function to the best of his ability for the sake of the community, in which private gain is subordinated to public good, in which, in a word, we carry out our duty towards our neighbour—unless we build on this foundation, there is no hope of creating the House Beautiful." In addition to the addresses by labor leaders the questions and replies (pp. 36–43) are full of interest, especially those revealing labor's attitude toward the church.

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The question whether the basic wage should be based on need or efficiency seems to be the main item in the next section. If family conditions are to determine the wages paid, merit may go by the board and the heads of large families will be the last to be employed and the first to be laid off. Can society afford to eliminate the premium placed upon thrift, efficiency, and good judgment by asking an industry to assume the care of all its people irrespective of the wide range in productivity? A basic wage equal to the cost of living for a man and wife and three children may cover pretty well the large percentage of cases, but after all each case needs to be treated on its own merits and one wonders whether a relationship might not be worked out whereby the concern working jointly as through the shop's council should fully consider every case and make a great variety of adjustments in the nature of a compromise, if necessary, between merit and need. For workmen and management to co-operate in such human problems might help both toward vital relations and a better spirit. Of course the idea that the industry can bear any and every expense can be dispelled by a frank showing of the facts now unknown to the workers, and it might well be that a clear view of the relation of the worker's productivity to the concern's power to care for him, his family, and his fellows would stimulate him to greater loyalty and effort. That is that the family ideal be taken up in some real degree by the industry and that the returns to all and the care for all be based on collective productivity. Not that each one will get or can get the exact equivalent of his labor for any given week or month, but that all will be safe and will be sure of a living within the mutual undertaking and will prosper or lose as the concern itself succeeds or fails. The exceptional burdens are borne by all, and the very power to do this and to provide life and more life for the whole group rests upon each one doing his best in the place for which he is best fitted.

These are some of the reflections that come to one as he reads the report and learns the sensitiveness of labor as to its status, its resentment of discipline by arbitrary management, and the desire of the best persons in both camps to supplant the present impersonal and militant struggle by a human relationship which will bring out the best rather than the worst in men. Great gains and great fortunes might well be eliminated from the industrial prospect if only great and satisfactory living and hearty, effective brotherhood might come to pass therein. The prospect of maintaining discipline and morale from above and as administered by those who get the profits is waning, and the moral salvation of industry seems to depend upon the development of self-discipline from within, while this in turn depends upon the sure guaranty of collective benefit. The Christian aim as I see it is that of creating this mutuality within the industry, together with the creation of a sense of responsibility to society commensurate with the renewal of power and productivity thus achieved.

Finally one is forced to the conclusion that while systems can and must be improved they will not of themselves constitute a solution. Neither will education of itself and as ordinarily understood fully meet the case. This need is urgent and entirely just and must be answered, but if the better-trained mind remains self-seeking and suspicious the struggle may be made thereby only the more bitter. Only the attitude and mind of Jesus of Nazareth can save industry, and his spirit operates in the soul of man. Unless the whole population can be

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reached and won to his way of life friction and failure must continue, while in the degree that men experience his passion of brotherhood and service in that degree will they work out industrial salvation.

Questions for Discussion

1. How would you explain organized labor's apathy toward the church?
2. Do you think that the recent financial campaigns have commended the church to the common people?
3. Suggest some feasible lines of approach to an industrial population.
4. Outline a pertinent Christian message to employers.
5. Outline a pertinent Christian message to employees.
6. Make a list of any benefits you may have derived from this reading course.

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CHANGING ONE'S RELIGIOUS MIND

One of the most liberal-minded men living once remarked that the older he grew the more difficult he found it to change his mind. Young people can hardly understand such a regret. Youth is afraid of changing its mind. Most young people like to give the impression that after they have made their minds up, they abide by their decisions. They want their consistency to be taken seriously.

There is, we grant, a great deal of satisfaction in this sort of feeling. No one likes to get the reputation of being vacillating. Furthermore, a person who is all the time changing his mind is pretty apt to get to a place where he has no mind to change. But there is another side to this. Supposing that after one's mind is made up, new evidence is brought in. What is to be done? Of course we know what some persons will do. They will close their eyes to the new evidence and cling stubbornly to opinions which they already hold. Such an attitude of mind is certainly not scientific. Indeed it is not honest.

Fortunately there are other persons who subject new evidence to examination. If it is shown to be trustworthy, an older opinion is modified or even abandoned. Such action is the part of honesty and loyalty to reality.

Several years ago when the first sensational discoveries were being published regarding radium, a physicist was asked what he supposed scientists would do with their theories of matter. He paused a moment, evidently recalling the great struggle with which these theories had been formed, and then bravely replied: "I suppose we shall have to revise our theories of matter." That is a true scientific attitude—which after all is only another word for honesty.

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It is difficult to change religious opinions. Perhaps in no sphere of human life is the difficulty greater. Religious beliefs are generally inherited and are shared by more than one person. For a young man or woman to break with the beliefs of the group to which he belongs, requires a great deal of courage. For that reason, too many persons refuse to look at any evidence which might affect beliefs they hold. They prefer the peace of intellectual laziness to the growth of intellectual activity. This is one of the reasons why churches do not develop more rapidly. Their young people don't want to take the trouble to look into the truth of their own opinions or the truth of evidence leading to views which claim to be broader and more progressive.

A readiness to revise beliefs because of new evidence is very different from restlessness. A man is not necessarily following truth because he gives up some belief. The real test is reason for his action. Liberality is not the same as unbelief. A religious belief ought not be modified unless such action is compelled by evidence substantiating a better belief. But if the churches are to develop and meet our modern world it will be because the young men and women just now entering upon active church life are earnest enough and brave enough to do some religious thinking. Good intentions must be controlled by good sense which is only another word for intelligence. To change one's mind in the interests of larger truth because of the force of evidence which a man has taken trouble to examine is not only an honest act; it is also a Christian act.

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A SOCIOLOGICAL VIEW OF CHRISTIANITY

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An understanding of the social significance of Christianity, in the sense of the religion of Jesus—an insight into its place and meaning in social evolution—is perhaps the one thing most needed in an intellectual way by the world at the present time. No historical movement has been more misunderstood, alike by friend and foe, than Christianity. This is largely because of the lack of sociological and anthropological perspective and knowledge. Only the densest sociological ignorance would suppose that the Christian movement is an accident in human history. On the contrary, like its political counterpart (the movement toward democracy), it is of the very essence of later social and cultural evolution. To understand what it means we must glance briefly at the movement of human history as a whole, as it is pictured to us by modern science.

Anthropologists tell us that the whole history of man may be roughly divided into three stages—savagery, barbarism, and civilization. Savagery, in which man is a mere child of nature, living off of the wild fruits of the earth and the animals that he can kill and eat, making no attempt to control his own destiny, lasted for the race at least one hundred thousand years, archaeological evidence shows, while some belated groups still survive in it. Barbarism, a transitional stage, in which man begins to cultivate the soil and raise domestic animals but soon turns his attention to preying upon his fellow-men as an easier method of gaining a livelihood than the mastering of nature, began in Europe about seven or eight thousand years ago with the coming of neolithic man. Militancy and predatoriness were the chief social traits of barbarism, and these in turn grew out of a narrow "group morality" and a limited consciousness of kind. Civilization only began with the keeping of historic records, with man's coming to social self-consciousness, and with his beginning of the control and conquest of the mental or spiritual element in his life. This stage of human history is, then, a thing of yesterday—only in its beginnings, not more than four or five thousand years old for any people, and scarcely two thousand years old for most Europeans. We began to outgrow barbarism, in other words, but yesterday, and it should not be surprising that most of us in some respects are barbarians still.

To the sociological imagination this development of human culture presents itself as a parabola, with human experience as the chief element at its focus. The lower part of the curve may be taken as representing the thousands of years of savagery, of brute-like ignorance and subjection to the blind forces of nature, through which the race has passed. The upper part of the curve may be taken as the thousands of

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years of civilization, of mastery over physical nature and human nature, which, we may hope, lies ahead of our race. The remaining or vertical part of the curve will then represent that transitional stage of barbarism through which our race has passed on its way from animality to spirituality, from ignorance to knowledge, from the darkness of savagery to the light of civilization.

Evidently we are now just entering upon the upper part of the curve, with the real work and higher achievements of civilization still lying all ahead of us. The typical institutions of barbarism, or predatory culture, still survive, or but lately existed among us. Yesterday we had slavery, and even today we are only trying to rid ourselves of polygamy, autocracy, militarism, class exploitation, and the debaucheries of barbarous self-indulgence. We are evidently still slowly and painfully learning the rudiments of true civilization.

Let us recall the method of cultural evolution and the importance of "pattern ideas," or "ideals" in the social life in furthering social progress. The transition from lower to higher stages of civilization, anthropologists tell us, is intermediated by the formation of pattern ideas, or "ideals." By the principle of anticipation these ideas are often formed far in advance of the complete birth of the new civilization. The human mind sees the need or the advantage, sets up an "ideal," a "pattern" of the thing to be realized, and then by various methods works toward its goal. Thus long before men invented the flying machine they formed the idea of the flying machine. Then they watched the flight of birds and other animals and studied the properties of physical nature until they found methods of realizing their ideal of the flying machine. Thousands of such illustrations might be given. All of the important things in human culture, then, exist first as "pattern ideas" in the minds of men before they are realized in actual life; and they exist, as a rule, long before they are realized.

Now this principle applies to the great changes in religion and morals, and so in civilization itself, not less than in the realm of mechanical invention. Such changes come through the starting of new pattern ideas or standards in the mind of man. These are reflected upon by the popular mind, and if accepted and approved they become the "mores," the all-powerful standards, of a new culture. But the pattern ideas or standards of a new culture do not arise gradually out of those of the old culture or in general mix harmoniously with them. Rather, cultural evolution proceeds by one type entirely supplanting another type. Thus the standards of the predatory type of culture known as barbarism must be supplanted by entirely different standards before we can have true civilization. Nevertheless, the ideals and standards of an older type of culture may persist for an indefinite time alongside of a new, while the new type is emerging. Thus arises a conflict between the old and the new; and this explains in large measure the great moral conflicts in our present world. As the ideas and standards of predatory culture have been thousands of years dominant in

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our tradition, we must expect that they will manifest themselves at times in their old power, in the earlier stages of the non-predatory culture upon which, we may hope, the world is now entering.

What Christianity is from an anthropological and sociological point of view must now be manifest. Christianity is a new set of "pattern ideas," marking the dawn of a new civilization, a civilization with non-predatory morality on a humanitarian basis. *It is an effort to transcend predatory individual, class, tribal, and national ethics and to replace these with a universalized, social, international, humanitarian ethics.* The beginnings of this movement are to be found, of course, in the many precursors of Jesus. But in the life and teachings of Jesus these ideas first came to definite expression. He initiated the revolution in religious and moral ideas for which the whole of human history had been preparing.

Only misunderstanding of human history and of the nature of religion could lead anyone to see in Christianity merely a stage in the evolution of man's theological beliefs. All religion is an instrument of social adaptation. The adaptation of human society to a universal, non-predatory type of culture necessarily required a new religion of an international, humanitarian character, to broaden man's consciousness of kind. Christianity apparently started about two millenniums ago as a protest against Jewish formalism and particularism. But as such a protest, it had to develop the spiritual and universal side of Judaism, which was already more or less explicit in the teachings of its later prophets. In Jesus we find the supreme development of this prophetic Judaism with its trend toward ethical and religious universalism. His clear teaching was that the only possible way to serve God was through the service of men, no matter what their condition, occupation, or nationality might be. Thus he revolutionized both religion and ethics in humanizing both. The humanitarian impulse of the time, accordingly, attached itself to Christianity, which became an idealistic social movement in the Graeco-Roman world[1] to supplant its predatory traditions by new ideals of peace, good will, mutual aid, and brotherhood among men.

But why did such a movement originate in Judea? Why did it spring up within the confines of Judaism? Doubtless something must be attributed to the fact that in Judea the cultures of the Occident and the Orient met, and that there was the point where new cultural ideals, or "patterns," embodying the best in both, could be most easily developed. The sociological principle of the "cross-fertilization of cultures" comes in here. Social developments in the Graeco-Roman world, especially stoicism and increasing cosmopolitan practices, had done much to prepare the way for humanitarian ideas and ideals in religion and ethics. At the same time similar movements were starting in the Orient. That these should have come to a focus in Judea is what we should scientifically expect when we clearly understand the nature of Judaism.

[1] See especially an article by Professor Votaw on "Primitive Christianity an Idealistic Social Movement" in the *American Journal of Theology* for January, 1918.

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For the deeper reason for the development of Christianity in Judea was the nature of ancient Judaism. Unlike many ancient religions it had not wandered off, so to speak, into religious by-paths, but had kept close to the main line of religious evolution as the development and spiritualization of social ideals and values. Psychologically Judaism was an idealization and projection of the values connected with the family life. All the religious and ethical concepts of Judaism were based upon the family.[1] All of the phraseology of the later prophets especially was borrowed from the domestic and social life. In other words, the ancient Jews had kept a relatively unspoiled family life as the center of their social life, and from the fraternity and idealism of this "primary group" had derived their religious and ethical concepts and ideals. Now sociology shows that the primary source of social idealism is in the social experiences in the "primary groups," especially in the family and the neighborhood. All human history is in one sense a struggle to take the fraternity and democracy realized in these groups, when at their best, and make them humanity-wide. Thus Judaism in its development represented the main trend of religious and social evolution; and it only needed to break the shell of nationalistic particularism, as we have said, to become a universal and humanitarian religion.

It was the work of Jesus to broaden thus the religious tradition and to point it to its final goal. Whatever view one may take of his personality, all must admit that the Christian movement received its initial form and impulse from him. It was his creative personality which finally focused all the idealistic trends in the religious and moral life of the time and brought them to the white heat of a new religion. This again accords with scientific sociological principles; for sociology has shown that the creative influence of personality is necessary in all human achievement, and that all human progress is achievement. Masterful personal leadership is a necessary element, therefore, in every great social movement toward a higher plane of civilization; and the personality of Jesus furnished and has continued to furnish such leadership for the religious and moral revolution which Christianity seeks to effect. Jesus was not an accident in human history, nor is the recognition of his continued leadership of the Christian movement an accident.

We must not look at early Christianity, however, as anything more than a beginning. It has been wrongly regarded by most Christians as marking the completion and perfection of religion and morality.[2] But Christianity can be this only when the Christian movement has achieved its final development and has succeeded in establishing a humanitarian civilization, a Christian state of society. Christianity is not a static thing. To regard Jesus himself as standing other than at the beginning of a great new movement in human culture is to misunderstand him culturally and historically. Even the words of Jesus, though they be together

[1] See MacCurdy, *History, Prophecy, and the Monuments*, Vol. II, chap. ii.

[2] See Case, *The Evolution of Early Christianity*, chap. i.

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with his life the touchstone of the Christian spirit, mark only the beginning of the unfolding of a new conception of human relationships, a social life, non-predatory in character and patterned upon the ideals of good will, mutual service, and brotherhood among men.

Christianity started, then, as a religion of love and of human service, and its permanent successes have largely come through its having this character. Even though the world was not ready to receive and to carry out its principles and though its followers soon distorted them beyond description, yet impartiality must lead us to acknowledge that it started as an idealistic social movement in the Graeco-Roman world, marking the dawn of a religion of humanity. Moreover, it is only fair to add that through all the centuries the best representatives of Christianity have always held to the idealistic social point of view. The place of Christianity in the evolution of religion and its social significance accordingly is clear. We have said that it is an endeavor to transcend tribal and national religion and ethics by a religion of the love and service of humanity as a whole. In other words, *it is an endeavor to establish a world-wide, ideal, human society, in which justice and good will shall be realized, upon a religious basis.* Its aim, as has been well said, is nothing less than the creation of "a new world."

But if this is the social meaning and aim of Christianity, why, it may be asked, has historical Christianity accomplished so little during all the centuries to establish justice and good will among men? The answer to such a question, if it were to attempt completeness, would have to review, not only the whole history of the Christian church, but the whole history of the world since the introduction of Christianity. The chief obstacles to the achievement of a Christian state of human society, however, may perhaps be summarized under three heads: The first is the fact that Christianity has been in the main taken by professed Christians as a theological and metaphysical doctrine rather than as a practical, ethical, and social attitude. The world into which Christianity was introduced was dominantly theologically minded, and it has remained in that state until very recent times. The second obstacle which Christianity as a social and ethical system encountered was the pagan religions and morals of the ancient world, which, we have tried to show, have very definitely survived even in the traditions of our present civilization. From the first, the pagan state of religion and morals forced Christianity in practical life to compromise; and pagan habits of thought made it almost impossible for all except a few minds to comprehend the meaning of the social teachings of Christianity. The third obstacle to the social success of Christianity has been the failure of its representatives to appreciate the importance of material and economic factors in the life of man.

Man is not only a spiritual being with spiritual, that is, social and ethical wants; but he is also a material being hemmed about by the forces of the material world. His spiritual life can only blossom and come to fruitage under favorable material and economic conditions. If it is true, as Jesus said,

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that "man does not live by bread alone," it is also true that man cannot live without bread. The material wants of life must be satisfied, in other words, in some proper measure before the spiritual life can have a fair chance to develop. The social ideals of religion, if they are to be practical, cannot concern themselves exclusively with the immaterial things of life. The cry of the masses for bread must not be met by presenting them a stone in the form of ethical truth regarding the value of a mind above the things of this world. Nor did Jesus so teach or so act, one cannot but remark. When religion develops this sort of otherworldliness, it is bound to become a stumbling-block to human progress, and to be accused of being merely a means to quiet the justifiable discontent of the suffering masses. Now the social failure of historical Christianity in the past has been largely due to the non-recognition of this truth; and this is the main reason why some men have lost their faith in the social power of religion.

A social and humanitarian religion cannot regard anything in human life as alien to itself. In a sense it is concerned as much with the material conditions of life as with the spiritual, because it does not conceive that social redemption is possible without control, for the sake of the higher social values, over *all* of the conditions of life. In other words, it is quite as much the aim of social religion to transform the environment in which the individual must live as to bring to the individual soul redemptive truth and spiritually uplifting influences; and it is the material, quite as much as it is the spiritual, environment, which must be transformed if social religion is to succeed in its great work of creating an ideal human society in which justice and good will shall be realized.

Not only must the failures of historical Christianity be fully recognized, but we must also recognize the frequent failure hitherto of all humanitarian religion for the reasons just mentioned. The social failure of humanitarian religion, however, is like the social failure of science: it has been a failure at times to envisage the whole of the social reality and the whole of human life. In our rapidly changing and increasingly complex social world such failure is to be expected. Only a religious or scientific dogma which fails to see that religion is a growing, evolving thing, still to be perfected, would throw aside religion because it has failed in the past and is still very far from meeting the full needs of our social life. All of our institutions are failures in this sense. Yet one who would discard the family or the government, for example, because they have failed in the past and still fall short of meeting the requirements of our present civilization, would be foolish. The most conspicuous failure of all, the candid scientific mind will readily admit, is science itself. For modern science until very recently has conspicuously failed to envisage human life as a complex whole, and even in many instances, indeed, to take cognizance of social reality at all. Yet the scientific mind does not lose faith in science because of the failures of science. On the contrary, because of its method and its aim the very failures of science

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are an incentive to the further development of science.

In the same way the failures of religion always attest to its supreme worth and in all rational minds are an incentive to its further development. No human institution has grown in any other way than through successes and failures; and one must admit that the failures of institutions have more often contributed to their rational development than their successes. The hopeful thing in this world of ours is that human life and civilization are ever turning defeat into victory. It is time that those who see the social value of religion—who see that religion is not less needed than science to meet the problems of our complex human living together—should rally and turn into victory whatever defeats religion has sustained. The development of humanitarian religion is only just beginning; but it must be developed on a world-wide scale if humanitarian civilization is to go forward with its work.

Moral renewal is now obviously the one thing most needed in Western civilization. Only the rebirth of vital, humanitarian religion can save Western civilization from defeat. This surely means that the world has need of continuing to acknowledge the spiritual supremacy and leadership of Jesus; and this means that we need a rebirth of vital Christianity, in the sense of the religion of Jesus. What is needed is that the leaders of the religious life of our day grasp the full social significance of religion, drop their theological disputations, give religion the positive humanitarian trend which the social situation demands, and teach clearly, as Jesus did, that the only possible service of God must consist in the service of men, no matter what their class, race, or condition may be. If this were done, and if such a religion of human service became generally accepted, it is safe to say that all of the irrational, unsocial, and unprogressive elements in our civilization would disappear.

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SCIENCE AND RELIGION

II. THE RELIGION OF A SCIENTIST

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The previous lecture defined the scientific attitude of mind, developed by the search for facts. This lecture is intended to apply that attitude of mind to religion, in case a scientific man has retained his interest in religion. I can venture to speak very frankly because of the fact that my interest in religion is well known, and in fact has been increased by contact with science.

Among church-loving people who are not trained in science, I find the opinion still too prevalent that science is at warfare with religion, and that religion must hold itself in readiness to repel the attacks of science. Even from the pulpit one still hears, now and then, the echo of this feeling; and it seems to be a serious question with some whether a man can be religious and scientific at the same time. The impression that science is opposed to religion of course has arisen from the confusion of religion and theology. In a certain sense, theology may be called a science, the science whose subject is God, and the great body of whose literature is the record of men's conclusions concerning God, which may fairly be called philosophical speculations. That such speculations have developed great diversity of opinion is evidenced by the existence of different church denominations. In the midst of clashing theologies, religion remains the same, for it deals, not with speculation, but with character, and its measure of character is conduct. That belief in the speculations of one theology rather than another is not essential to religion is evidenced by the fact that from all these beliefs there have emerged lives full of pure and undefiled religion.

With this distinction made clear, it is evident that the relation between science and dogmatic theology is in mind when science is thought to be in conflict with religion. And even here, except in very rare cases, science has made no attack. I must confess that the great body of scientific men are indifferent to dogmatic theology, not even enough interested in it to ask what it teaches. Any attack, therefore, is a negative one. If in their search for truth scientific men now and then discover facts that contradict certain conclusions of a speculative philosophy, is it to be wondered at, and are they to be regarded as irreligious, or even as attacking religion? This is about all there has been to it, the setting of a discovered fact over against a speculation; and in the main scientific men have not been interested in putting the two together.

This is no reflection on theology, for it is the noblest of subjects; but its speculations must stand or fall by

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discovered facts, just as do those of any other science. But when religion is confused with any system of theology, all sorts of false conclusions become possible.

The thoughtful Christian certainly appreciates the fact that the presentation of his religion must be adjusted to the increasing body of scientific truth. To hazard religion upon the issue involved in denying matters of definite experience is not to be thought of. In a scientific age the result would be to alienate the increasing thousands who have breathed the atmosphere of the modern laboratory, and to convert a powerful and helpful influence into a serious obstruction. In such an adjustment it would be both hazardous and futile to deal with the details of science, for they are ever increasing and shifting, dissolving and recrystallizing.

One of the fundamental blunders of the old theological régime, from the point of view of science, was its assumption of authority in connection with details of scientific thought. Grievous injury to the cause of Christianity has been done by ex cathedra statements in reference to the methods and doctrines of science by those who are recognized to be unqualified to speak upon such subjects. The new régime recognizes the limitations that increasing knowledge has put upon the individual. For one to pass upon matters that belong to specialists in another field of investigation is to imperil his real message.

The new régime, therefore, is to conform not to the details of scientific investigation, but to the scientific attitude of mind. It matters little what scientific theories are advanced or withdrawn. They are certainly never withdrawn because of ignorant opposition, but only on account of advance in knowledge. The overthrow of any scientific hypothesis that has been opposed by representatives of Christianity is never a vindication of that religion, but a triumph of scientific investigation.

The new régime holds judgment in suspense, assured that if a hypothesis is false it will come to naught, and that if it is true no amount of opposition can withstand it. Any opinion based upon ignorance is essentially prejudiced and worthless, and must react unfavorably upon the cause it is claimed to represent. The spirit of the new régime, therefore, is to recognize in scientific investigation a very special field of work, whose announced results are to be received with respect, and concerning the truth of which only further scientific investigation is competent to decide.

One of the great contributions of science has been to develop the type of mind that has been able to disentangle essential religion from dogmatic theology; to separate the things we know from the things we infer. It has always seemed to me that the most conspicuous illustration of this process is to be obtained from the teachings of Jesus. He has always impressed me as being thoroughly scientific in his whole attitude toward religious questions. In fact, it is the attitude of Jesus that has attracted the loyalty of scientific men to Christianity. He was the embodiment of religion, but no one thinks of him as a dogmatic theologian. He was surrounded by a nation of such theologians, whose speculations had woven about the

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great fundamental truths of the Hebrew religion such a meshwork of speculation that they had become completely concealed. Every utterance of his pierced through the meshwork and revealed essential religion; and he left it completely uncovered for us, more attractive than it had ever been. But a philosophical age soon began to weave about it again a new mesh of speculation, and often it has been nearly if not quite concealed. What has been called the emancipation of thought, however, which is simply the scientific attitude of mind, is bringing it to light again, insisting that the mission of theology is not to obscure religion, but to keep it in plain sight.

Any interdenominational movement is one of the many evidences that essential religion is to the front, and that it means the same thing to the representatives of every phase of ecclesiastical organization and belief. It means that the important things are being emphasized, and that the unessential things are being relegated to the background.

It is my belief also that science is a teacher of the morality for which Christianity stands, not professedly so, but incidentally it makes for righteousness. It would be comparatively easy to select from its contributions to knowledge many that have strongly enforced the necessity of morality; or to point out that its conception of the inevitable consequences of acts has shown that results are a matter of course rather than of chance. To my mind, however, valuable as these contributions may be, they are but superficial indications of an attitude of mind which represents the chief contribution of science to morality. To give a clear conception of the relation of this attitude of mind to morality is difficult, for it is somewhat intangible, and to a certain extent prophetic; but to me it seems to be the most important phase of the subject. It should be further understood that this does not imply that science can replace religion as a teacher of morality, but that in so far as it contributes anything to morality it reinforces religion.

I wish now to give more explicitly my point of view in reference to religion, which makes it possible for a man to be a scientist and a Christian at the same time. I start with the following definition of the Christian religion: it is a sense of obligation to God and a willingness to fulfil the obligation. Next, I accept Jesus' definition of that obligation: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thy neighbor as thyself." This means that religion must appeal to and use the affection, the intellect, and the physical powers. This triple alliance represents the whole constitution of man. It is evident that, according to the definition of Jesus, a religion that does not include one's intellect, with all of its training and experience, is an incomplete one. It may be affectionate, but it may not be intelligent; it may be emotional, but it may not be sane. Religion of the exclusively emotional sort belongs to certain temperaments; but these temperaments do not often belong to the most effective people. And yet, the belief is too prevalent that one must dismiss his reason if he accepts religion;

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or, as one has put it, he must keep the two in separate compartments that they may not interfere with one another. Most men are honest enough to refuse any such arrangement; and under these conditions religion is dismissed and reason is retained.

This makes it all the more important to realize the fact that the association of reason and religion is not only possible, but that the founder of Christianity insisted that reason is an essential constituent of religion. This means that religion cannot contain anything that reason rejects; that all the triumphs of reason must ever be consistent with religion; and that loyal affection and a trained mind are helpmeets in the progress of religion.

It must be confessed that the church, the organized representative of the Christian religion, has often laid too exclusive stress upon the factor of affection, and the result has been what may be called *blind* devotion rather than *intelligent* devotion. It has even deplored intellectual triumphs because they tended to unsettle blind devotion. In the light of the attitude of Jesus, this seems unthinkable, but it is true and serves to illustrate the danger of any religion that does not preserve and use the open mind.

I wish to illustrate the kind of service that knowledge must render to religion, if religion is not to be regarded more and more as an outgrown sentiment. I can only select a few notable cases to illustrate the attitude of the scientific mind to religion.

The first has to do with the confusion of religion and theology, already referred to. It is a common remark that religion had a stronger hold upon our fathers than upon us; and that it seems to have more hold upon us than upon our children. The inference is that the world is becoming more irreligious, a very serious fact if true. The fact, however, is that our fathers belonged to an age intensely interested in theology. Its speculations were their intellectual meat and drink. This theological interest of our fathers did not continue in their sons; for other absorbing interests presented themselves, interests that seemed to have more to do with our immediate welfare. More than all, the enormous advances in knowledge, made common property by our organization for general education, developed an attitude of mind that does not take kindly to theological speculations, or to speculation of any kind. In so far as there are people who still confuse religion with theology, this new attitude of mind has weakened the attraction of religion. Many an intelligent man today looks askance upon religion simply because he thinks it involves belief in certain speculations to which his experience and his training forbid his assent. And still, at no time has there been such a wide scientific interest in real religion as now.

The time has come to stop thinking of the Christian religion as being represented by the "traditions of the elders," as a maze of irreconcilable speculations, irreconcilable not only with one another but with known facts; and to regard it as represented by the life and teachings of Jesus. Its obligations are not those of intellectual consent to ancient beliefs, but of progressive belief in all that increasing

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knowledge brings and of progressive service as new opportunities arise. As Peabody has put it: "The church is to be regarded, not as a cold-storage warehouse, but as a power-house."

One of the first intellectual duties in reference to religion, therefore, is to discover what it really is; to disentangle its essentials from the innumerable opinions concerning it. There is only one way to do this, and that is to go directly to the reported sayings of Jesus. This is not all the information we could desire, but it is all we have; and for our purpose it is quite sufficient.

Now comes the most difficult part of the process. To get real, first-hand information from this source, we must free ourselves from all previous opinion and come with an open mind. Perhaps we do not realize how much heirloom rubbish exists among our intellectual furniture. More than anything else, we must lay aside the mysticism that has blinded the eyes of millions to what is obvious. If we expect to find hidden meanings, our imagination will detect them everywhere. The accounts are simple, written in the vernacular for people of average intelligence, and the most obvious meaning is the one most probably intended. Treat the statements just as you would treat those of a friend in conversation, who has no difficulty in conveying his meaning to you. It is the search for imaginary hidden things that has caused most people to miss the obvious things. A great teacher is always clear, and it seems absurd to think of Jesus as talking like the Delphic oracle. He meant just what he said; and as he was giving directions for the *actions* of people, he had to speak with no ambiguous meaning.

The more one takes this attitude toward Jesus, the more does he cease to be a mysterious, oracle-speaking personality of twenty centuries ago; and the more does he become a friend walking among men today, who sees things through their eyes, and commends himself by being up to date.

A second intellectual duty in reference to religion is to recognize the relation which the Bible holds to it. Never has the Bible held a higher place in the attention of mankind than now. Never was the necessity so great to take it from the domain of human superstition and to place it within the domain of human thought. To make it a fetish is to dismiss all helpful contact with it. Bound up as it is with the very existence of the Christian religion, too great care cannot be taken to establish the claims it makes for itself, and at the same time to investigate the claims that human judgment has made for it.

Nothing can be more unwise than to put in peril essential truth by fastening upon it unessential and doubtful claims. The scientific Christian certainly appreciates the fact that the presentation of his religion must be adjusted to the increasing body of knowledge.

The Bible is our great textbook of religion and is in a class by itself. It teaches neither history nor science, but it uses both, and many other things besides, to enforce the religious point of view. The parables of Jesus illustrate the use of the same method for the same purpose. The Bible has become so sacred a thing in the best life of the world, has generated within us such an

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intense enthusiasm of loyalty, that we feel like making *assertions* concerning it rather than *arguments*, and are tempted to applaud every claim made for it, without stopping to consider whether it is well founded or not. We must recognize that this is unfair to the Bible. I must confess that the worst foes of the Bible have been those of its own household, for they have continually put it in the attitude of being defended by theology against knowledge; and knowledge has won all the battles. Truth has suffered more from being dressed up by its friends than from being attacked by its enemies.

The problem of religion is to develop effective men and an effective social order. This is certainly the work to which Jesus addressed himself. To help in the accomplishment of this end, clear and definite statements have been formulated for the instruction of men. In the childhood of the race, these statements took the form of commands; but with growth in knowledge and increase in experience, the tone of command changes to something much more binding. It is recognized that these statements are statements of truth. The child has grown to an understanding of the wisdom of the command, and blind obedience passes into appreciative obedience; and the authority recognized is not the authority of *power*, but the far greater authority of *truth*.

To take an extreme illustration. The set of religious principles contained in the Ten Commandments, or in the Sermon on the Mount, are not authoritative because they are *commanded*, but because they are *true*. It is missing the point entirely ever to raise the question whether the Ten Commandments or the Sermon on the Mount are "binding" upon this nation or upon that, upon this generation or upon some other. The question is simply whether they contain principles essential to a well-ordered individual or society; if so, they are true and always apply everywhere, just as does what we call "the law of gravitation." Newton has the reputation of having announced the law of gravitation; but I presume that no one would say that this law is binding upon us because Newton announced it. The world, like the individual, grows in knowledge; and the childhood of the race received as commands what greater maturity recognizes as statements of eternal truth, infinitely more binding than any command could be. There is no resenting truth or quibbling about it, and obedience is imperative. Religious truth, therefore, has the eternal and binding qualities of the truths of nature, which we call laws. When this compelling power of knowledge is reinforced by the attraction of a noble emotion, we have the tremendous combination presented by the Christian religion.

My third illustration has to do with prayer. There is nothing more sacred and more fundamental in connection with religion than prayer. It is an essential feature of all religions, and its evolution with the progress of knowledge is a most interesting study. It began as a request for deliverance from physical troubles, and for the gratification of material desires. Its form of address was adapted to the idea of a whimsical, oriental despot,

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who must be placated or cajoled into granting the request.

With the Hebrew race there was added to this material point of view a spiritual point of view, which sought for spiritual blessings; but much of the old vocabulary and general attitude remained. Gradually the spiritual dominated the material; and this culminated in Jesus' doctrine of prayer as a purely spiritual exercise, a communion of spirit with spirit, a real spiritual companionship, resulting in spiritual invigoration and courage to face the material side of life.

It is curious that after Jesus the church lapsed so much into the old materialistic formulas again. Even to this day, an analysis of the usual prayer heard in public meetings reveals the attitude of approaching an oriental despot, the language being inflated and servile, and the requests often as childish (not childlike) as in the primitive days of the race. Naturally all this is unconscious, for prayer becomes ritualistic more easily than any other religious exercise. I imagine that many a good man would be startled by the implications of a prayer that seems to him to be in excellent form.

It is just this materialistic inheritance in connection with prayer that runs counter to modern knowledge and raises most trying questions. Such questions would never have been raised had prayer kept along the lines suggested by the incomparable, spiritual, model prayer of Jesus, addressed to a Father rather than to a despot.

We are in a material world, and we take what it brings us, as Jesus did; but the proper use of prayer is not to change material conditions, but to develop the spirit that enables us to use them to the best advantage.

If prayer is held to steadily as a spiritual exercise, whose beneficent results in millions of lives can be pointed out, there can be no criticism against it. But if we claim for it what Jesus never did, we will find ourselves offending the good sense of those who ought to be induced to join us in using it.

These illustrations, dealing with some of the more conspicuous and misunderstood phases of religion, will serve to show how a man trained in science can look past the surface ripples of religion that seem to be running in every direction and getting nowhere, and can recognize the deep oceanic current that moves steadily onward. He disregards the ripples and realizes that it is the deep current that is destined to modify the temperature of continents.

In short, the scientific mind is open to the truth; it seeks for trustworthy evidence in reference to it; if necessary, it strives to strip off the husks of human opinion that it may get at the kernel; and when found it accepts it with ardor.

In conclusion, I wish to outline what may be called a scientific approach to religion.

Religion is now known to be a universal impulse. No race of men in any age of the world has failed to give expression to this impulse. Any universal human impulse must have some function. The function of the food impulse, for example, is to keep us in health and vigor. It seems obvious that the function of the religious impulse is to develop the greatest efficiency, to bring man to the highest expression of

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his being. The resulting efficiency all depends upon the ideal selected. If there is an unwise selection in response to the food impulse, the result is unhappy; and so if there is selected an unwise ideal in response to the religious impulse, the result is far from efficiency.

The effective ideal has been demonstrated by generations of human experience. Man is a bundle of impulses, some of them base, some of them noble. Not all of them can dominate. Which one shall be selected to dominate? This selection determines a man's religion. The baser impulses can be dismissed as out of consideration when we are selecting a religious ideal. The problem is to select among our nobler impulses the one that shall always determine a decision when conflicting interests are involved.

If we try to discover the dominating impulse selected by those whose lives we admire most, those about whom we have read, and also those whom we know, we find that they have selected *unselfishness* to dominate in their lives; unselfishness that expresses itself in service. It is the most difficult possible selection, for it runs counter to most of our other impulses. But it makes the difference between a self-centered life and an outgoing life. Men can be put into two categories: those who are centripetal (self-centered) and those who are centrifugal (out-going). There can be no question as to which category is the more efficient.

The next step is to discover the stimulus that will secure response to an impulse so difficult to keep functional. It is clear that the most masterful human passion, and therefore the most powerful human stimulus, is love. We realize that everything that is finest in human character and conduct is in response to the stimulus of love. Our conclusion is that the most effective ideal for the religious impulse is *love stimulating service*. This is the ideal of the Christian religion, and it makes me choose it as the only religion with a scientific approach, no matter how much theologians and rival church organizations and professing Christians may confuse the issue. Furthermore, since it has selected our most masterful passion as the stimulus, it is the final religion. As I look at it, the great contribution which Jesus made to religion was his recognition of the master-passion, love, as the most powerful stimulus to develop the best that is in man. It is no wonder that, in the religion of Jesus, God is not only called Father, but is personified as love.

NOTE.—The foregoing is one of a series of lectures delivered at the McCormick Theological Seminary, Chicago.

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RELIGION IN THE NEW DAY

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A few years ago Edmund Gosse wrote a book which has become a classic. *Father and Son* was the story of the conflict of two temperaments, as he called it, but it was rather the story of the conflict of two ages. Philip Gosse, the father, was a well-known biologist, an observer of a singularly accurate type, an artist able to transfer to paper what the eye saw through the microscope; he was also a man of piety and of the most rigid evangelical view. He had no imagination, no poetry; he believed that every word of the Bible had to be taken as literally true; and, himself without historical sense, he held that ecclesiastical directions given by the apostle to a little group of Greeks were to be interpreted with the same meaning and the same rigidity for the conditions of today. When Darwin's *Origin of the Species* appeared in 1859 the scientist found himself with his science in one hand and his faith in the other. He knew the fossils in the rocks but he found himself bound to believe that the world was made in seven literal days. It was this struggle between reason and faith that the son painted with such poignancy and tragic power in that brief book. For the son was modern while the father was primeval. The father remained in the old world; the son entered the new. Darwin's *Origin of the Species* (*Lyall's Geology*, "Essays and Reviews") marks the boundary between medieval and modern thought on scientific matters.

In the affairs of religion this long and desperate war marks some such definite line. We, who are within the churches, are acutely conscious that organized religion had very little say in these great international issues. We bring no railing accusation against the churches. We do not say that if the churches had been more faithful this desolating conflict would have been impossible, but we do say that when the issue had been joined the churches were but chips upon the current. As organized churches they were able to do but little, and the representatives of these churches in the trenches found that the men who were carrying on that tremendous struggle had apparently very little use for organized religion. They were doing the greatest thing that man ever had done, but they did not appear to be able to relate it to the highest of all human motives. Even before the war tendencies, which have now become accentuated, were visible enough.

There was unquestionably a decreased interest in churches and in attendance at ordinances. Somehow or other the old urgency of religion had passed away. No small measure of spurring was required to induce people to attend church. The feature was common to all lands—in the Old Country, where traditions have cut deeper tracks, as well as in the new country, where there is less patience with the thing that is customary.

Perhaps it was this dulness of interest in organized religious life that led to

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extreme types of evangelism. My own memory goes back to the preaching of Moody and to the sight of great audiences deeply moved by his most simple and direct teaching of the New Testament story. I can remember also Henry Drummond, who changed completely the religious life of the Scottish universities by a spiritual power that was none the less real because it was exercised by a man who was a scholar and a gentleman. Both these great efforts were unaccompanied by any beating of the big drum, but their work has stood the test of time. Since then there has been nothing in any way comparable in direct evangelical effort. We have had all kinds of extreme statement, of impossible theology, of biblical teaching that had shut its eyes to facts, of sensationalism that only alienated many whom it was intended to impress. I do not overstate the case when I say that the machinery, the definite psychological effort, has been so evident in recent evangelical efforts as to make men, in sympathy with the general object, question the reality of the more immediate agents in it.

There seems, however, to be no real field for this kind of work at present. The war has transferred emphasis from individual salvation to the salvation of the race. The old evangelism had, as its great appeal, the fleeing from the wrath to come, the need of the individual soul making sure of its eternal destiny. But in this war the individual ceased to count, a man's life mattered nothing, the lives of a thousand men massed in a battalion was the merest incident. A whole division might disappear; casualties might amount to sixty thousand, as they did in the futile struggle at Loos, and still the issue remained undetermined. Besides the apparent uselessness of the individual the fear of death vanished in these surroundings. The human misery was such that a man did not care whether he died or lived. But even if he did wish to live, the sense that the cause for which he was fighting was something so infinitely vast conquered the selfishness which was latent in the old evangelical view. A man who was anxious about his personal safety was a bad soldier and a disintegrating influence. His attitude was held to be not admirable but despicable. He had to think, not of himself, but of the issue, and when you realize that the greater portion of the active manhood of many nations was engaged in this war you feel how inevitable it is that this unselfish conception of the individual life should be transferred to the religious outlook. A man today is not worrying about his personal future in spiritual things, but he is desperately anxious that the race should never again pass through such a Gehenna; deeply concerned that his son should not have to endure as his father endured.

The interest of religion has worked back from otherworldliness to unworldliness. I do not mean to say, of course, that religious life was in any way correctly represented by the sentimentalism of many of its hymns, such as "Earth Is But a Desert Drear, Heaven Is My Home." Any man who takes that view of the life that now is, is faithless and unbelieving. Whatever earth may be, it is our one opportunity of putting ourselves to the test, and if it is full of tragedy it is full of things most beautiful

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and wholly to be enjoyed, and this has always been recognized in the Christian church. St. Francis of Assisi, with his joy in the birds and the flowers and the world around him, is characteristic of the uplift of heart that true religion has had as its most precious gift. And wherever we find any great social movement we shall find also that the Christian church has been behind it and thrusting it forward. The great antislavery struggle in England was begun by a little group of men who were first and foremost religious. The struggle against the rule of the liquor trade has been fought by the churches and by all that multitude of temperance agents that now is finding the justification of its toil. And yet in organized religion there has always been a certain inclination to tolerate evil social conditions because of the fact that there was a world to come in which the balance of the joy and sorrow would be righted. There may also have been in this acquiescence to conditions in themselves indefensible some measure of teaching as to the second coming of our Lord by which men would be excused from laboring for the benefit of their fellows on the ground that all such toil was ineffectual, since all might be left until the Lord himself appeared to sweep away the evil.

These conditions were all at work before the war, but the war has emphasized them and hastened processes which hitherto had been but slow. We find it hard even now to check ourselves in thinking that the pre-war conditions can be restored. They cannot be restored. We have entered upon a new era just as surely as the church did after 1860, when it found that it had to readjust its faith to new knowledge. We have to readjust our working to new conditions. Never again can the world be so easy a place for the privileged classes. And if war has opened men's eyes to the fact that the pre-existing conditions were in themselves unstable and unjustifiable, this will be but one of the many valuable side issues of the conflict.

Is it possible at this stage to give any indication of the place that religion will take in this new world? Some of its trends seem already to be distinct enough.

1. Religion will be social rather than individual. There has been hitherto a great unwillingness on the part of Christian people to enter upon social questions from the feeling that such questions had in them divisive elements, and that it was the business of the Christian church to make more close the relationship of the individual to his God rather than to deal with those wide problems that touch on economics and politics. But unquestionably conditions have a very great deal to do with a man's spiritual welfare. You may get conditions under which sobriety, and honesty, and chastity are almost impossible, and if these are to be ignored by the Christian church because of some a priori authority, that after all has no higher sanction than expediency, the church in what it fancies to be its righteousness is only turning its back upon a difficult issue. This world is our business. We know nothing about the next world. This is our one great opportunity. Think then of the position in view of eternity of those whose few years here are passed under conditions that make the higher things humanly impossible.

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Men's eyes are holden that they cannot see. The early years of the nineteenth century were years in which those with any sense of letters in them brooded with Wordsworth and rejoiced with Scott. But they were the years in which the workhouses in England were swept of little children who were carted off to the textile mills of Lancashire. There they were housed in lean-to sheds with one wretched bed for each two children. There they worked in twelve-hour shifts, those tiny things, eight, and nine, and ten years old, and as one child turned out of bed the other turned in. On these things the financial prosperity of Lancashire was built up, but the cry of those miserable children never reached the ears of those whose hearts rejoiced in the fresh outbursts of literary activity. And even within our own time, because we had been acquainted with nothing better, we have regarded certain conditions as inevitable. A man brought up, let us say, in Glasgow or in Dundee did not see the horror of a social system under which something like three-fourths of the people were born to chronic poverty and wretchedness. The misfortune of barefooted children in the winter time and the dirt of the slums might indeed occasion a passing remark, but there was no sense that it was any of his business to have his conscience pricked with those things, nor was it inculcated upon him that it was the churches' concern effectively to deal with them. Even today things exist which cannot be justified. I never pass the Kingston Penitentiary and look at those great thirty-foot walls with the guards posted at each corner, carrying rifles slung over their shoulders, without thinking of the awfulness of a system which deals with its lawbreakers in this way. There will always be, I suppose, men and women devoid of conscience against whom society will have to protect itself, but many of the people within those walls are the victims of conditions and have in them possibilities of better things. The remedial and the occupational treatment, which is now at work in several places in Canada and so largely in the United States, is the answer of an awakening society to that questioning as to whether it can be right to put those who have sinned against society, possibly by accident, into conditions which make a return to citizen life well-nigh impossible. There is manifestly danger to its peace in the Christian church concerning itself with social effort, but the Christian church will die if it does not so concern itself, and indeed men everywhere are questioning whether the conventional form in which we know the church is really the kind of thing through which the spirit of Christ can be expected most fully to manifest itself. Not all those who are religious are within the churches, and the church may confidently look for its new revival along social lines. The old days are gone. The students of my time found it hard to interest themselves in the typology upon which the previous generation, such as McCheyne and Bonar, had fed, and the generation that now is, is reading a new book, and is sure that the church as Christian cannot stand by inarticulate while conditions disastrous to the life of the individual of the community still exist unremedied.

2. Religion will be increasingly non-ecclesiastical. With the decreased inter-

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est of our time in dogma the things that separate one church from another are becoming less clear. Everywhere there are movements toward union, and even though these movements may in many cases have proved premature, still the trend of men's thoughts is unmistakable. No longer does the world care for the philosophical statement of religious truth. Those impassioned debates between Calvinists and Arminians are to us now almost unthinkable, and the student of theology, being taught in the church history classroom of the various heresies of the ages, finds his mind hospitable rather than antipathetic to a great many of them. For the differences that separate the churches are the products of days long gone past, and they have crossed the seas to this new country and are irrelevant to the conditions which we find here. The things that separated men in Scotland, or Germany, or Switzerland nearly four hundred years ago have little bearing upon the conditions that confront a developing church on the prairies or in the Middle West. I was brought up in the atmosphere and in the surroundings of the Covenanters. *The Scots' Worthies* was a great book in my father's house. I knew the descendants of the Pedens and of the Howies, and lived for years on the borders of Drumelog Moor, and every twist in the Mosshags is familiar to me. But I am far more interested in the Western Continent that is to be than the Scotland that has been. And the problems that confront the minister today are not those theoretical questions of ecclesiastical liberty, but downright practical problems of the means by which a new population composed of a dozen different races may be welded into some coherent whole and removed from its old surroundings and constraints by some powerful and fresh religious impulse. If any man should look forward and not back it is the man of faith.

The community spirit, too, is the most characteristic thing of our modern life. It is the product of a true democracy. One school attended by all classes of the citizenship, one civic center, one religious temple—these are the things that the new society of today is reaching out toward. This Western world is gregarious. Nothing can more clearly indicate the difference between Europe and this continent than the contrast between the conduct of people in the railway train, let us say. In England, the Englishman keeps himself to himself. He does not know and does not wish to know the man sitting beside him. They may have come from the same place, but if one belongs to what calls itself the "county" and the other to the business world, they are a whole continent apart. But here there is a friendliness that indeed is almost embarrassing. Conversation begins at once. You have not gone fifty miles before your neighbor knows all about you, and in addition to the facts which he has extracted he also formed a number of inferences. That is but one aspect of the community spirit, and in a democratic country it is a far healthier and more friendly kind of thing than the aloofness of caste and the attitude of social distrust. The general type is sure to reflect itself in the church. Caste anywhere is odious; within the Christian church it is immoral. We can expect, therefore,

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that the divisions which have separated good people striving after the same ends will be broken down, and that while diversity of type on the part of individuals will maintain a certain diversity in the forms of congregations, still the bitterness and the overlapping, which have been the marks of denominationalism, will become less and less evident.

3. The practice of religion will be increasingly differentiated. The conception of religion which has come down to us, and which is itself the product of a particular type of evangelical view, is that preaching is the main thing in a religious service. All religious work has tended to concentrate itself on Sunday, and he had fulfilled the whole duty of churchmanship who maintained ordinances and did not neglect the assembly of God's people. This very uniformity of type has brought with it its own penalties. For one thing it has made the religious life of a community depend far too much upon men who were set aside as preachers, and it has not demanded enough of the general body of people. Then again, all are not interested in preaching, even when the preacher himself is interesting, a condition that cannot always be fulfilled. And indeed it may be questioned whether this delegation of religious service to the minister has not had the result of making it easy for others to evade their obligations. There is, of course, no greater influence anywhere than a great preacher. But the gift is a very rare thing. Under present conditions, however, one man is expected to do everything, to preach, to teach, to be the pastor, to organize, to inspire a hundred different activities. If the minister have a special gift along any one of these lines he is not able to give time to its development, so greatly is he being called upon by the claims of other things for which he has no special adaptability. There is a real danger in this insistence upon a vast amount of preaching. We have been taught the truth from childhood. We need to be given more opportunity of putting our faith into exercise. The belief that is not reaching out toward someone else is probably turning in upon itself in introspection or dying for lack of exercise. The Anglican church so far is the only one in Protestantism which is striving to make full use of different gifts. When it discovered a great preacher like Liddon, it set him apart to do nothing but preach. The lesson is being learned by the Protestant churches as a whole. The preacher will always have his place, and the preacher will always wish to keep in touch as far as he may with those who are in sorrow and distress; for apart from that contact with the realities of life the interpretation of the Word may become subtle or remote. But there will be as well in the church of the future someone to look after the young, to direct their teaching and their other activities. A deaconess will carry on the work among the women. In the down-town churches the poor man's lawyer will see that the ignorant are not victimized. There is no end to the activities of the Christian church once it ceases to regard itself as a preaching association.

Apart altogether from matters of organization and of the statement of dogma, religion in the new age will have its character determined by two

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things, by its attitude toward Scripture and by its expression of the fact of Christ.

a) Its attitude toward Scripture.— His eyes are closed who does not see that the present is an anxious time for those who love their Bibles. All kinds of influences have been bearing upon Scripture, and the extent to which we have been moved by this is a matter of degree. To some it seems that the place of Scripture has been destroyed. There are others as wise and as earnest who think that the place of Scripture has been recreated. Most of us confidently believe that the main thing for our churches to do is to teach us more Scripture, and to see to it that we come to know better what those sacred writings contain. Here is history, philosophy, poetry, experience, doubt, despair, passion, love, unconquerable faith. But the old view, which thought of our Book as coming down direct from God in the form in which we now have it, shut out from men's eyes the history and the characteristic human element which runs through Scripture. Even within our own times the prophets have been made new, since we understood that they were dealing with conditions which they saw before their eyes, and were applying to the immediate thing the principles that held true and hold true in all ages. No longer is there a fanciful seeking for fulfilment of this prediction or that, but the desire to know how faith was maintained under conditions that humanly speaking were desperate. It was an old faith that sustained us from 1914 to 1918; it was the belief that the thing that was wrong in itself, however it might be backed by human power, must finally fail. And when the bells rang on the armistice morning we knew that the Lord still lived. To go back today over the first two chapters of Amos, that is, over the earliest consecutive bit of writing in the Old Testament, is to find that our experience gives a new interpretation to the old faith in God and in ancient horror at inhumanity. Inquiry into the New Testament has given us nothing so radical and so definite as has been achieved by the Old Testament scholar. For in the Old Testament we are dealing with literature which ranges over a thousand years, while the New Testament is the product of but one century. Those who are disturbed or anxious may take it that the figure of Christ has been in no way disturbed. Indeed it stands out still more clearly after all inquiry. The real miracle is not the manner of his birth nor the feeding of the five thousand, but his presence and his presentation in a world of sin. The miracle is the moral not the material miracle. And while the world may strive to realize a society which will be a Christian society, the individual will never feel that his wants have been met merely by his endeavors for the good of others. For life is beset with the sense of failure, and the elder one grows the more one becomes convinced that almost all men are disappointed. Deeper still behind the sense of failure and of disappointment there is the knowledge of their own unworthiness and the increasing conviction that they have no right to call themselves by the name of Christ. These utterances in the prayers of aged people which used to startle youth, these phrases of self-contempt in the letters of

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Samuel Rutherford, all this that seems almost morbid, when we think of it in the sunlight, in the lives of men and women who have themselves lived most near God, is the true conviction of sin borne in upon those who know the truth and their failure to realize it. Everyone longs to be able to begin again, and if life were to be nothing but the accumulation of defeat and despair the mere thought that there was any continuance of this life would be in itself the completest irony and distress. Even if the Scripture did not bear witness to it with such clearness there would need to be some overwhelming love which can forgive. Men try to put the atonement in the terms of doctrine and of course every spiritual truth must strive after an intellectual statement. But the church defeats itself if it expects too great exactitude in the terms of faith. Many people are brought within the Kingdom whose knowledge is quite inadequate. But they had felt the great need, and the setting forth of the cross gave them the flash, the solution of what they had been struggling for, and the peace that they had been seeking. And so long as humankind is humankind there will always be spiritual religion. We are not debarred by the fact that seekers after God in ages past have found their need met in this way, and that in seeking to understand and interpret for ourselves the Person of Jesus Christ our statement may seem inadequate to those trained in another school, or it may be too definite for the mystic and the poet, but there must be room for each man to utter himself, to say what he himself has seen of the love of God made plain in Christ. After all reality is what we are all striving for. To recur to the illustration with which we started: If Phillip Gosse with his narrow scientific view could interpret Scripture as though it were a specimen under a microscope and feel nothing of its poetry and its broad spaces, and yet have the assurance that, as he saw it, it met his need, so we must grant freedom to another man with more imagination and wider view to utter in terms less definite the thing that he himself has personally discovered. After all the great question is "Sayest thou this thing of thyself or did others tell it thee of Me."

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WHY I BELIEVE

A SERIES OF AUTOBIOGRAPHICAL CONFESSIONS

III. WHY I BELIEVE IN GOD

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Before I can answer the question, why I believe in God, there is a prior question which must be asked and answered, and that is, what kind of God I believe God to be. For there are many different ways of thinking of God and men are led to them for very different reasons. All religions, indeed, are at one in declaring that whatever else God may be he is the supreme object of worship. But experience shows that men have worshiped many different kinds of God and that their ideas differ partly because of differences in their conception of what is supreme and partly because of differences in their view of the nature of worship.

The God whom I worship is the Christian God, a self-conscious personality, who has a plan for the world and who invites men to co-operate with him in realizing it. He is known to me in a thousand ways, for he touches my life at every point where I touch reality. But he is known to me most clearly in the character of Jesus Christ, who expresses in human form the qualities of righteousness, love, and wisdom which I believe to be present in God supremely.

When I say that God is a self-conscious personality I do not mean that he is simply a larger man. Consciousness as I know it in myself is limited in countless ways. It is limited by space and time, by the conditions of the physical environment, outward and inward, including in this the nervous system and the brain. It is limited by heredity, individual and social, and all the other complex conditions which make each human individual the imperfect, struggling, growing, aspiring creature that he is. In contrast to this, God, as the supreme object of my worship, represents to me the realized ideal, the things I would like to be but am not. He is not only *my* realized ideal, but that of my fellows as well, the bond of union which unites me with those from whom I differ, because he possesses qualities which we all alike reverence and after which we all alike aspire.

How God can be this I cannot understand, as the less can never understand the greater. But even where I cannot understand, I believe, because there is something in me which tells me that I myself am greater than I know and that in admiration of the greatest I find my truest self fulfilled. Personality is the name which I give to that in me which thus aspires after the best, and in saying that God is person I am using the word that describes the best within me as the fittest word I can command to suggest the best without me.

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I have called this God the Christian God. I am well aware that God has often been otherwise described in Christian history. He has been defined in creed and confession as omnipresent, omniscient, omnipotent, immutable, eternal, as Father, Son, and Spirit, three persons in one substance and more of the same kind. I respect the motives which inspired these statements. I see in the men who made them the desire to express in the language of their day the same aspiration after the highest which I discover in myself, but to me they add little or nothing to what I have already said. They are attempts to say in the technical language of the schools what the simple faith of multitudes has proved in experience, that in the God whom Jesus Christ has revealed as Father we have the answer to our questions, the satisfaction of our aspirations, the solace of our sorrows, and the inspiration of our highest endeavor. Like enough to us to assure us of his understanding, he is yet far enough above us to command our reverence, and in the union of kinship and transcendence the mystery of his being consists.

There are many questions which such a description leaves unanswered. It tells me nothing of the relation of God to the physical universe we call nature. It tells me little of the relation of God to the social process which we know as history. It leaves unsolved the world-old debate as to the relation of freedom of law and the still older, more baffling puzzle as to the origin and meaning of evil. With all of these my God is concerned; in all I find him present. He reveals himself in history; he reveals himself in nature; he provides the moral environment which helps me in my struggle after the good. Above all he is with me in the experience of evil, warning me of its danger, sympathizing with me in its suffering, redeeming me from its deadening and soul-destroying effect and revealing to me in and through the whole mysterious and heart-breaking experience a moral meaning which is big with creative and ennobling possibility. But he acts in all this not as an arbitrary despot or even as an indulgent parent, but as a wise, sympathetic, patient, tender friend, using laws whose sovereignty he himself respects for ends which transcend law as personality always transcends the instruments which it uses.

So much for what I believe about God. Now as to why I believe in him. Here again I must distinguish, for there is more than one kind of belief. I may believe with the mind on the constraint of logic, or with the will on the testimony of authority, or I may believe with my whole personality, mind, will, and affections alike, because I find in the object believed in the answer to deep-seated longings rooted in my nature which make me what I am. To answer the question why I believe in God I must tell the story of the way in which in my own case belief in the first and second of these senses was replaced by belief in the third.

I began by believing in God because my father and mother before me believed in him. I was born in a home in which belief in such a God was taken for granted. It was the implicit assumption of all that was said and done. His presence was recognized in the grace said at meals, in the family prayers which

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began the day, in the church service to which we all went on Sunday, in personal conversation with father or mother when things went wrong or new opportunities were to be faced. But most of all it was recognized in the lives of my father and mother. No one could be with them for any length of time without discovering that the existence of God, and such a God, was as real a fact to them as any other fact of life. No one could observe them without perceiving that this belief had definite effects upon their characters which could not be overlooked. In the home in which I was brought up prayer was literally communion with God and it made a difference in life.

At first, then, my belief in God, like all my other beliefs, came to me from without on the basis of external authority. I believed because I found others believing. But even at this early stage there is a transition to be noted. What I first believed because my father told me, I soon came to believe because of what I saw my father's belief did for him. I believed in my father's God because I believed in my father and what I saw in him justified my trust.

As I grew older and began to think for myself, this simple belief was subjected to a double test. It was no longer possible for me to take over my father's faith without question. I had to put it to the test of my own experience, and here I found that revision was necessary, both as to what I believed and as to the reason for my believing it.

It was necessary for me in the first place to revise my idea of what God was like, for I learned that even as to the simplest realities men do not agree. In college and still more in the theological seminary I discovered, to my surprise, how wide a difference of interpretation can find lodgment within the compass of a single word. I faced modern science with its doctrine of development; biblical criticism with its emphasis upon the human element in the Bible; contemporary philosophy with its challenge of historic dogma and its affirmation of the relativity of our knowledge. I had to distinguish in my beliefs between that which is less and that which is more certain, and, what is more important still, between that which matters little and that which matters much.

Into such a crucible with all my other inherited beliefs my belief in God was thrown, and when it emerged it was the same and not the same. It was the same in its central content, but different in its emphasis and in its implications. I still believed in God as person, wise, loving, Christlike, fatherly Helper, and Friend, but I realized, as I could not realize before, how little we know of personality and its laws, how strange and surprising a thing it is to be good and wise and loving, out of how great a background of mystery, surrounded by what unanswered and unanswerable questions has come to us the human figure through whose character as through a window Christians look into the face of God.

There was a time when I supposed God could be demonstrated by reason. I found this was not true. The arguments used to establish his existence, like all arguments as to ultimates,

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assumed what they professed to prove and were rather evidences of an existing faith than its ground. There was a time when I believed that revelation could supplement the limitations of reason, not realizing that revelation, if it is really to reveal, must address itself to reason, and that to substitute one mystery for another is not to bring light but only to exchange darkness for darkness. So I was led to see that with faith in God as with all our ultimate beliefs there is only one road to enlightenment, namely, to accept as real that to which that which is best in us irresistibly points. It is so with all the realities that matter most: our friendships, our ideals, that better unrealized self we know we ought to be. We believe in them because of an inner necessity of our moral nature which discovers itself to us in the course of our practical task of living. We do not *argue* ourselves into believing in them. We find them; or rather, they find us. So it is with God. I saw that if I was to continue to believe in God with a good conscience, it must be because there was something in me which I could not surrender without ceasing to be myself, which required the reality of God as the complement of my own reality.

So I was led to the second revision of which I have spoken, the revision of the grounds for my belief in God. I had begun by believing in God because my father told me there was a God. I was confirmed in this belief because of what I saw of its effects in my father's character. I now perceived that if I was to continue to believe with full conviction it must be because I could find effects in myself which corresponded to those which I had observed in him.

But I soon found that there is no way in which one generation can reproduce the experience of another even in a matter so sacred and fundamental as belief in God. There were things which God meant to my father which he could not mean to me. There were ways in which he was conscious of touching him in experience which I sought in vain. To him prayer had an intimacy, a directness, a simplicity, which in the rush and hurry and complexity of my life it became increasingly difficult if not impossible for me to attain. God was real indeed, and near, but no longer clear-cut and distinct as of old. Everywhere present—in nature, in history, in my own life—he was for that very reason nowhere clearly defined, and there were moods in which it seemed as if one could dispense with him altogether.

But these moods were passing. As I went farther on into the strange new world which modern science opened before me I found there the same needs of guidance, of inspiration, of security, of comradeship, of worship, of which our fathers had been conscious before us, and which has led them to their faith in God. There was the same inner demand for assurance that the aspiration after the ideal, which now as in the past gave life its true meaning, was answered by some reality in which it found its fulfilment. There was the same necessity of choice between two rival alternatives, either to trust one's best as the revelation of the true, or to surrender the hope of moral unity at the behest of one's fears. There

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was the same conviction, all the more compelling because of the long and painful road by which it had been attained, that in Jesus and that for which he stood there was the best that man had yet known or could yet conceive.

Facing these alternatives, how was one to know which way the truth lay. There was but one way that I could see and that was by trying. One must put one's faith to the proof. One must live as though God were what faith declares him to be and see whether he did not answer the test.

But one must experiment in one's own way. What does it mean for the modern Christian to find in experience the God whom Christ has revealed? It means to discover, amid all the selfishness and disillusionment of our time, men who make their own the ideal of unselfish sharing which Jesus made central in his picture of God. It means to see a new religion of mutual helpfulness and service taking the place of the old self-centered religion which was content with winning heaven for one's self, however many of one's brothers might fail. It means to feel new bonds of sympathy uniting one with men of every name and race and intellectual and social creed who yet believe that love is the greatest thing in the world. It means to look back over the history of Christianity with a new perspective, counting great things great, and small, small, according as they relate themselves to the central fact that God is love.

It is clear then that if this be the way to find God in experience I cannot find him alone. For my God is my neighbor's God as well, and I can be sure of him only so long as I can see my neighbor finding him too. If the philosophy that inspired the late war be true, if that philosophy be true which in the name of patriotism and religion many would have us adopt today as the foundation of our new peace—the philosophy which says that a man or a nation may go its own way alone, careless of what happens to its neighbor so that its own house be safe, then more is gone than a peaceful world or a League of Nations. God is gone, the God in whom alone I find the answer to my deepest needs, the inspiration to my highest endeavor, the assurance of my largest hopes. My faith in God and my faith in the man he has made and the society he is making stand or fall together.

Will they fall? I, for one, refuse to believe it. Come what may I cast in my lot with my father's faith, become mine because put to the test of my own experience. For this faith and what it means for the world I will join hands with every man of good will, no matter how widely in other respects his creed may differ from my own, who believes that good is stronger than evil, love than hate, generosity than greed, hope than despair, in building a world that shall be a fit home for children of such a Father. And I dare to believe that acting thus, I am acting with as good a scientific conscience as any who in the name of science or philosophy, so called, would constrain me to its alternative.

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IV. WHY I BELIEVE IN THE CHURCH

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When the Master was here he wrote no books, created no endowments, made no effort to change the form of government under which his country lived. He focused his efforts on building a church. He gathered a group of men whose minds were saturated with his ideas, whose hearts were steeped in his spirit, who were willing and competent to live after his method. Then he stood ready to stake the whole future of his cause upon what that church would do and be.

He believed in the church because he recognized the necessity for organized effort. You cannot sing an oratorio by yourself, I care not how splendid your voice may be—you must merge your own voice in the chorus. You cannot render the "Fifth Symphony" by yourself, I care not how well you may play upon some single instrument—you must blend your efforts with those of an entire orchestra. The modern miracles in manufacture and commerce were only possible because men learned to unite their forces and to act together. The same sound principle holds when we come to sing the Lord's song and to do the Lord's work. The end can only be achieved as men and women come together and are agreed and begin to act in concert.

We were at war recently with Germany. Suppose you had met some brave young fellow on the street in civilian dress, but carrying a gun, who had informed you that he was on his way to France. But, "Where is your uniform?" you would have asked. "To what company do you belong, to what regiment?"

Then he might have told you in the vein of modern religious individualism, "Oh, I don't belong to any company. I don't wear a uniform. I don't make any professions as to being a soldier—I do not want to get my lines crossed. I want to stand out free and clear, living my own life in my own way. But I love my country and I am on my way to France to see if I cannot pick off a German or two on my own hook."

His folly would have made you laugh. No competent government on earth would have allowed him to go. Had he gone in any considerable numbers, his unorganized presence there in France would have been a hindrance to the work of the regular army. The man of sense fights with the troops.

We are now at war with the evil of the world, and it is no child's play. We see lined up against us not only huge masses of flesh and blood, headed wrong, but principalities and powers, the rulers of the darkness of this world and spiritual wickedness in high places. The very vagueness of the apostle's language indicated his sense of something mysterious, ominous, deadly. In the face of all that opposition to the divine purpose, the victory for righteousness cannot be won in haphazard fashion,

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each man going his own gait, living by mood and impulse. The winning of that victory calls for discipline and concerted effort on the part of all those who believe that the principle of life which comes not to be ministered unto but to minister is Lord and that before it every knee should bow.

The Master believed in the church because he saw the value of fellowship in a common task. The Christian does not grow in isolation. He is a plant which the Heavenly Father has planted. He must have soil and atmosphere and climate suited to his complete growth. The soil where the Christian thrives, the atmosphere which he recognizes as his native air, and the climate which ministers to his unfolding are to be found at their best in the fellowship of the Christian church.

The longer and the more carefully I study those efforts which really count, those efforts which will add up large in the day when the books are opened, the more clearly do I recognize the importance of putting one's life into some institution which will continue when the man himself is gone. The influence of the free lance is short lived, it matters not how sharp a lance he may have been, or what a merry time he may have had for his brief hour upon the stage. The work which lasts is the work which blends and merges with the work of others in such a way as to result in something massive, corporate, enduring.

"I am doing a great work," a young man once said, "I cannot come down." He was laying bricks. But every brick went into a wall with thousands of other bricks. The wall surrounded a city as its chief defense. The city was Jerusalem, where the Divine Honor dwelt more steadily and more conspicuously for centuries than at any other spot on earth. When we realize how that young man's work blended with the life of a race which for a thousand years held the right of the line in spiritual leadership, we feel that he did not overstate the significance of laying bricks in such a vast interest.

"I am doing a great work," some man says in a lonely little parish, where he is preaching sermons, calling upon the sick and troubled, making himself the friend of boys and girls. But in doing all this he is strengthening the line of that institution which reaches out into all the cities of the land and into all the lands of earth, making character wherever it goes. He has made stronger in its reach and grasp that worthy institution whose work will go forward when he has been gathered to his fathers.

There is stimulus and strength in that sense of participation in a worthy and far-reaching enterprise. The Christians of all lands are saying to that sordid materialism which concerns itself mainly with the animal comforts, "We believe in the Holy Ghost, the Giver of Life which is life indeed." They are saying to that narrow, petty individualism which is too blind to recognize the power of associated effort, "We believe in the Holy Catholic Church, the communion of saints." They are saying to that whole method of life, which is content to crawl on a lower level when it might be walking with the sons and daughters of the Most High, "We believe in the forgiveness of sins, in the

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resurrection of the dead, and in life everlasting." The Master knew what was in human life and needed not that any should tell him. And to that group of twelve young men who had been drawn to him by the wisdom of his utterance and the winsomeness of his character, he said, "I will build my church and the gates of hell shall not prevail against it."

The Master believed in the church because its supreme interest is character. It strives to have men wear ever more clearly the likeness of the Son of God. Its unceasing prayer is that we might be strengthened with might by his spirit in the inner man, that Christ might dwell in our hearts by faith, and that we might be rooted and grounded in good will.

You will all agree that the sorest need of the world at this hour is to be found in its lack of character. In the summer of 1914 we had brains enough, brawn enough, and wealth enough to have ushered in the millennium, if millenniums ever were ushered in by such means. The sad fact was that we did not have enough of character in the world at large, and what we ushered in was anything but the millennium.

Here in this broad land today we have resources enough, man-power enough, organizing and administrative ability enough to cover the country with peace and prosperity as the waters cover the sea. But we have not enough of the sense of social justice; we have not enough of consideration for the interests of the other man; we have not an adequate supply of good will. In consequence, the situation which confronts us is full of menace. These sore problems can only be settled upon the basis of a higher type of personal character in the men who control the issue.

What an hour for the Christian church! It is the one institution on earth which is brave enough to stand up and accept the social ideal in its entirety. Many organizations have attacked the evil of the world piecemeal; they have undertaken some single item of human betterment. The church faces the infinite perfection of God, saying, "Thy Kingdom come! Thy will be done on earth as it is in Heaven!" And it will never cease its effort or limit the range of its prayer until that great consummation has been reached. What a glorious privilege to belong to an organization which has the moral courage to thus display its limitless aspiration on behalf of human life.

"I will build my Church." He was not building a stone structure with a spire on it—one cannot build a church out of stones or boards or bricks. With that material one can only build the building where the church may meet. The church itself is built out of men and women who have declared their loyalty to Christ and are undertaking to live in the same high mood. In them we have indeed a building of God, a house not made with hands, a habitation of the Spirit, eternal in the realm of moral values.

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ORGANIZED PREACHING. III

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In the two preceding sections of this study the general principles underlying the subject have been set forth and the occasions calling for particular sermons have been passed in review. We now begin the survey of the remaining Sundays with a view to organizing the year's sermons around one dominant subject. One of these will be passed in review in each of the articles that will conclude the study.

Preaching Organized According to the Life and Teachings of Jesus

If there is any one major subject on which it is a joy to preach it is the life and teachings of Jesus. Every minister is a student of the gospel story and of those messages of life and power that are transforming the world.

The first element of charm is the beauty of the human life of the Master and the way in which this lends itself to presentation in public address. The simple naturalness of his association with all sorts and conditions of men renders the gospel eminently preachable. The human values are so evident on the surface of the story and every incident is so charged with meaning for all time that the preacher finds the Gospels running over with texts and subjects suited to all the practical situations that he meets in his parish.

Again, the nobility of the teachings themselves, combined with their fitness to all times and conditions, make it easy to preach in this field. There is no practical situation that will confront the preacher for which some workable principle may not be found in some of the recorded words of the Master. Of course he did not live in a factory town and the present industrial problems were not a part of that world in which he lived; but it is amazing to see how snugly the teaching fits every problem of the present day, not with detailed rules but with general principles, "snug as an old shoe." So the preacher will never fail to find material for his task in the teachings of Jesus.

In using this material it is of prime importance that we use our imagination to objectify and personalize the material in the Gospels, so that we shall be certain that these men and women whom Jesus loved and helped were real human beings, living in a far-off land and in a distant age, but loving, suffering, and struggling as we do. There is danger in thinking of the Bible characters and teachings in such a way that we shall de-humanize them and make them either impossible ideals or vague abstractions. As a matter of fact they are neither, but flesh-and-blood people, wonderfully like ourselves in their essential characteristics and meeting in general the problems of life as we meet them.

As we imagine these real persons with whom Jesus dealt we must also picture actual situations in which they were found and where they worked out the solution of their problems, as we

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must work ours out. Take this man Nicodemus. He was face to face with a serious problem. He was doing actual thinking. He was seeking a truth that was of vital moment to him. When he came to Jesus at night it was no bodiless ghost that crept up the stairs to the room on the roof where the Rabbi from Nazareth was resting; it was a true man, with a beating heart and a yearning spirit, who had a problem to be solved. And the only way in which to preach on the meaning of the great conversation that followed is to make these facts clear in our minds by the use of our imagination so that we shall see them clearly. Then the whole scene becomes vivid and we sense the thrill of the moment when Jesus tells Nicodemus the full meaning of a life that has been quickened from above.

In handling this material through the use of the imagination we must not fail to treat it reverently. There is a sense in which we must put off our shoes because we stand here on holy ground. These narratives are something more than bits of dramatic literature. They are the revelation of truth that sets men free; these reports are concerned with the divinest events in all history. There is greater temptation to treat the material lightly when we are trying to portray a historical situation than when we are presenting one of the profounder teachings of Jesus. In both events, however, we must keep within the bounds of reverent regard for the material that we are using.

We must remember also that what we have to use is not biographies or systematic arrangements of truth, but outline character sketches and brief statements of general truths. Probably we would not know the character of Jesus any better if we had a biography of him in four folio volumes; but the amount of material available for our use would be much more and consequently we would have more freedom in its treatment. Also if the teaching packed into the "Sermon on the Mount," which is hardly a sermon at all, had been set forth in detailed treatment in a textbook in religion and ethics we would have been given a far wider field in which we might have exercised with greater safety and joy. As it is we have only outline sketches and brief summaries with which to deal.

The method in handling such subjects must be expository; that is, the actual meaning of the scene or the message must be sought first of all. Then it must be presented in a concrete and graphic style. Men are interested in something that touches their own world and comes from the experiences of living men and women. If the life and teaching of Jesus is not thus given direct bearing upon specific phases of present-day life it will miss its purpose. Therefore the passages of considerable length that are chosen for treatment must be filled with a content that is relevant to the interests and problems of the modern man.

In preparing for the year's preaching on the life and teachings of Jesus we suggest that the plan be decided upon in the spring and that the purpose be kept constantly in mind during the summer. Beginning with September 1 make a calendar of Sundays for the year, noting the occasions and writing in the subjects that are to be taken up

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Sunday by Sunday in following the general plan. This will necessarily be varied according to necessity; but it is assuring to have the year's pulpit work down in black and white as a guide and encouragement. Then make such changes as are necessary during the progress of the months, and never let the schedule become a fetter to freedom in preaching.

The first step in preparation is to review and renew your acquaintance with the life and teachings of Jesus. Every preacher is familiar with these, and yet this very familiarity sometimes makes the material vague and ineffective. Therefore review the Gospels with the purpose in mind to get a fresh and complete prospect of the outstanding events and the great teachings in mind as a whole. It is a sound principle that a survey of the whole should precede a knowledge of the parts of any subject.

In reading the Gospels begin with Mark if a single narrative is to be taken. Another excellent way to gain a fresh glimpse of the content of the Four Gospels is to use a Harmony. The American Standard Version is used in Kerr, *A Harmony of the Gospels* (American Tract Society). Read the Gospels themselves before turning to a Life of Christ or a book on his teachings. The New Testament is the most satisfactory source in the end. After this has been used thoroughly it is time to turn to the biographies. In getting at the material in the Gospels Weymouth's version is most valuable. Many times a fresh meaning will flash from one of these translations into modern English.

Studies in the life and teachings of Jesus are so many that it is difficult to select one or two for especial commendation for use in preparing this season's sermons. Probably the most satisfactory book on the teachings is Wendt, *The Teaching of Jesus*, in two volumes. We also mention two lives of Christ: Sanday, *Outlines of the Life of Christ;* and David Smith, *In the Days of His Flesh.* There are scores of other volumes available; but a large library is not needed. The best tools for this study are still the Gospels, read and studied with painstaking care, in Greek if that is possible, but with a Bible dictionary and one or two modern commentaries at hand. The worth of the sermons will depend upon the work done upon them; and the preacher who studies and thinks most will get the best results.

The following thirty-two sermon suggestions are based upon passages which are treated in two books, either of which or both will be found valuable in carrying on the studies necessary to the full preparation of the discourses: *Studies in the Life of Jesus Christ* by E. I. Bosworth. (New York: Association Press, 1904.) *Jesus and the Young Man of To-day* by John M. Holmes. (New York: Macmillan, 1919. $1.00.) The Gospel of Mark is followed in the selections and the events and the teachings are so varied that both are fairly treated during the year's work.

1. In His Father's House

Know ye not that I must be in my Father's house? (Luke 2:49).

This is the first glimpse of Jesus as a boy that is given us in the records. He was a village lad, going up to the great city for the grand festival. He did not go to the bazaars; he went to talk with the great men.

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Jesus was listening. He would not have rushed to the movies; he wanted to hear the best-known teachers talk about the subjects that Mary had told him about. Truth by which to live was more to him than trade or a show.

Jesus was learning. There were many ways to learn; for him there was one place where he could find out what he wanted most to know. So he went to the Temple to talk with the wise men. He wanted the great truths on which the soul lives.

Jesus was at home with divine views of life. He was going to be a carpenter; but also he was going to be the child of a heavenly Father. Therefore he needed to be as much at home with his divine Father's business as he was with the tools of his trade.

2. The Voice of the Messenger

Use Mark 1:1–8 in an expository manner to indicate the mission and character of John in order to show how he prepared the way for the work of Jesus. Three aspects of his mission appear:

The Maker of the Master's Highway. Study Isa. 40:3. Note the figure of a king making a royal progress through his realm. The way was prepared for him. How did John perform a similar service for Jesus?

The Preacher of Righteousness. John gave an intense and personal moral message. Men faced their sins and forsook them under the stress of the message. Christ could not come and be at home in a social order where sin was regnant.

The Herald of the Mightier One. John's work was not an end in itself. He merged his own interests in those of Christ, as the stars fade in the light of the rising sun.

As makers of the way for Christ, what does this suggest concerning the life and work of all Christians now?

3. Days of Test and Decision

And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him (Mark 1:12, 13).

Use Matt. 4:1–11 and Luke 4:1–13 for the details, noting the difference in the order of the tests.

The stones made into bread.—This is the test of the physical and material. Shall life be lived on a physical plane? The Roman emperors were relying on "bread and shows" to hold the allegiance of the people. Jesus made the spiritual supreme and would not subvert it to the material.

The pinnacle of the Temple.—The test of religious leadership. Jesus was a religious genius. This was a real test. But it was local and it was based on mere working of miracles.

World-dominion.—Jesus was a young man. He was intensely patriotic. He knew the ideals of the time and the passion for freedom from Roman tyranny. Would he mobilize Israel against Rome and become a political Emancipator? He was to be the Founder of a spiritual Kingdom. He kept himself for his supreme task.

4. Prayer and Action in Galilee

Use Mark 1:32–39 to present the first vivid picture of Jesus as he begins his public work. The following chief factors appear:

Beneficent action.—Jesus brought some blessing, some enrichment of life to everyone with whom he came in contact. He favored no particular group. He suited his gift to the needs of men. But from physical healing to the quickening of the spirit Jesus blessed people.

Persistent prayer.—He left the tumult of the crowd for the peace and power that are found in the place and practice of prayer. He had his seasons for prayer; his whole life was carried on in the spirit of prayer. Power came from this.

Missionary passion.—Note verse 38. The needs of the next towns claimed his life and labor. He felt the pull of human need and the urge of his mission. He could not

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be content until he had brought his message and power to all men.

5. Sin and Sickness

Use Mark 2:1–12 with expository method to give a picture of a typical case of physical healing involving the needs of both the body and the soul.

Forgiveness of sin.—The determined effort of the friends of the sick man to get him into contact with Jesus is noteworthy. Jesus went to the root of the matter; he pronounced the man's sins forgiven. There had been a cause for the paralysis. It lay in the breaking of a law of God, which is the essential fact in sin. Jesus overcame the evil result by removing the sinful cause. He always went to the root of things.

The cure of disease.—Jesus met the physical wants of men as well as their spiritual needs. This explains his popular appeal, but not his enduring power. If he had been nothing more than a physical healer we never would have known him as Savior from sin. He met men on the level of their human needs and lifted them to health, hope, and joy. He did this by going to the very root of their material difficulties and removing the spiritual causes of their physical woes. Jesus is the great Physician of bodies and souls.

6. In His House by the Side of the Road

They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners (Mark 2:17).

The title is taken from the familiar poem by Sam Walter Foss, beginning, "Let me live in my house by the side of the road." Show how Jesus was the one real Friend of man by a vivid contrast.

The Pharisees were first and only for themselves. They were busy about salvation; but it was for themselves and their friends. Thus they put their own interests, party, and program into the supreme place and pushed these interests without regard for others.

Jesus was first and forever for others. He made his life a mission of help and hope to his comrades. He said that the person who would keep his life for himself would lose it in the end. He gave his life for the world and he is the greatest of all living forces today. His teaching and example furnish the marching orders of the Christian.

7. The Great Teacher

Who hath ears to hear, let him hear (Mark 4:9).

The place of teaching in the impression and spread of truth. The following characteristics of the teaching of Jesus:

Its clearness and beauty.—No jargon which only the initiated can understand. So plain that a child knows its meaning and so beautiful that it calls for the admiration and respect of the oldest.

Its depth and range.—In spite of its simplicity it plumbs the depths of human life. It is radical, in that it goes to the very roots of all thought and life. It is inclusive of all human duties and relations.

Its practical character.—The teaching is adapted to men and women living now on this earth. It is concerned with the daily conduct of human beings. It is concrete and workable. No one ever has fully lived up to it; if this were done a new world would result.

Its confirmation by his perfect life.—Other teachers have expressed noble truths; but their own conduct has fallen short of their teaching. The life of Jesus matched his message in every detail. This fact assures us that we can reach the same level when we act from the same motives.

The importance of listening to such teaching.

8. How Shall We Listen?

Use the Parable of the Soils in Mark 4:1–20 to show how the truth is conditioned by the way in which it is heard. There are four types of mind reflected here:

The hardened mind.—It is beaten down by commonplace toil and the weight of heavy

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burdens. Truth cannot strike root there and the seed is eaten by the birds. Break up the soil.

The shallow mind.—It responds quickly to any stimulus but does not continue. No dependence can be placed upon such persons for enduring action. Deepen the soil.

The preoccupied mind.—So many interests engross time and strength that the supreme appeal is crowded out. Simplify.

The fertile mind.—This is the larger part of the field. Truth finds root; grows steadily; comes to fruitage quickly. The harvest blesses others. Extend the areas of fertility.

Impress the lesson: *Take heed how ye hear.*

9. Life in a Touch

For she said, If I touch but his garments, I shall be made whole (Mark 5:28).

Note the margin, *saved.* Through faith in Christ even the slightest contact brings a new life. Our supreme need is to be in living relations with Christ.

The Master's power.—Christ can cleanse the springs of moral motive and spiritual desire so that we are saved from the clutch and pollution of old sin. There is in him an actual energy of redemption. His gift is new life.

The humility of true faith.—The woman was satisfied to be unknown. She did not seek publicity. She did not ask that the contact should bring her reputation rather than relief. Her faith was voluntary and effective. It was an act of personal trust that issued in a new life within her.

The instant response of divine sympathy.—Christ never kept anyone waiting as a suppliant. He had no office hours and private secretaries. Those who needed him were the ones whom he needed. He was swift and mighty in help. One touch was enough. Christ waits to bless us.

10. The Bread of Life

Give ye them to eat (Mark 6:37).

Use the story of the Feeding of the Five Thousand in Mark 6:30–44 to show how Christ still meets the needs of humanity through the ministry of their comrades.

Responsibility.—Jesus created a sense of personal responsibility for the people on the part of the disciples. This burden was necessary before they would act generously.

Inventory.—He made the disciples survey their resources in order to meet their obligations. Nothing could be done intelligently or effectively without surveying the resources available. The inventory was a means to an end.

Organization.—The people were grouped in order that they might be handled with economy. Impossible to do good work without wise and constant planning. But the program is only the means to an end.

Consecration.—The resources at hand for the great task were brought to God and devoted to the need of the people.

Satisfaction.—The people had enough to meet their needs. When our utmost resources are economically used by God's help they meet the situation.

Conservation.—Nothing was wasted. The loaves and fishes are essential; but so are the crumbs.

11. Jesus the Radical

For from within, out of the heart of men, evil thoughts proceed (Mark 7:21).

The teaching of Jesus goes to the very root of conduct and life. This makes it radical. Inward motives and external acts were united by him in their true relation.

Jesus lodged moral values in the ruling motives of life. Those purposes which guide us habitually are supremely important. Jesus laid all the emphasis of his teaching upon these. This may be seen especially in Matt. 5:21–48.

Jesus proposed the highest moral standard for his followers. It surpassed that of the Pharisees. Men are to be holy as God is holy. No one can follow Christ without being changed in moral character. Christ creates the Christian character, which is different from that of the un-Christian

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person. This is a fair test of discipleship: Are we like Christ in the dominant purposes of our daily living?

Jesus provides moral resources or power to match the new motives which he provides. Christ gives us resident energy which enables us to achieve that which he proposes we should become. His values, his standards, and his resources all go to the root of life.

12. The Great Confession

Peter answereth and saith unto him, Thou art the Christ (Mark 8:29).

The text comes from a critical moment in the life of Jesus. What men thought about him was a decisive matter. Our actions are finally determined by our convictions.

The Christ was the Savior and Lord for whom the people were waiting and who would be their leader into a new life. That is what the Christ is still.

What do men say about him? As then so now there are many conflicting judgments. These range all the way from the denial of his historical reality to the ascription of the name of God to him. He is the most criticized and the most adored of all men who ever have lived.

What does Christian experience say about him? For two thousand years almost there has been a growing body of testimony from those who claim that they have certain facts in their personal experience that warrant their claim that Jesus is still the Christ, the Creator of a new life for society and for the individual.

What do you say about him? This is the urgent question. As he becomes your Master and Lord you will give him an ever-growing place of honor in your thought and loyalty. But it is more important to have a living experience of Christ than a theory concerning him.

13. Christ's Estimate of Values

If any man would be first, he shall be last of all, and servant of all (Mark 9:35).

The disciples were disputing with one another as to who should be first in the Kingdom of God. They were estimating values by the ordinary human standards. Christ gave them a new scale of values.

Jesus does not deny that it is right to want to be first. There is abundant room for leadership in the Kingdom and ambition is a worthy motive. But Christ offers new standards of pre-eminence.

The way to be first is to be ready to be last. Christ's followers must not seek the first place merely for the sake of being first.

The sure road to the first place is the readiness to render service. Not where we stand but what we do is important. Personal ambition therefore receives a new meaning. It is the great desire to give our best rather than to gain most. It puts the love and service of men above all selfish ends.

14. Transfigured

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah (Mark 9:5).

Set forth the supremacy of Jesus over the great figures that dominate religion.

Christ is greater than Moses, representing the law. The old law represented the will or purpose of God for man coming into expression through concrete command which it was the glory of man to obey. It produced an exact and upright life, full of honorable severity. Christ is the indwelling Master, whose service is perfect freedom. We do not conform to outward standards but we are conformed to his spirit within us.

Christ is greater than Elijah, representing the prophets. God came to man through the words and deeds of men in the great seers. It is a higher type of religion than the legal and ceremonial. Christ was not only the greatest of the prophets, but he comes into the very hearts of those who love and serve him.

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Thus Christ is radiant and glorified in his perfect character, in his ceaseless love, and in his divine sacrifice. We build the temple for him in our grateful hearts.

15. The Children's Friend

And he took them in his arms, and blessed them, laying his hands upon them (Mark 10:16).

What kind of a man likes children?—One who has not forgotten his own childhood. Hard to keep a vivid sense of this under the pressure of adult life.

One who has the imagination to detach himself sufficiently from his own world so that he can enter into the world of childhood.

One who believes in humanity with all his soul and to whom therefore all human interests are dear.

What kind of a man do children like?—One who is simply and naturally himself and does not patronize or ignore them.

One who is sympathetic and patient so that he can take a real place in the life of the child.

One who loves sincerely and constantly and does not use any kind of make-believe in his interest for the real world where children live.

Jesus was this kind of a man, as is shown by the way in which the children came to him and trusted him. This one fact reveals all the chief qualities of mind and heart in the Master.

16. Challenging Young Manhood

Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me (Mark 10:21).

This young man was like Francis of Assisi before he determined to follow Christ: a soul in which there was no altar. The command of Jesus is to be studied in two aspects.

Negative.—A surrender of the false grounds of satisfaction in order to make ready for the greater good. His possessions were really the enemies of his spirit in the way in which he was holding them. He needed to learn the joy of helping others rather than holding on to his wealth.

Positive.—This is the more important part of the command. The young man was called to have a permanent instead of a perishing treasure. Jesus wanted him to give an immortal content to his life. It need not end with death. It could take on eternal significance and last forever in the blessed service that he would render. Then he called him into a personal fellowship with himself. The young man might have been known forever as a comrade of Christ. He might have written a gospel. He might have been a reporter of the deathless words of Christ. Jesus called him to deathless fame and he preferred dollars.

17. The Master's Mission

For the Son of man came also not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:45).

The key to the interpretation of a person's life is to understand the great motives that rule him habitually. The Master's purpose is disclosed here in two aspects.

Negative.—Not to be served. Men want to be comfortable, to have things done for them. They regard life as a hotel and are constantly criticizing the "service." So they seek to command so many resources that they may be well taken care of by their generation.

Positive.—Against this idea Jesus set his purpose and that of his followers. Christians are to help. Everywhere the need is apparent. Men are fighting battles and bearing burdens. Love and kindness are needed more than physical gifts. The hand that helps is the hand that blesses the age.

Christians must sacrifice. Nothing less than life itself is involved in the gift which Christians must make to their world. The

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upward path of humanity is red with the sacrifice of those who have made the advance possible. We never do our most and best for our time until we give our very selves. The supreme service cannot be purchased or delegated.

18. The Reformer

My house shall be called a house of prayer for all the nations; but ye have made it a den of robbers (Mark 11:17).

Jesus appears here as a reformer of the evil customs of his time. This is a permanent factor in the gospel. It challenges the sin of the world with its inexorable demand.

The invasion of evil.—Selfishness and graft are constantly invading the premises of religion. Drive them out by one door and they come in by another. There is ceaseless warfare between the cause of Christ and the arrogant and intrenched sin of the world.

The house of prayer.—There is only one place in which all the races of the world can be united; it is the place of prayer. We are divided by definitions; we are united in the praise and prayer of religion and in the practical programs of service that spring out of them. We cannot quarrel when we sing and pray together.

The pain of purgation.—Nothing finally avails except the expulsion of the evil; this costs a great price. Life has to be spent in the purgation of sin. The community fights us when we attack its daring sins. But it must be done. The disciples of Christ are the champions of goodness in its warfare with evil.

19. The Conqueror

Hosanna in the Highest (Mark 11:10).

Jesus appears as Victor and King on Palm Sunday. His conquest and coronation are not in the political and material realms, as the people thought; but he is Conqueror in the kingdom of the spirit.

Victor in the realm of imperial thinking.—Jesus was not a scientist or philosopher; but he is the one great Master in teaching us how to live. This is the highest thinking.

Conqueror of all coarseness.—Fine things flourished in his presence. Coarse and ugly things were rebuked and retreated. Jesus loved the beautiful in nature and in the moral and spiritual life and brought them into being and action. In time he will conquer the ugly everywhere.

Conqueror of sin.—The supreme agent of destruction in the world is sin. One who can show us how to conquer sin becomes the supreme benefactor of the race. Jesus brings this knowledge and power into our lives.

Conqueror of the fear of death.—This has always haunted men. The weakest have cringed before it. The strongest have felt that their work must finally be dropped and the end of mortal life must come. Jesus conquered this finally and forever. He proved that death is an episode in life and not the end of it.

20. The Last Appeal

He had yet one, a beloved son: he sent him last unto them saying, They will reverence my son (Mark 12:6).

God's final and most convincing appeal to men is through Jesus, the Father's supreme gift to the world.

The appeal of moral law and discipline has been made. We know enough about the right, but we do not win our way back to the lost loyalty by this means.

Great leaders, like the prophets, arise. They speak burning words and inflame a passing zeal. But their voices fade and their power wanes. The human leader is not able to hold his command to the end.

The discipline of life, like the captivity of the Jews, brings the truth home to the spirit for a time, but is soon forgotten. Warnings are regarded for a time; but the power is temporary.

Christ brings the supreme and last appeal from God to men. He is the perfect man. All loveliness is in him. He is

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the complete expression of the love and will of God. This commands our honor and loyalty. He laid down his life to show us how to live. This evokes our gratitude and fires our practical desire to love and follow him. He can do for us more than any other Master. To resist his appeal is to fail in response to the most persuasive force in the world.

21. Caesar's Due

Render unto Caesar the things that are Caesar's, and unto God the things that are God's (Mark 12:17).

There is no conflict between the claims of the state and those of religion in the teachings of Jesus. The problem is one of definition of obligation.

What is due to Caesar?—This represents the state or the political organism. To it is due material support. Taxes are a Christian obligation. Also intelligent thought must be given to the commonwealth. Christians ought to be leaders in thinking through the problems of the state. Also personal service is due. Public office ought not to be sought as a selfish aim but accepted as a holy trust. The Christian in politics does not flee from civic problems but accepts them as a claim on his personal service.

What is due to God?—The same obligation that is due to the state. First, such stewardship of all resources given us by God as will promote his Kingdom on earth. Money and time and personality must be given to God. Also a more intelligent consideration of religion is demanded. We do not think enough about God. Also personal service to Christ and the Kingdom of God is required. We cannot be Christians unless we devote ourselves in all the range of our powers to God.

22. The Supreme Commandment

The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself (Mark 12:29–31).

The simple law had become complex and burdensome from the traditions and discussions of the scribes. Jesus set it forth with clearness and simplicity.

Love God with your whole being.—This involves thought and love and action. Religion is in ceaseless danger of becoming superficial and fragmentary. Christ calls for every organ, every power, all our personality to be yielded in complete love to God the Father. This idea of the completeness of religion rebukes all partial expressions of it in creed or ceremony and makes it vital and potent.

Love others as you love yourself.—How do we love ourselves? We often abuse ourselves as we would not abuse others. Is the law right? But true self-love seeks to preserve every power of our being at its highest, knowing the obligation to serve which rests upon us. We seek our own highest good because this promotes the highest good of the community. This furnishes the law for the treatment of others. They are necessary to us as we are necessary to them.

23. Our Noblest Guest

And he will himself show you a large upper room furnished and ready; and there make ready for us (Mark 14:15).

Jesus lived in the closest fellowship with his friends. In this critical hour he needed them and they needed him. The place in which the Last Supper was eaten stands for the fellowship of all Christians with their Master.

It must be a large and high room in which we receive our noblest guest. This means love without limit or reserves; large thoughts and ample reverences; full of lofty ideals of love, truth, and duty. Elevation of purpose must mark the life where Christ dwells.

It must be furnished and ready. The equipment of the spirit united in fellowship

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with the Master calls for all the best powers not only to be present but to be ready for the most devoted use to which they may be put for Christ. Readiness means order and adaptation to use.

This large furnished room must be ready for the Master. There may be many callers, some transient residents, but the only permanent guest must be Christ. When we enlarge, equip, and order our lives to make ready for him he brings joy, peace, and power as he takes up his residence in the closest fellowship with us.

24. In Remembrance of Him

Take ye: this is my body (Mark 14:22).

The Christian people have observed the Last Supper of Jesus in many forms as a sacrament or memorial service. Our theory concerning the sacrament may vary; but the fact of remembrance underlies all commemoration of the event. What do we remember concerning our Lord in the celebration of the communion?

His perfect human life.—It was a wonderful physical body, unbroken by a sin and unscarred by a vice. His mind was alert and never harbored a coarse thought. He loved and sympathized without partiality.

His constant, loving, helpful service.—He touched every comrade with a blessing. No human need was too slight to call out his ministry.

His ideals for us.—A friend is tested by what he desires his comrades to become. Jesus called out their best in every friend. When we recall what he would have us be we are stimulated to nobler living.

His redemptive death.—By the perfect life and the death at Calvary, Jesus revealed the heart of God and in some way made it possible for us to enter into a new life. The fact is attested by millions of witnesses. Jesus is the Redeemer.

25. Midnight in the Garden

Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt (Mark 14:36).

The reality of Jesus' suffering.—This was no piece of stage action. The spirit of Jesus went through the deepest human anguish in Gethsemane. This is the struggle of a soul facing the hardest experience of mortal life.

The perfect faith.—Jesus believed the Father's love so surely that he could trust it absolutely. He would not have prayed with such perfect trust if he had not been completely sure of the Father's love and power.

The petition for release.—Jesus prayed with perfect honesty of spirit that he might be released from the coming death. His prayer was not answered; but his petition was specific and earnest.

The complete resignation.—Here Jesus rises to the supreme majesty of faith. He has prayed for release; he is sure that God could release him; but he is ready to subject his whole life to the will of God and experience whatever the divine wisdom and love shall decide to be best. He knows that all human joy and peace rest in accepting the will of God. We know now that the coming death was the greatest service that Jesus could render to humanity. It was God's final word to men. Jesus spoke it.

26. In the Hands of His Enemies

And they laid hands on him, and took him (Mark 14:46).

The hostile forces that had organized to end the physical life of Jesus gathered for their deadly business. They represent certain forces that have been seeking to destroy Christ always.

Tradition, formalism, and greed were represented by these foes of Jesus. His rebuke had stung them to fury. His proposal of a new kingdom of love had only increased their enmity.

Sin in all its grosser forms was arrayed against Jesus. His message brought a moral demand that aroused the bitterest hostility of those who were the champions of every or any form of sin. There is no room in the moral universe for Christ and

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sin; finally Christ must conquer; but sin will fight to the end.

Doubt and denial were represented in the arrest of Jesus. In order to experience the salvation that Christ brings we must yield to his imperial claim upon our motives and acts. This is impossible unless we trust him. To deny his claim and doubt his power cuts the roots of faith and makes the new life impossible.

Christ is arrested but his spirit cannot be destroyed by these various enemies.

27. False Witnesses

And not even so did their witness agree together (Mark 14:59).

The discord of false testimony concerning Christ.—The enemies of Jesus had planned the perjury of their witnesses. The liars had been instructed and rehearsed. But not even with this planning was their testimony consistent. It is always so. The enemies of Jesus are not able to put up a case against him.

The perversion of truth.—Jesus had spoken of the destruction of the Temple; but he did not mean what his accusers pervert his words to mean in Mark 14:58. His statement might be twisted until it bore this meaning; but it was wicked perversion of truth. This is still common practice. The foes of Christ put meanings to his words that they cannot bear. The way to meet this is to insist upon the simple and accurate statement of what Jesus did really say and do.

The affirmation of falsehood.—This is seen in Matt. 26:58; an out and out lie. Easier to combat than subtle perversions of truth. An open untruth has at least the advantage of being specific and admits of contradiction. Christ is still falsely spoken against in countless ways.

The Master's method.—Jesus did not fight these false charges. He let them break under their own weight of evil. In the end Christ's claims win because they are true.

28. Christ before Pilate

And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest (Mark 12:2).

The scene has been painted. Use the imagination to set it forth clearly and briefly.

What did Pilate mean by his question?—A kingdom that was organized on the basis of physical force, as all political kingdoms were. Therefore a kingdom that would finally reject the power of Rome through bloody war. A kingdom of courts and intrigue and selfishness. A king who would rival himself in selfishness and cunning and cruelty. A man whom he must trap or fight to the death. Another Caesar to be revered outwardly but feared and hated inwardly.

What did Jesus mean by his answer?—A kingdom of spiritual facts and forces. The reign of love, peace, and goodness. The achievement of the highest welfare of mankind through good will and sacrificial service.

A king in the realm of the spirit. The gentle commander of all benevolent and saving forces in the life of the individual and society. A king who would be ready to sacrifice his own life for the good of the members of the kingdom. A kingdom that would endure when the material universe was ended and all kingdoms erected on force had ceased to be.

29. Calvary

He saved others; himself he cannot save (Mark 15:31).

Observe the honor involved in what seemed at the moment a statement of weakness and defeat. Christ is conquering the world simply because he is saving others and did not save himself.

He saved others.—This he did while he lived with men. He touched every human life with saving power. He lifted Peter from weakness into strength; restored Mary; transformed Zacchaeus; made sick

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men well and hopeless men happy. He saves others now—William Booth and Dwight Moody and every Christian.

He gave himself.—He did this while he lived with men. The one force that Jesus never hoarded was his own personality. He gave all he had, his time and strength and love. Finally he yielded up his life when he knew that nothing less would prove the power of God's love. He gives himself now. He comes with invisible, saving strength into the struggles of men and gives them new energy for their daily life.

He saves others by giving himself.—Redemption always comes through sacrificial love. This is the eternal principle of the Cross. Jesus takes this fundamental law and uses it for the world's redemption. This process is going on through the whole world today.

In preparing this sermon a quotation might be made from this poem:

"The eyes of man's anguish went up unto God,
'Lord, take away pain;
The shadow that darkens the world thou hast made;
The close coiling chain that strangles the heart;
The burden that weighs on the wings that would soar;
Lord, take away pain from the world Thou hast made,
That it love Thee the more.'

"Then answered the Lord to the cry of the world.
'Shall I take away pain,
And with it the power of the Soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all the heroes that lift from the fire
White hands to the sky?
Shall I take away love that redeems with a price
And smiles at the loss?
Can ye spare from your lives, that would climb into mine,
The Christ on the Cross?' "

30. Living Forevermore

Be not amazed: ye seek Jesus, the Nazarene, who had been crucified; he is not here: behold, the place where they laid him! (Mark 16:5).

The reality of the resurrection of Jesus underlies the Christian message and experience. The crucifixion and death of Jesus the Nazarene was a fact that admitted of no doubt. It brought dismay to the hearts of his disciples and scattered them in despair.

Then something that restored their faith and sent them out to preach it to the ends of the earth took place. They said that their dead Master was living again. They were sure that in some way his immortal spirit had reanimated his body so that they saw and knew him. This was not a legend that took shape in later years; it was a fact that had power to create a new world for these men and women who, like ourselves, would not have acted in a wholly different way without a good reason for it.

So the Christ lives again and his resurrection warrants all the claims that he made for himself and that have been made for him. This is essential to the gospel and to the experience of all living Christians. We do not believe a creed, worship in certain ways, follow definite ethical laws alone; we live in constant relations with a living although invisible Master and Lord.

31. The Great Commission

Go ye into all the world, and preach the gospel to the whole creation (Mark 16:15).

This is generally known as the Great Commission of the Christian people. It is the marching orders of the comrades of Christ.

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The message.—It is technically known as the gospel. It is the good news of a new life of joy, peace, and power made possible to everyone who will accept and follow Christ as Savior and Lord. Christ creates new motives and energies in the soul. He is the indwelling and the living Master in union with whom life is changed from sin to goodness.

The field.—Study the words "the whole creation." This means the total life of the world. It begins with nature and it ends with the highest forms of Christian experience. The gospel is inclusive of everything that God has made. It is not shut up to a group of saved or elect souls; it is for the whole world. It imparts new meaning to nature. It gives new worth to all animals. It includes and sanctifies every possible human relationship. It is meant finally to gather up all the universe in a new glory and beauty. This is the splendor and the power of the gospel by which we are saved and which it is our supreme privilege to make known.

32. Glorified

So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God (Mark 16:19).

Other religions have great conceptions of God, beautiful forms of worship, high ethical standards. But no other has such a conception of the living and glorified Savior. Christ is the exalted Lord of the Christian.

"At God's right hand" means living in closest relations with the Father God. It involves ceaseless fellowship. The Father and Christ are one eternally.

Intimate sharing of purpose.—The living Christ knows the purpose of the Father. They have no secrets from each other. The lonely Master who prayed in Gethsemane that he might do the Father's will now knows what that will is and finds it good.

A "right hand man" is one who not only knows the will of another but also carries it out. Christ is the executive of the perfect will of God. He comes into intimate fellowship also with those who yield to his claim and share his purpose, thus uniting them with God. Christ glorified is the Master of the Christian's love and life.

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NEED A CHRISTIAN BE RELIGIOUS?

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Is the spiritual part of Christianity essential to the man who is in other respects a good man? In addition to Christian morals must a man have the Christian religion also, in order to be complete? The chief reason why so many people believe that that question must be answered in the negative, and that a man can be "just as good" without the religious part of Christianity as with it, is because they are not very clear in their own minds as to the meaning of that which they are trying to discuss. They do not understand just what is meant when the spiritual or purely religious aspect of Christianity is being emphasized.

In any average group of our contemporaries, if the question be asked, What do you understand by the phrase personal religion? there are sure to be some among them who answer in such a way as to show that in their minds there is no clear distinction between religion and morals. And if, having had their attention called to this confusion of ideas, they are asked to leave the moral contribution of Christianity quite at one side, and to deal exclusively with the spiritual contribution of Christianity, many of them are completely baffled. As to what the word "moral" means they have a fairly clear idea: it relates to character and conduct, to motives and purposes, to questions of right and wrong, to duties and temptations and virtues. Those matters can be discussed with considerable confidence because they are all fairly concrete and definite; and even though there may arise in this moral realm puzzling questions, the solution of which may be difficult, yet it will at least be clear what sort of thing it is that is being talked about.

But these people having been asked to turn from the moral realm to the spiritual, and to face the question, What sort of reality is presented there? many of them have at once a feeling that there is something thin, vague, misty about that word "spiritual"; or, if they do attach some concrete meaning to the word, they interpret it as describing the sort of people who neglect the ordinary duties and decline the ordinary pleasures of life, in order to devote themselves to religion. If they hold the one view, they naturally conclude that as long as people are good morally, it does not make much difference whether they are religious or not; if the other, they of course believe that religion would actually be a detriment to morals.

They might reach a conclusion very different from either of these, if only they could be provided with a clear idea of what the Christian religion, as distinguished from Christian morals, really is. The purpose of the present paper is to make an attempt in that direction, and in doing so it is proposed to use a concrete method. Let us place before us an individual, as though an actual

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person from among our own acquaintance, and try to decide whether we find in his life any elements which are plainly due to his being, not merely moral, but religious; also, just what those elements are and whether they are valuable or not.

We will assume, at the outset, not only that this man has the ordinary good qualities which belong to all well-behaved people, but also that his goodness is marked by the distinctive qualities of a Christian morality. He is not only upright and honorable and well-behaved; he is unselfish; he is generous, both in thought and in deed; he lives not merely for what he can get, but even more for what he can give; his very virtues are valued by him, not so much because of what they do for him, as because of what they enable him to do for others. In short, he is a genuine lover of his fellow-men. What more can personal religion, if he has it, add to this man's Christian morality?—that is our question.

We will also assume that the man we are now to examine is a Christian in the technical sense, a church member, with well-established religious habits; for that is the type of man from whom we can most readily learn what we want to know. Not but that there doubtless are truly religious men outside of the churches, but their religion is not so easy to get at, not so easy to estimate; and why go out of our way to make our problem any more difficult than it need be? Besides, the church-member sort of religion is precisely the sort about which doubt is most often expressed as to whether it really adds anything of value to a man's life. Let us, then, select for our study a man with all the earmarks of the religious Christian. Our present problem could not be more squarely presented than in the form of an inquiry whether a man of this particular type has found in Christianity, treated as a religion, something which Christianity, treated as a code of morals, did not give him, and something without which he would be incomplete.

The first fact about this man that strikes our attention, as we begin to look for indications of his personal religion, is that he has certain definite religious beliefs. There are in his mind certain ideas about God, what God's relation has been to human life in the past, is now, will be in the future; also certain beliefs about human life itself, what its fundamental nature is, what the relation is of a man's spirit to his body and to the material universe, on the one hand, and to other spirits, human and divine, on the other.

Are these beliefs a true part of this man's personal religion? and, as far as they are distinctly Christian beliefs, are they a true part of the Christian religion which he has added to his Christian morality? Not necessarily. These beliefs, even the most Christian of them, are not in themselves an element of his personal religion. They may be merely part of his intellectual equipment. Just because the subject-matter of them is religious is no proof that they are part of the man's own personal religion. If his beliefs about God, for instance, are to him, as is the case with many people, merely intellectual conclusions, they do not provide him with personal religion, any more than a man's beliefs about the

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facts of science do. There is nothing necessarily religious about just believing that certain facts are facts. In other words, if the man treats his beliefs merely as something outside of himself, which he looks at and approves, somewhat as he would look at a fine piece of architecture or a beautiful painting and admire it, then he must show us something more than these beliefs of his, in order to prove to us that he has personal religion. And if some critic, seeing his beliefs to be of this sort says, "These add nothing of any importance to this man's fine Christian morality," we cannot but admit that he is right.

But his beliefs may be to him something very much more than this mere acceptance of certain facts as true. They may be held by him with such intense conviction that they radically affect his whole life. Or to put this in another way, they may be to him, not merely a reality over against him, which his mind faces, as it were, and recognizes, but a reality which he has taken inside of him, where it has gotten behind his will and pushes it forcibly in certain definite directions. This means that his beliefs have become an actual motive power in his life.

And suppose that his beliefs are distinctively Christian beliefs. This is not always true, even in Christian church members; but assume that in the case of this man it is true. Then the motive power which those Christian beliefs provide will be of the sort that will nerve the man's will to the acceptance of distinctively Christian motives, and reinforce his will's energies in the pursuit of distinctively Christian ends, that is, it will be a real help to him in practicing a Christian morality. Religious beliefs which actually do this are perfectly well known in human experience. There is nothing imaginary nor doubtful about them. Every one knows people in whom beliefs have just that energizing effect, people whose daily lives, in whole and in detail, are to a marked degree what their beliefs make them. It is the possession of beliefs of this sort that marks this man as a religious man. It will hardly be denied that if religion makes such a contribution to a human life, it has a very definite value.

A second feature in this man's life which we shall need to examine, in the pursuit of our present purpose is the use that he makes of his church relationship. We find that he regularly attends church services, that he takes active part in the church's practical enterprises of one sort and another, and that he, therefore, enters heartily into the Christian fellowship which the church offers.

Are not these facts indications that he has added personal religion to his good life, that spiritually as well as morally he is a Christian? No, that is not necessarily the case. It is possible that his relation to the church is largely the result of mere habit, a mere following of one of the lines of less resistance which have developed in his life. Or even if his relation to the church has a more positive basis than that, it may be due only to loyalty to the local church, or to the people connected with it, living and dead—not different in character, therefore, from any other loyalty based on sentiment. There is not really any element of personal religion in that, and if that were all that devotion to the

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church meant in Christians, church membership would be poor evidence that personal religion is indispensable to the complete life.

But suppose, instead of this, that for this man his entering into the life of the church means connecting up his life to several well-defined channels by which power, similar to that already described in connection with his beliefs, may flow into an individual. That would be something worth looking into. Power, real power, new power, always commands the respectful attention of intelligent men. Suppose, then, that this man uses the church because it brings him into vital energizing touch with truth, with people, with God. With truth—the same truth that we have already seen becoming power in his life through his belief in it, better acquaintance with that same truth, reinforcing the belief in it which he already has, or acquaintance with new truth, leading to new belief; with the result in either case that added power is put back of his will. With people—his fellow-worshipers in the church and his fellow-workers there: he gets power from them, too, from their Christian comradeship, from their Christian example; when his own vital energies flag, he can keep going in his moral life, because he is tied up with this group of Christians, who constantly encourage one another, keep one another true to their common cause through fair days and foul. And with God—suppose this man tells us that the Christian church, its worship, its teaching, the opportunity which it offers for practice in the actual doing of God's will, has brought him into a close relation with God himself, and that his whole life has been energized and re-energized by that continuing experience.

The cautious may say, "But is that really a fact? Is it true that through the church—attendance on its services, a share in its work—new power really comes to this man direct from God?" At least it seems to be evident that such power has come somehow into human life! For when we look back over the centuries we see how the total amount of it in the world has tremendously increased, and as we study individual lives, we see how in some of them this power has visibly and astonishingly increased with the years. Where does it come from? This man's conviction that it has come to him from God, at the particular times and in the particular ways which he describes in his account of what the church means to him, is at least worthy of serious consideration. And if he is right, even in part, if his personal religion, as lived in his relation to the church, has actually put new power back of his will in its performance of Christian tasks in a Christian way, this is certainly a fact that cannot be set aside as of no particular importance.

There is one thing more about this man, which we must take account of in our endeavor to learn from him what the spiritual element of Christianity is worth. We find that he is a man who maintains the practice of private devotions. He reads to himself the records of the religious experience of other men, especially in the Christian Bible, and he has the habit of prayer.

Does he by these facts show us that he is a religious Christian, and help us thereby to understand what a religious

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Christian ought to be? One hesitates to say, No, for it would be a pity to discourage anyone who practices any sort of prayer and Bible-reading, however imperfect. And yet, to be frankly honest, No: in themselves the facts that a man says his prayers and reads the Bible may not really amount to much. Suppose that the Bible-reading is superficial and careless, so that the truth barely gets into the man's mind, to say nothing of getting into his heart. Suppose that the praying, though very regular perhaps, is only talking, only telling, only asking, not waiting, not listening, not the opening of the heart to God's influence, not the offering of the will to his direction; or even suppose that it is only a mechanical habit, so that it comes not from the heart at all, barely from the mind, chiefly from the lips. Exercises of that sort would have no personal religion in them, no, nor much value of any sort.

But this man whom we are studying cries out against such a travesty as that is of the true devotional life which he knows. What he says about it is this: that to him it is the very closest and surest approach to the unseen God; or rather that it is by this means that he has experienced the closest and surest approach of God to him. The reading and study of the Bible have meant to him, not merely the understanding by him of the Bible's words and thoughts, but an opening of his own mind, a quickening of his own powers of spiritual apprehension, which have given God himself a new chance to speak to him. And prayer—not only the prayer that is spoken, but also the prayer that is thought and felt, and not least the prayer that is lived, an actual experiment in trust and loyalty, a watching for God through the hour or the day or the year spent in trying to do his will, a vital communion with God, which even the word "prayer" is too small a word to describe—that, above all else, has opened up a free way for God's power to come into this man's life.

Power, always power, that is what a true personal religion means: new power, more power, God's power added to man's. And for the religious Christian it is the power of the Christian God, the power that really and accurately and mightily helps a man to live his life in the Christian way. That surely is something much needed, and not least by the man who is honestly trying to do his duty in everyday life. He needs it most of all if he interprets his daily duty in accordance with that Christian standard which rises above the ordinary moral standards of the race as the snow-topped mountains rise above the foothills. And he needs power, not only for the hard task of living his own life according to the Christian standard, but also for the still harder task of gradually bringing the life of the world into conformity to that standard, of embodying that standard progressively in laws, customs, institutions, of triumphing over all the thousand obstacles and enemies that gather to prevent or overthrow it. Christian morals need spiritual power in order to make them effective, just as an electric light bulb needs to have the current turned on in order to give light.

Personal religion is nothing more nor less than the means of getting that power. And the personal religion of the

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Christian is the means of getting it in the most available and effective form. Is the man complete who is without that power? How can the man who lacks it count himself complete in this great age of Christian responsibility and Christian ambition? Will he excuse himself by saying "No; it is true I have not enough power, but I have some power"? Will a man in the age of electricity be satisfied to live by the light of kerosene and candles?

THE CHURCH OF ABRAHAM, ISAAC, AND JACOB IN CHINA

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To those who have studied the development of the Jewish religion the term "The church of Abraham, Isaac, and Jacob" must seem an anomaly. Those worthy patriarchs had no "church." Their religious beliefs and forms of worship were primitive and elementary. To find the significance of the term, therefore, we should look, not to a period thousands of years before Christ, but to the present time; not to Palestine, but to the church being established by missionaries in China. There is danger that, instead of building the church of Christ, we may be building a church patterned after the early Hebrew patriarchs. How far this danger may be true of countries other than China the writer cannot state with authority. As certain conditions are true to missionary work in many lands, it may be that such a danger exists in other countries also. Here in China the problem is one worthy of serious attention.

Perhaps the main danger lies in the possibility that the Chinese Christians will accept the narratives in the first books of the Old Testament as an adequate expression of the principles on which the Christian church should be built, and as of equal importance with the teachings of Jesus. Unless the Old Testament narratives are taught very carefully, so that they are rightly understood and correctly interpreted by the Chinese, they may cause the Chinese to study the teachings of Jesus with an entirely untrue perspective. His teachings may be discolored and distorted because of an entirely erroneous conception of the relative value of the stories of the Old Testament and of his teachings.

On the mission field the problems involved in teaching the Old Testament to the converts from non-Christian religions are far more serious than the problems involved in teaching the same material to people in a "Christian" land. For example, there is a greater danger in teaching the Chinese the narratives in the books of the Hexateuch than there is in teaching such narratives in America. In America the entire environment represents a plane of civilization thousands of years

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removed from that represented in portions of the Old Testament. Any American who reads the narratives in the Hexateuch feels at once that a vast gulf separates him from those times. Institutions have changed. Thought-life has changed. Religion has changed. Elemental human instincts, including a hungering and thirsting after God, remain unchanged. So while we profit from seeing how men struggled for and achieved ideals, how men searched for and found God, we realize there is a vast difference between their environment and ours, between their ideals and ours. When we read or study the Old Testament narratives, we read or study them in the light of the ideals of Christ. In the light of those ideals we condemn or praise, we avoid or emulate. Our civilization, saturated as it is by a spirit due to an earnest desire on the part of many to follow Jesus' teachings, helps us to place a proper evaluation on the Old Testament. Our civilization is, without any question, our most easily understood, our most widely read, and our most valuable, commentary on the Old Testament. The effect is largely involuntary and unconscious, but it is very real.

Here in China the situation is radically different. The Chinese are "at home" among the stories of the patriarchs and the early narratives of the Old Testament, which portray to some extent their own present moral and religious development. The highest phase of the Jewish religion, that of the prophets, is entirely foreign to them. They must not only reach this stage but must pass through it before they approach even an early stage of Christianity. There is therefore nothing in their environment that makes them either consciously or unconsciously evaluate the Old Testament in the light of Jesus' teachings.

For this reason, in presenting and teaching the Bible to the Chinese the Christian church should be careful that the Chinese understand what the Bible is. The method the church has mainly used may be expressed as follows: "Here is the Bible, the inspired Word of God, the guide to salvation, the revealer of God and God's will. It is the Bread of Life. Feed on it and not only will your heart be satisfied but you will desire to feed others also."

All this the Bible is, without any question whatever. The fault is not in the Bible but in our method. The result of such a method is natural and inevitable. The Chinese take the Bible and "feed" on it. Many of them do not realize that the teachings of Jesus are the standard by which all parts of the Book are to be evaluated. They read Leviticus and Numbers expecting to find among the rocks and barren slopes of those books the same rich harvests that abound in the Gospels. (Many times have Chinese pupils stated in examination papers that there is no difference between the teachings expressed in Leviticus and Numbers, and the teachings of Jesus.) Not finding the expected nourishment, they attempt to turn stones into real food, and being unable to perform such a miracle, they hunger. If they had been told that there they should search for "locusts and wild honey" they might have eaten and been refreshed. They read the patriarchs and not having been

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taught to compare them with Christ, are sometimes led astray. They read of ideals which are so similar to their own that they are often content to follow the line of least resistance and accept those ideals as the ideals of the Christian church and their own lives, failing to understand that Christ's ideals are immeasurably superior. It is human nature to follow the line of least resistance. When the Chinese have been led to believe that all parts of the Bible teach the same truths, that all parts are equally inspired, and that nothing of human lack of comprehension or lack of wisdom enters into any part of the Book, is it any wonder that they unconsciously adjust themselves to those parts of the Bible which are most in harmony with their own thought and their own civilization? More and more am I convinced that a great majority of the Chinese Christians are making but little effort to live up to the standards established by Christ. They are content to pattern their lives somewhat after the old Hebrew patriarchs.

Who is to blame for this? Are the Chinese? The Bible has been handed to them as the inspired Word of God and the infallible guide to salvation. How are they to know the comparative value of its various books? If they expect to find in the Hexateuch exactly the same spiritual values they find in the Gospels, the inevitable result will be that they will fail to accord to Christ and his teachings the supreme place, and will put undue emphasis on the lives and deeds of those less worthy than Christ to be our pattern.

While the general result is usually expressed in low endeavor and satisfaction with low achievements, occasionally the danger reveals itself in more acute forms, as was recently true in one section of China where the disastrous effects of the present interminable civil strife have been felt most keenly. Thousands of bandits calling themselves "Southerners," but only loosely allied with the real Southerners, terrorized the people. Band after band levied assessments of rice, money, or guns. When one band had passed, another came and demanded more. Enemies of Christians used this opportunity to wreak their vengeance. There was no official able to cope with the situation. Then it was that many Christians began to organize armed bands with the preachers as their leaders, and using the name of the church they proposed as a church to defend themselves from such aggression. The inevitable result would have been armed conflict with the bandits. It was almost in vain that the teachings of Jesus were presented to them in a passionate plea not to follow such a course. Most of them could see no conflict between the course they proposed to follow and the ideals Jesus followed. It was only when the preachers were threatened with strict disciplinary measures, and when the Christians were threatened with a course that would have deprived them of what little protection the church could give, that the movement was overcome.

At that time in a district conference one of the preachers took as his text the incident where Abraham armed his followers and rescued Lot from his captors. He claimed that the Christians should follow Abraham's example and organize societies for their own

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protection. This doubtless was the secret of the whole movement. The Chinese were taking Abraham as their ideal and not Jesus Christ. Such incidents show the danger there is that the church in China will become the church of Abraham, Isaac, and Jacob, rather than the church of Christ.

There are, perhaps, three main causes of this danger. The first is a certain degree of thoughtlessness in the training of Chinese preachers. As an illustration of this, consider the course of study which one of the Protestant churches requires each candidate for admission into a conference and to elders' orders to complete. The Biblical material required in the course is arranged as follows:

Entrance:	Genesis, Exodus
	Matthew, Mark, Luke
First Year:	Leviticus, Numbers, Deuteronomy
	Acts, I and II Peter
Second Year:	Joshua, I and II Samuel
	John, Romans
Third Year:	I and II Kings, Proverbs, Ecclesiastes
	I Corinthians to Colossians inclusive
Fourth Year:	Isaiah, Daniel, Job
	I and II Timothy, Hebrews

What principle determined the books chosen and those omitted from the course? What principle determined the grouping of the material? Why are so many books, worth comparatively little from the standpoint of practical Christianity, given such prominence, and other books, with a real, vital message for the present as well as for the past, omitted altogether? It appears after careful consideration that the order and grouping and choice of material were determined not by any pedagogical principles but simply by the order in which the books are to be found in the Bible, with several exceptions. A start was made with the first books in both the Old and New Testaments. When five years were filled, there was no room for most of the books in the last half of the Old Testament or for the last few in the New. One or two books toward the end of each were included and the rest were simply left out.

What would be the natural effect of such a course on the thought of the preachers? Would it not inevitably tend to make them place undue emphasis on parts of the Old Testament? If the Synoptic Gospels can be completed satisfactorily in one year, but the Pentateuch can only be completed in two, what must be the relative value of the Pentateuch and the Gospels? When of the first twelve books in the Old Testament ten are included in the course, and of all the "Prophets" only Isaiah and Daniel are included, what will the preachers naturally conclude regarding the relative value of the Prophets? Yet this course has for a number of years been the course prescribed for all preachers in that denomination who wish to enter conference and be ordained. Is it any wonder the Chinese preachers learn to place undue emphasis on the Old Testament narratives?

A second source of the danger is the unpedagogical nature of religious education in some mission schools. The curricula in the schools vary in the different parts of China, so that what is true of one is not necessarily true of

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another. In the schools in one section of China the children were required to study the following course:

Fifth Grade: Luke
Sixth Grade: Acts
Seventh Grade: Abraham, Isaac, Jacob, Joseph, Moses, Samuel, and David
Eighth Grade: First term, Genesis, chapters 1 to 25
Second term, John

Of all the Old Testament characters, only those mentioned above were included. No mention was made of the many other equally inspired and inspiring leaders and prophets. Then, to cap the climax, half of the last year was given to a detailed study of Genesis, chapters 1 to 25, with no textbook other than the Bible. Altogether apart from the advisability of forcing children in grade schools to search among the records of the moral degradation of an ancient race for the "jewels" of truth concealed there, arises the question, What must the students naturally think when so much time is given to a study of the Patriarchs and material such as is found in the first part of Genesis, and when the Prophets are entirely omitted from the course?

In the light of such conditions, is it any wonder that the Chinese do not have any conception of the relative value of different parts of the Bible? Is it strange that they place undue emphasis on the lives of the patriarchs and neglect the teachings of the prophets? Is it any wonder they have no conception of the growth of Christianity? When the simplest rules of religious pedagogy are violated so flagrantly, it is not strange that the church intended to be the church of Christ is in danger of being patterned after the patriarchs instead.

A third source of the danger, and a source even more important than either of the two already mentioned, is a lack of suitable literature to help the Chinese in their study of the Bible. Most of the Christian literature at present available in Chinese is either apologetic or homiletic. There is very little of an expository or exegetical kind. There are very few commentaries to which preachers may go for help.

Scarce as is suitable literature to aid preachers in their Bible study, there is still less literature prepared in simple, easy form for church members, and there is almost nothing for children of grammar-school age or for teachers of such children. For years the children in the mission schools in one part of China studied books such as Luke, John, Acts, and Genesis, without any textbook at all other than the Bible.

With so little literature to guide the Chinese preachers and students and church members in their study of the Bible, it is not strange if they misunderstand what they read. To focus their attention on Christ as the supreme Ideal, the whole Bible must be understood aright. The Hebrew patriarchs reached only the foot of the Mount of Vision. The road to the summit must be marked carefully so that weary pilgrims will not be tempted to end their journey before the summit has been attained. Until the Chinese are provided with an abundance of carefully prepared Bible-study literature, many of them will be content to dwell with

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Abraham, Isaac, and Jacob at the foot of the Mount, not knowing the way to the summit.

The missionaries should not be blamed too harshly for this lack of suitable literature. It is doubtful if the tasks of any Christian workers have been heavier. Burdened far beyond their strength, often expected to do work that can only be accomplished satisfactorily by several men, confronted by the appalling ignorance and superstition of the non-Christian masses, it can easily be understood how little time and energy were left for some things even as essential as adequate exegetical literature. It is gratifying that the need for such literature is so commonly recognized among all the missionaries that at present a determined effort is being made to remedy the situation. Well-organized committees are preparing literature for children of grade-school age. Realizing that an adequate literature cannot be produced by those already burdened with other tasks, missionary boards are setting aside capable men for the work. There is no question but that the next few years will see the preparation of many new books for the Chinese church. It is to be hoped that these will help the Chinese in their evaluation of the various parts of the Bible so that Christ and not the old Hebrew patriarchs will really be the ideal of the Chinese church.

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CHRIST'S CALL TO BUSINESS MEN

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"And no man putteth a piece of undressed cloth upon an old garment: for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved" (Matt. 9:16, 17).

This passage from Matthew calls attention to a much neglected element in the teaching of Jesus. It has become a commonplace of the modern interpretation to claim that the method of Jesus is purely spiritual; that he aims at redeeming society by changing the total spirit of humanity and that he does this through individual conversion; that he is more interested, therefore, in character than in environment, and in motives rather than in institutions. But this modern emphasis on the spiritual nature of Christ's method arose in revolt against the extreme and very external ecclesiasticism of the church in bygone days—against the tendency to identify religion with outward observances and creedal dogmas and church institutions. Like most revolts, however, it has gone to the other extreme and come perilously near to reducing the beautiful Christian ethic to a pious sentiment that operates in a vacuum and consequently achieves nothing.

We have forgotten the splendid balance and sane practicality of our Lord's teaching. In these words he is explaining to the Pharisees that the new wine of the gospel is too strong for the old institutions. Fasting was a prominent custom in Jewish religious life, but the rapture of the Kingdom of God was bound to burst it as new wine bursts an old skin. It became imperative, therefore, that a new custom should be formed if the precious wine were not to be spilled and lost.

It is my solemn and earnest contention that the Christian ethic of joy and beauty and love has become spilled and spoiled and lost for our day and generation by our refusal to provide for it an adequate social wine-skin or system. Consider how diffuse and aimless and largely ineffective are our church activities! The wine ferments strongly enough—is good enough in itself. We still generate the "right spirit," but it flows forth into a system so full of rents and holes and resistances that its quality is immediately diminished and its power dissipated. And the restlessness in Christian souls engendered by that unhappy condition is breaking the old institutions—is rending the old garments and wine-skins. It is only with a constant and pathetic struggle that we keep any pretense of shape or usefulness in them at all. *Let us be warned of Christ ere it be too late.*

It is not as though this were an isolated passage of Christ's teaching. Although we find him using the old

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institutions to the best of their provision, nevertheless, it is obvious that he expects nothing less than a vast change in the system about him. All through the narrative you find Jesus believing that his gospel involves the sharpest challenge to the existing forms of society. He made a certain use of synagogue and the Temple, yet he knew them for institutions that would pass away.

"Neither in this mountain, nor in Jerusalem," he declared to the woman of Samaria. Seated one day amid the Temple buildings and looking round upon them he declared, "Verily there shall not be left one stone upon another." Is it by any means clear that he was thinking only of his resurrection when he said, "I will destroy this temple and in three days I will build it again"? Was he not thinking also of the new worship that should supplant the old?

One great conception of his we cannot escape, for it fills the New Testament—the "end of the world." How sadly we have misunderstood that phrase! We have taken it all too often to mean the end of the globe—the destruction of the earth. The Greek word for world should have saved us from such a blunder. "Cosmos" has regained in our time its old meaning of order or system. St. Paul even uses it in certain phrases (Gal. 4:2) to describe the Mosaic code or religious observance. Perhaps the word "epoch" is as good a translation as any. In this sense of the word there are repeated "ends of the world." Humanity is bound to organize its life, and until it organizes its "world" on Christian principles it can erect only "insubstantial fabrics" that must fall one by one till the Kingdom of God brings the series to a triumphant close. The commercial interest is a useful one for punctuating this story of repeated failure. The epoch of slavery came to its end. The epoch of feudalism came to its end. The epoch of industrial competitive confusion is now approaching its end. Every "world" must end at last, till God's world arrives.

It was then the end of the "present order of things," the present "system" of society to which Jesus looked forward. The "world," friendship with which the apostles assure us is "enmity to God," is not the terrestrial one, whose order and beauty and provision are so beneficent to us, but *the array of all those institutions of society which are organized in forgetfulness of God and are based on human greed.*

To those institutions the apostles as followers of Christ became enemies. "We must obey God rather than men," cried Peter, and in that declaration he challenged the whole system of Jewish morality and religion. What was the charge brought against Stephen, the first Christian martyr? Listen! "This man ceaseth not to speak words against this holy place and the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall *change the customs* which Moses delivered unto us." Stephen understood his Lord to require a new system.

I turn a few more pages of the Acts of the Apostles and discover that Paul and Silas are dragged before a tribunal for this reason: "These that have turned the world upside down are come hither also." Obviously they were men who would not compromise with the "system" of life about them.

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I call to mind the old institutions that were attacked by those first Christians.

First of all there were the typical Jewish customs—fasting, circumcision, aloofness from Gentiles, observance of the Jewish Sabbath. This conflict cost the pioneers of our faith many severe privations and great hatred. The Jews everywhere became their most violent foes. But their attack upon the institutions of paganism cost them dearer still.

They refused to offer incense on the altar to the emperor as divine. For this many suffered torture and death. Many of the first Christians refused to fight in the Roman armies. As a friend remarked to me recently, "It is difficult to imagine St. Paul enthusiastic over the extension of the Roman Empire and losing his passion for all souls in Roman patriotism."

The gladiatorial shows were ended at last by Christian protests that cost a great deal to make.

Slavery was undermined by the opposition offered to its spirit by the early church. Many a Christian master freed his slaves at great financial loss, while thousands who retained their slaves learned to treat them as brothers in the Lord. Business for them was not one thing and religion another.

With regard to the fact that the Christian church did not end the institution of slavery more quickly, it is well to remember that there was no considerable or effective popular franchise in the Roman Empire. The Christians had no votes, no means of political pressure. Yet they accomplished wonders by the continual protest of their convictions and their lives. *How much greater is your responsibility and mine in view of our possession of the franchise and our power of political action.*

All along the line, in spite of a true reverence for law, these brave pioneers of the Kingdom of God recognized that a *work of destruction* was inevitable. The new wine could not help corroding the old wine-skins. The Christians could not help calling for new "institutions."

We move down to later history. In the Reformation there was a fresh effervescence of the new wine of Christian liberty.

Our spiritual fathers did not argue—as some today would apparently do—that the "new wine" must do as best it can in the old wine-skin. New institutions sprang into being. New churches were formed which gave room and play to the newly revived Christian spirit. Was that movement wrong?

I take the verdict of Mr. H. W. Nevinson in his history of *The Growth of Freedom*. He says, "We may say that as a rule wherever the sacerdotal side of Christianity has stood in the ascendant and the priesthood has insisted on ritual, the church has strengthened the predominance of authority whether in mental or political life. Liberty on the other hand has advanced, provided that the personal relations of the soul towards religion have been regarded as of the highest value for spiritual life." The new institutions preserved and furthered the new spirit. Without their aid to expression it would have been spilled and lost.

If, then, this has been the course of the best Christian history and of apostolic example, must we not agree that *Christ is equally the foe of all modern institutions that are alien to his spirit?*

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He is the foe of that great and persistent institution of the world-system, war. Of that we are now all convinced.

What, then, shall we say of commerce?

After a long and varied experience in the endeavor to win men of the world for Christ and the church, I declare unhesitatingly that one of the most frequent objections they raise to such a step is *the difficulty they have in reconciling their business life with a true obedience to Christ.*

Repeatedly I have found men refusing to become church members because, so they declare, they are not prepared to risk the economic security of themselves and their families by a loyal adherence to the Christian temper and to Christian principles in business.

I appeal to you business men. Is it so or not? In a searching little book, *As Tommy Sees Us*, by the Rev. A. H. Gray, there is a whole chapter devoted to this problem. Five officers give to the author as their solemn verdict on the ordinary practices of the commercial world that one cannot be in business and be strictly a Christian. Have these men of the world more sensitive consciences concerning Christ's demands than the business men of our churches? Here is a challenge indeed to you business men who make a Christian profession.

Consider briefly two elements in the Christian ethic. The second commandment Jesus tells us is to "love one's neighbor as one's self." Is that possible in a competitive system of commerce? Is it feasible in a system where a commercial traveler simply has to get down the street quicker than his rival and capture as much as possible of the trade and leave as little as possible for the other man? Do we all know how jealously traders watch each other? How the big trusts knock out without compunction or compensation the little concerns?

Or take the great Christian injunction to humility and meekness of spirit. Does that pay in business? Is it true or false that trade flows in the channels of self-advertisement, self-assertion, pride, and display? Does not the situation force men to fight for their own hand, to assert their own rights and prefer their own interest above that of others?

The attempt then to answer the simple question, "Am I obeying Christ?" forces the Christian to consider the system under which the world calls him to live and work. How can any of us claim to be really obeying him if we are acquiescing in, or bolstering up, or by indifference failing to alter, a system which places upon human nature so unnatural a strain of temptation to selfishness, greed, and knavery?

Is it not plain that only one of two courses lies open to the soul that would be loyal to Christ?

First, we may break personally, and at whatever cost to ourselves and loved ones, with all that is immoral and cruel in commercial practices. If we are going to be strictly loyal to Christ in this way, we must break not only with unjust practices, but *with hard and unkind ones, too.*

There are business men who pride themselves on their "justice," but who are more stony-hearted to the appeals of pity than many a pagan. The God of Efficiency is a very hard god to serve.

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Well, the Christian will remember the law of love. He will remember the beatitude of mercy. He will, therefore, refuse to compete with others for a livelihood. He will refuse to gain by another's loss. The removal of his competition, or at least the blunting of its edge, may save another life from disaster. What is his duty as a Christian? Must he not withhold himself from injuring his neighbor?

Here then is one line of action. Some men have taken it and withdrawn from the struggle and have gone under for Christ's sake. Others only approximate to its perfect fulfilment by reducing their competition to the margin of a bare livelihood, and for Christ's sake they endure a lifetime of anxiety and financial worry.

All honor to these brave souls. They are the true apostolic succession indeed. Yet may there not be another way?

Second, the other alternative, and the one I would press, is *to recognize frankly that we are all enmeshed in a world-system of long and stubborn growth, and that mere individual attack upon it is bad strategy. We must unite in the name of Christ to attack and overthrow the world-system of our time.* Christ's call is to a church. He meant his church to be the collective resource and succor of the individual. Christian people must secure as speedily as possible unanimity of thought and action, and the simplest immediate focus of such unity is *the obvious immorality of the world's way of life.*

After all, our sin, our disloyalty to Christ, lies not so much in the things we do under the system's pressure. Why? We do them often from the noblest motives, such as love of one's family. Our sin lies chiefly in *our mental acquiescence in the system, our spiritual homage to mammon.* This system, so evil in its essential principle of opposing men to each other instead of uniting them, is so familiar to us all that many Christian people even are still blind to its iniquity. They are blinded indeed by the "God of this world." The immediate and first great step to the church's recovery of the Kingdom of God is *a united mental break with the world-system.* Let it be known once more in the earth that Christian men of business, profession, or trade, are *enemies of the world*, and are determined to bring the world to an end that God's Kingdom may arise.

So long as the church clings to the old wine-skin her guilt remains. Let her reach forth the hand of faith for the new wine-skin and she shall live by her faith.

We must lift our responsibility for this matter *together*, and so I plead that our Christian business men should get together and pool their brains upon this urgent problem of how they can obey Christ in commerce.

Some of my friends have taken me to task for appealing to men of the classes and to employers to take this step. They tell me you are not sincere, that you have too much to lose, that I am wasting my time and breath, and should instead be flinging in my lot with labor. But I do not believe them. I believe, on the contrary, that you men are the only men who can really solve this problem. I believe that in many of your hearts there are great wistful yearnings to pull the life of us all square with the demands of our Divine Master,

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that you aspire to live and die as not merely successful men of commerce, but much more—as true servants of Jesus Christ, master-builders of his kingdom. Well, what will you do?

Walter Rauschenbusch points out in one of his books that again and again stubborn systems of evil have only been broken by someone who knew the system from the inside and understood it from *A* to *Z*, with its weak and strong points. It was Paul the Pharisee who broke Pharisaism; it was Luther the monk who broke monasticism; it was Count Mirabeau the aristocrat who did so much for the French Revolution; it is Count Tolstoy the ex-officer who will vet prove the conqueror of militarism; it was John Gough the ex-drunkard who did most for the overthrow of alcoholism. Similarly it is to *you men who work the present system, whose hands are on its main levers, who occupy its strong places*—it is to you that in the name of him you worship I make this appeal. Come out on the Lord's side as foes of the world-system! Pool your ideas and energies for its overthrow and the establishment of a true reign of Christ! Nothing less is your duty.

To wait and wait till every soul is spiritually evangelized and convinced and abstractly perfect before you attack and attempt to change the system is to ignore the lessons of history, the plain challenge of these words of Christ, and the psychology of the human soul. *Man progresses not by idea alone, but by idea and institution working to and fro, in and out, in alternate reaction.* Man is never abstractly perfect, but always in conjunction with some environment. He has a body as well as a soul. *If a changed heart will change the world, when are you going to begin?* The changed heart yearns toward the changed city.

I know how hard this matter is for some of you, especially for the older men who are so burdened with the pressures and the responsibilities this present system has heaped upon them. I do not expect a great deal from men who have strength only just to carry on. But you young people! It is your problem especially. Some of you fought for a new world; it is yours for the making. Follow Christ and he will make it through you. It will take all your heroism and test all your wits. It may mean a fight—a fight here as elsewhere. But the campaign is going through. Will you join it and so fulfil your debt to Christ? Here is a real issue for you at last! Christ asks for new wine-skins. He calls for new institutions. Will you provide them, will you make common cause to build a new system?

Trumpeter, sound for the splendor of God,
Sound the music whose name is law,
Whose service is perfect freedom still,
The Order august that rules the stars!
Bid the anarchs of night withdraw!
Too long the destroyers have worked their will.
Sound for the last—the last of wars!
Sound for the heights our fathers trod
When truth was truth, and love was love,
With a hell beneath and a heaven above.
Trumpeter, rally us, rally us, rally us,
On to the City of God.

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EVOLUTION AND THE SOUL'S DESTINY

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One of the most noticeable things in the pursuit of truth is the radical change which occurs from age to age in the tests and standards which successive generations accept. In medieval times the church was the oracle to which all men turned when they wished to know what to believe. The Protestant reformers substituted for this as their oracle the letter of the Bible. But in these modern days, trust in both of these has been badly shaken by critical inquiry, and by the wonderful discoveries of modern science. Today, that which may be accepted as credible must agree with the great laws of the universe and the principles of investigation which have made such discoveries as to command the assent of all reasonable minds. Chief among these new oracles is the great law of evolution which in less than a century has effected such a revolution in all our ways of thinking and in our criteria of fact. Even in the recent era when transcendentalism gathered in its disciples by the tens of thousands, the standard of religious certitude was an individualistic one. Theodore Parker, Emerson, and the other famous masters of this epoch based their faith in God and a future life for man upon their own direct, personal consciousness of its truth as an immediate revelation to their souls.

But today very few accept such a personal consciousness and conviction of any religious doctrine as sufficient evidence of its truth. The doctrine must be in agreement with the other great laws, principles, and facts of the universe in order to command our assent. In the animated and more or less disturbing discussion as to the soul's survival which has recently sprung up since the close of the great European war, nothing is more important to a candid inquirer to consider than the bearing of the law of evolution upon our spiritual destiny.

As this law has been so successful in supplying a key which has opened many complicated and refractory locks which former times had found so unyielding to the keenest inquirers, might it not be well to see what light might come from it upon that enigma of human destiny which is almost as puzzling of explanation today as it was thousands of years ago?

A careful and candid examination of the bearing of this great law upon our human destiny reveals it, I believe, as an implied promise of a continued higher life for humanity. This law of evolution which has now become the guiding principle in all the great departments of modern research affirms the constant progress of life to higher levels and fuller unfolding.

It maintains that the ascending gradations of forms and powers in the animate realm have not come by separate creations, but by growth on a single ancestral life-stock by the gradual

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development of its marvelous possibilities. Through long geological eons the rudimentary organism of man's ancestor was developed from the protoplasmic substance of protozoans up to the radiate, the reptilean, and the simian types. From invertebrate to vertebrate forms; from quadruped to biped, and from mammal to human life, it climbed up by resident interior forces, until humanity at length stood on its feet and turned its face toward heaven. In the life-history of each human individual before birth, the various steps of our animal organizations are briefly recapitulated. These embryological transformations, strange as they seem, are not accidental, but in cell and embryo, as in animal variations, are definitely and intelligently directed. Each species, for example, has in the cells a typical number of chromosomes and this number regularly recurs in the division and multiplication of these cells. There are twelve in the grasshopper cell; sixteen in the ox; twenty-four in the mouse; always the same number for each species. And the mind progresses no less steadily and purposefully than the body, sweeping on from reflex action and rudimentary sensation in the lower organisms to more and more subtle instincts; and from instinct to the higher levels of generalizing perceptions, comparison, judgment, reason, conscience, and self-consciousness. If at certain points or stages the path of evolution seemed to wander far to one side or even descend a little, yet eventually it has swept round in a spiral that has brought it back on a loftier level than seemed before possible.

The course of nature, as the ablest men of science have acknowledged, has seemed a purposeful one, steadily mounting toward a grand goal, worthy of all the toil and travail of the long ages. The underlying plan in all these successive metamorphoses of embryos, vegetable and animal forms, clearly appears to have been the making of man as a conscious and rational co-worker with evolution as the culmination of its labors. May this be regarded as the final goal? May such ability as the human race has to carry on the development and refinement of life in its own fleshy form and terrestrial career be considered a sufficient justification for these millenniums of experiment, effort, pain, and waste on the part of nature? Not a few noble men and women believe this and hold that the immortality of influence and sacred recollection and development of the human race that may still further glorify the path of evolution is quite enough and all that ought to be either expected or demanded. They like to quote the words of George Eliot as presenting an all-sufficient goal for human life: To join

> the choir invisible
> Of those immortal dead who live again
> In minds made better by their presence,
> This is life to come,
> Whose music is the gladness of the world.

It is a noble thought. But unfortunately whatever uncertainty science may have as to the soul's immortality, as to this ethnic immortality by which the departed martyrs and saints continue to live in the warm memory and ennobled personality of their posterity in an eternal earthly life—as to this, the verdict of science is worse than

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uncertain; it is absolutely prohibitive.

The physicists have shown conclusively that as a physical machine our solar system is inevitably running down to a practical standstill. Of the heat and light sent out by the sun less than one part in 200,000 is intercepted by the planets. The energies which the sun gives out are immensely in excess of all it receives or conceivably can receive and so these energies are steadily getting dissipated in space. Potentially the sum of physical force may remain the same; but practically the physical energies of our solar system are daily so diffused and blocked and neutralized that, as working powers, they are steadily becoming irremediably useless. Our earth and all its fellow-planets are moving ceaselessly toward the same physical doom that has settled on our moon and which is relentlessly threatening life upon Mars. It is a doom of waterless waste, of frozen death, and desolation, wherein no creature of flesh nor even lowest bacterium or animated cell can survive; a state where all fleshly life must become extinct and the only new start of the physical energies of our earth that is possible would be by a tumble into the sun, as our planetary speed decreases; or, perhaps by some accidental collision, head on, against some other planet or star. By such a dreadful catastrophe all the solid substance of our globe might be dissolved into a new fire-mist, which in untold eons may again develop from a lifeless nebula into a home for some fresh spontaneously generated animal species. Unless there is a continued life after death for souls, the vital evolution upon our globe will have been a senseless fiasco. To suppose that the only net result of its age-long development, reaching its consummation in priceless galaxies of wonderful thinkers, noble heroes, and beneficent saints, is to have turned a host of living bodies into corpses, leaving no memory nor permanent good behind them—this is to make the grand evolutional progress appear to be what in a man would be called a lunatic proceeding; one only to be likened to that of the crazy sculptor who, after he had finished by a lifetime of toil a magnificent masterpiece, broke it into fragments. It is an incredible anti-climax.

The only suggestion which modern physicists have to give for maintaining the heat supply of our globe is that the earth's supply of radium may make up for its yearly losses. But when we remember that all the radium yet collected amounts to only a few pounds —quite insufficient to raise the temperature of the area of a single county half a degree—this last resort of speculation only makes the doom of our earth as a continued habitation for the human race more despairing, and the wiping out of all fleshly life, sooner or later, more inexorable. After the long years spent by nature evolving life and mind to the aspiring reason, sacred love, and high devotion manifested in our race, how ghastly and repulsive to any sensitive heart is such a wholesale and total annihilation. It is, as Darwin called it, "an intolerable thought," and in order to restore to the great law of evolution either intelligibility or benevolence, reason needs to suppose that somehow the spiritual culmination of this age-long process may make of fleshly death a

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covered passage onward which may preserve some enduring results of the mental and moral condition that it has taken so much time and labor to produce.

The great law of evolution, it is claimed, is, "the survival of the fittest." But are the insensate atoms (or atoms only latently sentient) better fitted to survive than the conscious personality. Whether we interpret the term "fittest" to mean "strongest and best adapted to environment" or whether we understand by it "the worthiest," in either case the conscious master-soul should be judged more deserving of preservation by nature than brute matter. Whatever reason there may have been for the cosmos developing a human soul at all, there is the same and even greater reason for continuing it when so toilsomely equipped to co-operate in the evolutionary work.

Why should evolution abruptly stop at its earthly highest, because of a wandering grape seed or a hungry group of typhoid bacilli; and leave such vast gaps of progress between the human and the Divine unfilled? As the man looks down he sees hundreds of gradations of species, one below the other, as the steps of an animate staircase, mounting up to the human plane. As he looks up he sees at an infinite distance above the Divine Life and Mind—but between, as far as the eyes of flesh can see, there is no higher life. Does not the great scientific law of continuity, everywhere else so evident, suggest that there must be some spiritual life between to fill this immense gap? It is true that in the human form the limit of physical perfection may practically have been reached. But while no progress physiologically may have been made since the days of the Greek athletes, yet in man evolution long ago started on a new and higher path. Far back, in dim prehistoric ages, development in man turned inward, it grew mental instead of muscular and organic; became spiritual instead of material; and by this radical change it has swept on with immensely greater speed and to far more glorious victories. It has changed from a race development to a personal development. The animal species below man had no power of comprehending nature's plan nor of co-operating voluntarily with it for a higher ascent. The various animal species, therefore, had from time to time to be cleared from the track of progress and new runners and heralds had to be supplied, if advance was to be made. But when in man a being was developed capable of taking up nature's thoughts and by its own creative energy freely carrying them onward, a self-conscious being that by virtue of its memory, reason, lofty aspiration, and steady will was able to enlarge and uplift its own character and thus advance upon itself, within its own life, then there was at work in the cosmic service an efficient coadjutor. There was on our earth a spiritual incarnation of the cosmic life, flexile, conscious, and germinal with all needed powers of growth and which did not require to be blotted out and superseded. The only need was that it be transplanted, transferred to better conditions for higher development when such growth as was possible in the nursery of earthly soil was completed.

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Such a separation of the mind side of the human self from the physical body with which it is now connected so as to be able to make higher mental and spiritual progress in some more favorable and ethereal conditions than those of earth has been recognized even by some of the most prominent advocates of the monistic theory of the soul. On this point I would quote the significant words of Professor Kingdon Clifford, in the *Fortnightly Review* of the year 1875. This is his significant admission:

> While our consciousness proceeds *pari passu* with molecular disturbance in our brains, this molecular disturbance agitates the first ether, which transfers a part of its energy to the second. Thus is gradually elaborated an organism in that second or unseen universe, with whose motions our consciousness is as much connected as it is with our material bodies. When the marvellous structure of the brain decays and it can no more receive or send messages, then the spiritual body is replete with energy, and starts off through the unseen taking consciousness with it, but leaving its molecules behind. Having grown with the growth of our mortal frame and preserving in its structure a record of all that has befallen us, it becomes an organ of memory, linking the future with the past, and securing a personal immortality.

Professor Clifford himself did not believe that this personal immortality was in fact thus obtained, but he apparently recognized it as possible.

Is not such a destiny for man far more probable than that the biological and psychological development of terrestrial life through untold centuries, from the protoplasmic cell to "Plato's brain and the Lord Christ's heart," should have been so carefully done only to be undone, and thus end as a simpleton's card house ends, built only to be toppled over as soon as it showed promise of some beauty, permanence, or real use?

Victor Hugo's picturesque phrase, "I am the tadpole of an archangel," may seem a somewhat audacious claim, but it is a much more reasonable supposition as to the future of a great soul than that the Divine Power, which had developed it with boundless patience and skill and endowed it with such imperial capabilities, could at the last find no better use for it than to turn it back into the gases and senseless motions of some moldering dust. When we recall that the human soul, as we find it in these recent times in such splendid intellectual manifestation as that of a Lord Kelvin, in noble hearts like that of an Abraham Lincoln, or in the holy saintliness of a Florence Nightingale and a Cardinal Mercier, is the culminating efflorescence of all the painful discipline, the sublime intuitions and aspirations and heroic self-sacrifices of struggling humanity in all the past ages—then what monstrous and incredible wastefulness would be exhibited in that divine cosmic order.

When Michelangelo was asked by his princely patron to construct with his highest art out of some melting snowdrifts the finest statue he could fashion, to dissolve promptly under the heat of an Italian sky, the great sculptor indignantly refused thus to prostitute his genius. Can it be believed that the Supreme Power, that has by such age-long processes turned chaos into wondrous beauty, and matter into the glorious temple of the imperial spirit, is daily ready to squander its marvelous

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power upon ephemeral pageantries of personality to shine only for the brief span of earthly life? Is it credible that the Providence that runs the universe with such amazing economy, utilizing every Alpine shelf or cranny to grow lovely plants and flowers amid the snow—never squandering an atom, but conserving with exactest care every vibration of light, pulse-beat of electric energy, or microscopic stitch in the material web of the universe—is it credible, I say, that this watchful Providence lets its most precious products (the spiritual development in which all other developments complete themselves) drop back from their very acme in a day to the lowest level from which they started? This would be an anti-climax so flagrant as to stigmatize the supposed order of the cosmos as actually a blinding riddle and a senseless contradiction. It impeaches the intelligible significance of the whole evolutional process and the very reasonableness of the universe and the power that made and rules it. The principle of evolution, then, implies the continued persistence and unfolding beyond the grave of its culminating product—the soul of man. In fine, this persistence of the human spirit is needed to give meaning to the higher and most characteristic traits of our race. It is indispensable to unriddle the tragedies of life, and to explain the grave inequalities of our earthly career. That insistent problem of human evil and discontent can be given no satisfactory solution without it.

When an earthquake or inundation wipes out of existence in a few minutes a whole city, without regard to the age, sex, vice, or virtue of the victims, it is little that the acutest defenders of the benevolence of God and the sanctity of duty, who somehow, like Thomas A. Edison, have lost their faith in immortality, can adduce in justification of the divine goodness. He may urge that the government of the world must necessarily deal with men by the wholesale and by inexorable law, not by retail and special providence; and he may say that the real aim of life is discipline and the development of reason and character. But what opportunity have the children thus prematurely snatched out of life to gain this discipline and moral development? What justification for God's ways in such wholesale premature destruction of the higher life of humanity, just to give vent to certain volcanic gases and restore equilibrium to certain tons of water, however numerous?

But when we view these terrestrial catastophes in the light supplied by faith in the immortal life (lengthening our view so as to include the higher spiritual education and development of the soul for heavenly life and service, obtained here in this nursery of earth), then all the evils of life are transmuted and fitted with an infinite inspiration. To disengage the ideal beauty and nobility of the spirit from the material matrix in which it slumbers, it must know the touch of sharp instruments and rough environments. The will must test itself in storm and tempest and not merely enjoy the pleasant zephyrs and sunshine. Sorrow is one of the most effective generators of spiritual sympathy and tenderness. Temptation and even an occasional fall are notable developers of robust virtue. The whole catastrophe slaying whitest saint as

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relentlessly as blackest sinner does not confound them in a common doom; but sends each to his respective reward or retribution which he has prepared for himself in his own self-made heaven or hell. But when life is limited to mundane limits, a man's existence is quite often all too short for these laws of spiritual compensation to work out their just results. The brilliant English poet, Francis Thompson, in his most noted metrical masterpiece calls the divine discipline of God upon man "The Hound of Heaven." With sardonic bitterness and ghastly intensity he likens the pursuing retributions of Heaven on all natural instincts and pleasures to a devouring bloodhound rending mercilessly every blossom of joy, hope, or beauty, and hunting its human victims with bloody jaws from the cradle to the grave.

When a man has no hope in a hereafter, the thought of the diseases, bereavements, and tragedies of life supply altogether too many sad illustrations of such a conception of life and destiny. But when any human spirit has laid good hold of the faith that the soul may change its tenements and residences, as a traveler changes his inns, and wear out body after body, as a man wears out coats—that man has risen above such pessimistic nightmares. As the coral can draw from unsunned seas the tints of rosy morn, so the heart that firmly clings to the immortal hope can interpret all forms of outward good or evil as but providential material for the soul-building which is our proper aim; and in all the inexorable laws of the natural order it discerns the divine provision for this soul-growth—a provision which a man has only to use rightly in order to find that by every change and event, even the most tragic, he may mount higher and higher up the divine path.

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CURRENT OPINION

Christianizing Industry

In the *American Journal of Sociology* for May is the report of an address by Professor Albion W. Small on the relation of Christianity to industry. After pointing out that Christianity is but one factor in developing civilization, and that we have not the data for determining just how much of a factor it has been, as illustrated by the facts that the motivation of many of our activities since 1914 has been other than Christian, and that much progress is the direct result of experience rather than the conscious molding of experience according to Christian principles, he proceeds to define the function of Christianity as the promotion of the Christian spirit in living. Not historical Christianity nor yet the church, but the moral attitude of Jesus as a solution of life's problems is the standard for a Christian program. In applied Christianity there are two conflicting conceptions of method, analogous to the conflict between cultural and vocational education, according as character is regarded as independent of social relations, or as the achievement of right relations. Monasticism represents one extreme; a one-sided emphasis on social service, the other. Mistakes of organized Christianity in the past have been due largely to following ill-advised programs rather than sticking to the main business of Christianizing life. Yet moral character is no more than a possibility until it issues in volitions, and the church has found it necessary to use laboratory methods, to submit its principles to the test of service. Just now it is imperative that Christianity serve economic justice, and there is danger of its being stampeded either into ineffective generalities or into "miscellaneous busybodying." It is not necessary, as zealots and critics alike too often assume, that the church be a social dictator, nor is it desirable or even Christian that it should be. The leadership of Christians in all forms of social progress is the best exhibition and vindication of Christianity's function, which can no longer be used to justify slacking as to this world with a view to future rewards.

As the elementary method of Christianity is educational, addressed primarily to conscience and heart, but never unrelated to the intellect, Professor Small's theme resolves itself into: educational aspects of the responsibility of Christianity toward industry. Just now, and for some time to come, the central human problem is the realizing of right in economic relations. For fifteen centuries organized Christianity has been swayed by politics, and that is one reason why we are compelled to face the question of the relation of Christianity to the kind of property now dominant. We can plead no excuse of ignorance, nor of lack of mechanism. The expansion of world-wide communication has helped develop a common Christian consciousness, promoting a social solidarity prophetic of organic unity. Structurally, organized Christianity in our country has changed little, but functionally, American Christians have been reborn in principle and power. Yet leading laymen are unwilling still to recognize the problem of economic justice as the chief spiritual issue of the day. Christianity can more condemn the institution of property offhand than it can defend existing society, but it must contend for a critical investigation of property rights. Not only must necessary changes be wrought according to law and order, but law and order must serve democratic inquiry into our institutions. The trouble with Russia has been the substitution of one dominance for another. Recognizing that our corporation-dominated property system is opposed to the rights of the many, it is the opportunity

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of Christianity to help bring about a change in which the rights of all receive full recognition.

Labor Leaders as Christians

Mr. G. H. Stead, writing in the June *Expositor*, tells of British labor's view of Christianity as revealed in the proceedings of the Labor Weeks held annually for six years, beginning with 1910, at the Robert Browning Settlement in Walworth, and also in a conference last fall at the same place on Religion in the Labor Movement. While the views represented are those of believing rather than of unbelieving labor, they come from representative leaders of the labor movement. Although freely criticizing the church as unsocial, as some might well after being frozen out for their radicalism, they admit that from the church comes the ideal by which they condemn it. But if the church is criticized, there is no lack of reverence for Jesus in his ethical and religious attitude as the type of character that should prevail. Christological interest is relatively slight, with Heir Hardie as a notable exception in his testimony to the value he found in the doctrine of atonement; but there is a marked appreciation and emphasis of Jesus' teachings as compared with the Old Testament prophets, or with Paul. The brotherhood of man, the Kingdom of God on earth, the law of love—these are in the foreground. Forgiveness is taken for granted rather than stressed. Power is rated higher than guidance. It is notable that a group of continental agnostics have joined with British labor leaders in a Fellowship of the Followers of Jesus. The power of the spirit of Jesus is frequently mentioned, while references to the future life are rare. In general, doing the will means far more than naming the name.

A Social Gospel

The social message of the church is not to be identified with socialism, according to Rev. F. L. Leach in the *American Church Monthly* for July, nor with philanthropy as a measure of relief only and concerned with individuals, nor yet with the financing of various reforms, or even with their prosecution. The church must be satisfied to get things done, rejoicing that the state is partially Christianized, and that by taking over certain activities it sets the church free for higher service. Its business is less to draft programs than to put the Christian spirit into their drafting and execution. If prayerfulness has its value for the individual, it is no less important for governments; church and state are not separate compartments, and the church must champion a social cause, though not necessarily a political party. It may make specific demands as in the case of divorce and vice; it may lay down principles governing amusements, for example, or good citizenship; but most important of all, it must infuse the Christian viewpoint into social life. The minister has the opportunity of bringing his congregation face to face with current problems of vital interest, with a view to securing definite discussion and action. He needs, however, to realize that his ideal can be realized only gradually; patience is essential to his method.

What the Negro Wants

The annual conference of the National Association for the Advancement of Colored People, held recently in Atlanta, is reported by Martha Gruening in the *World Tomorrow* for July. After three days of discussion, resolutions were adopted demanding the vote, the suppression of lynching and of racial segregation in railway travel and in the civil service, and the granting of federal aid for education. Although it was the first gathering of the kind ever held in the South, there was no disturbance, as had been predicted, and there was plain speaking, made possible by the loss of so many Negroes to the North, by the new spirit of the Negro soldier, and in consequence of

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agitation by this association and others. The economic situation was freely discussed, as not wholly new but having its parallel in the Negro exodus of thirty years ago. Delegates from various parts of the country gave their reports of local co-operation or struggle.

The weakness of this body has been in its lack of a political or economic program. Just before the Atlanta meeting, a new organization was effected, known as Friends of Negro Freedom, more radical than the other, and with an economic emphasis, condemning distinctions of race and color not so much for their own sake as because they interfere with the international solidarity of the workers. This new association, however, has been made possible by the older one, through which the Negro has become articulate.

The New Frontier

The *Survey* for July 17 reports in full an address on this subject by Rev. A. E. Holt at the International Congregational Council. He speaks of a succession of frontiers: the first, when men came to this land in quest of religious and political freedom; the second, when they settled the prairies, seeking to domesticate there the tradition and ideals of the East, with a moral passion manifested in the abolition of slavery, and more recently of the liquor traffic. The third frontier is industrial, and the question is what the church's relation to this frontier is to be. The church took a secondary part in the abolition of slavery because it was not united; war was necessary because the church failed in its duty. Now that industrial reorganization is certain to come, with the possibility of avoiding a revolution by absorbing it, directing and using the elemental forces that make for revolution, the church must occupy new frontiers—the industrial centers rather than the prairies.

Our industrial areas are a No-Man's Land for Protestants, with the breakdown of the family, church, and the collapse of the Christian ethic. A new spirit and method are requisite. First of all, co-operative Protestantism is necessary—a co-operative intention to replace the competitive drift. Then there is need of certainty of ethical outlook, placing the demands of practical living above all that is ecclesiastical or emotional or formal. To be a "Bible Christian" is not sufficient; it is indeed injurious to Christianity when, as often happens, it means the subordination of the social emphasis. Furthermore, we must know the facts. In all matters of industrial and international differences we are at the mercy of propoganda. The church should support an institution to get the facts about Mexico and Pittsburgh, for example; should see that the people get the facts, possibly by means of a federation of the religious press, and should provide opportunity for free discussion of the facts. Finally, the church should educate for participation in the new world of industry. Under the factory system, moral motives are less evident than in the days of household production. The worker needs to be helped to want what he really ought to want; he needs to see that work is desirable and that selfishness is intolerable in any calling. There is need of education against sabotage, whether on the part of capital or of labor, for we need a nation of workers and producers.

But it is not enough to train men to want what they ought to; we must make it possible for them to get what they want, making the world safe for the worker, as for the temperate man, and unsafe for the slacker. That means at least this: we shall not tolerate those who live by special privilege rather than by work; we must have an honest industrial order; and industry must give the worker a chance to satisfy his soul, as he sees his work has a meaning in which all his powers may be invested.

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Wise Fools

The problem of education, as seen by an editorial writer in the *Freeman* for July 14, s to prevent the essentially unintelligent from getting a technical training, and to see that the intelligent 10 per cent get it. A high degree of intelligence implies a high degree of correlation, and that not restricted to one methodology. For instance, modern philosophers as a class are fundamentally ignorant, and in the war biologists and anthropologists showed themselves less harsh and more tolerant than physicists and chemists, with their less flexible and imaginative methodologies. Psychology is hampered by the effort to handle two sets of facts by one method. We mock at the all-round man because it is so difficult to become one. The intelligent man is able to apply common sense to the solution of a problem when his technical resources are exhausted. If he thinks straight on one subject, he is likely to on another. Many specialists are such by rote, unintelligently assimilating formulas which they fail to comprehend.

Service and common sense do not necessarily belong together, a fact of which the war has convinced us as one of its by-products. This means, not that science is to be thrown overboard, but that we must make the best of it. If the Middle Ages were priest-ridden, we are science-ridden; science is a fetish, the worship of which avails for material prosperity but not for human ends. It is better to shiver before a tribal god of vengence than before experts and blueprints. Such an attitude toward science is possible because our conception of intelligence is at fault; it is more than specialized skill. Above a certain minimum, specialization is no criterion of intelligence: the specialist may be fundamentally an ignoramus. He needs to be able to rise above his subject and see it in perspective; only so can his efforts be creative.

Overhauling Democracy

Among the great needs of our day is social inventiveness. The results of political democracy have not borne out predictions, largely by reason of prevalent apathy and ignorance, and because democracy has been too narrowly political. A change is already taking place, as Harold J. Laski points out in the *Yale Review* for July. Economic subservience is giving way to intelligent co-operation, and labor unions are concerning themselves increasingly with spiritual freedom instead of merely adjustment of wages and hours. The apathy mentioned is a product of the present industrial system, in which the capitalist mind is too specialized for money-making, and the worker has little opportunity to count politically his political significance begins only when he leaves his task. There is need of education for life, that there may be a direct, untrammeled road from the weaving of cloth to the weaving of dreams.

In France there is a strong movement toward decentralization. Guild socialism is making headway in England, with its promise of making the individual significant in his industrial capacity. Such a writer as Graham Wallas is making valuable contributions toward the philosophy of a new democracy by giving it a method, in his insistence upon the necessity of evaluating man's psychological inheritance. Thus far America has contributed but little to the forward movement in democracy. We need a fundamental analysis of the state, a thoroughgoing investigation of existing data, and of the conditions of social organization, all the while admitting the novelty and complexity of our problems.

The Significance of Self-Sacrifice

Experience teaches us that the rights of individuals conflict, and also that they should not. Of the two prevailing theories of social adjustment, one resting on genetic psychology and having a social emphasis, the

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other based on rational self-consciousness and individual in its standpoint, neither does justice to the reality of the experience of suppressing self-interest for the common good; the former denies the self-interest, the latter, the suppression. Yet self-sacrifice, or what appears to be such at the time, is a condition of social progress; hence H. W. Wright, in the *International Journal of Ethics* for July, feels the need of defining more clearly the relation of rational self-interest to social adjustment.

We begin by desiring objects, but in course of time find satisfaction in states more than in objects. Conscious intelligence in its effect upon conduct works in the concrete. However much it may take account of the equality of selves and the real identity of their interests, the differences between the interests of one's self and those of others are more apparent than the equality of selves, and the claims of the former are justified by habitual experience. Social adjustment at the outset is thus necessarily experimental. Moral development has only gradually shaped the social ideal of a society of selves as ends. What view, then, can we take of social adjustment, doing justice to the fact of social evolution and the laws of personal intelligence, taking account of instincts and self-direction as well? Such a view must recognize two tendencies, the one individualizing, to produce antagonistic self-interests, such as cravings for family, companionship, or reputation; the other universalizing, taking the standpoint of the whole, as manifested in patriotism or self-identification with a country which is not just a group of individuals whose common interests intelligence reveals. Hence the place of self-sacrifice. The appeal of a social issue, though real, is less real and more remote than that of a private interest. However much observation may show that it pays to espouse a social cause, it is a venture none the less, and its results are less certain, as they are the product of creative activity. It is the exclusiveness of individuality that should be destroyed; its originality, inventiveness, and vigor are an indispensable asset to social progress.

A Defense of Dogma

One may recognize that Christian living is more important than theological belief and not wholly dependent upon it without regarding the latter as of slight account. The two really go together, according to Rev. H. Clark in the *Contemporary Review* for June, at least when genuine Christianity is in question. For there are two kinds of Christianity: a religion of redemption, and one of ideas and ideals; the former has a dynamic, involving an accession of power from without. The latter type of Christian is inspired rather than converted, taught rather than saved. The problem of Christian living in the former case is proper adjustment to the dynamic; and just as adjusting one's self to electricity implies acceptance of the known facts about electricity, so theological doctrine is, however indirectly and unconsciously, antecedent to life. If Christianity is a living force from a living, life-imparting Christ, then the doctrine of atonement is essential to that life, however unimportant it may be from the other point of view, which is satisfied with adjustment to ideas that are the product of past activities. There is a practical as well as a theoretical difference between these two types, dividing as to ends and to means as well, so that each had better go its own way. Those who hold the dynamic view of Christianity cannot afford to belittle dogma. For anyone else, no doctrine is important.

The Greatness of Jesus

The metaphysical theologian and the historical critic, both necessary to enlightened religion, have both failed to do justice to Jesus' originality. The latter makes the obvious and serious mistake of destroying

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the only adequate antecedent to historic Christianity. The evils of such criticism, however, are to be cured not by less criticism but by more. The historical method needs supplementing: the philosophical mind is the indispensable ally of the historical mind. Only as sympathy and imagination come to the help of learning, does the creative originality of Jesus appear, as the Gospels reveal him.

It is this originality of Jesus in its various aspects that Dr. George A. Gordon discusses in the July *Atlantic*. First, as to his character. There is no one in the Old Testament like him; everywhere we see the limitations of the tribal or national outlook. Only in the ideal of the Suffering Servant do we find a character that approaches his. So in the New Testament, he stands out above all others in vision, composure, certainty, dignity, disengagedness from everything non-essential; his unity and sovereignty of personality stamp him as a new type of being to which the world is to be conformed. He is the creative modern man, in contrast to the melancholy of Egypt, the exclusiveness of Israel, and the aristocracy of Greece; in him the intrinsic worth of man as man is revealed.

His originality is manifest also in his message, which is to be judged rather by what it came to mean than by its literary background. To his disciples is due the representation of him as an apocalyptically minded Jew. Fundamental to his teaching was his conception of God and of man; characteristic was its new depth, inwardness, and absoluteness. "The best experience of the best souls, in Israel and beyond Israel, finds its completest utterance in the authentic teaching of Jesus." He is the most misunderstood teacher in history. He had to use the phrase "Kindgom of God," but not as his contemporaries used it. History furnishes the interpretation for creative ideas, ever more clearly apprehended.

His manner of teaching, too, is notable. The use of conversation, of question and answer, is characteristic, and he displays a remarkable dialectical skill, and an extraordinary gift for characterization which is the supreme example of the poet's genius. Nowhere is this more evident than in the parables of the Lost Son and of the Good Samaritan.

In his vision of ideals and his eager pursuit of them, in his experience and revelation of joys and sorrows in service, in his superlative insight and utterance he is "the prophet of the spiritual life of man in his pilgrimage through time." His endowment was that of sovereign religious genius, his environment that of absolute spirit. Just as Plato is not to be explained by mythologic and popular beliefs, so Jesus cannot be confined within the limits of the decadent apocalypticism of his day.

Children and the Kingdom

When Jesus speaks about receiving the Kingdom of God as a little child, his meaning is not, as often interpreted, that one's attitude is to be that of a child, but rather one's attitude toward a little child is in question; the Kingdom of God is to be received as represented in a little child. Jesus is not merely using a simile; for him the Kingdom is in some fashion present in the child, implying a different attitude toward children from that displayed by his disciples. This misapprehension Lester Bradner endeavors to correct in the *Anglican Theological Review* for May. The misunderstanding is due largely to a confusion in Matthew's account of the two incidents on which the teaching is based. Jesus corrected the ambition of his followers for primacy by an object-lesson of ministering service. He set a little child in the midst, then took him in his arms, saying that whoever received such a little one in his name, that is, out of regard for his standards, received him. The child symbolized

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the need of service; Jesus rendered that service; he received the child. But Matthew misinterprets the lesson as one of humility. His mistake is evident from a comparison of the synoptic accounts. It is the child's need of protection that suggests the warnings against putting stumbling-blocks in his way, and the reference to "their angels"—a need that God himself supplies. The other incident brings out this teaching yet more clearly. Jesus was disturbed that his disciples should reject the children, not only for the sake of the children but for that of his disciples—the lack of spiritual perception thus apparent. He rebuked them for their inhospitality more than for their pride. The child is significant for its potentialities, as is] the Kingdom, and it is faith in such potentialities that Jesus would inculcate.

A Lesser Saint

Commentators have always been hard on Job's wife, without trying to understand her point of view. What did she really think as she witnessed Job's suffering and his doubts? This question is raised by Rev. Harris E. Kirk in the July *Biblical Review*. She did not accept the judgment of his friends; she believed in him, loyal, though she could not understand. Her advice was that of hopelessness rather than rebellion. What was the use of holding to his integrity? God had gone back on him; why not renounce God, and die? She was at the end of her resources in her efforts to help him. Job's reply indicates that he understood what she meant. In effect he said, "You know better; you must be patient." And she took his advice; she kept still though she was unable to see and could not agree with him. She shared his sorrow without his spiritual compensations. Her outbreak had been very human, what almost anyone would have said in like circumstances. She had little belief in God but much in Job, and was steadfast in her uncompensated loyalty. But though the commentators have dealt hardly with this lesser saint, she has had one sympathetic interpreter, the poet-painter, William Blake who represents her as constantly with Job, sharing finally in his vindication.

Blake as a Modern

After William Blake has been regarded as a madman by his contemporaries and in our own time, the rediscovery of him as a modern gives evidence of a return to sanity on the part of those who thus estimate him. Such is the opinion of Richard Roberts as set forth in the *World Tomorrow* for July. Blake hated hatred, was intolerant of intolerance, a sworn foe of all traditionalism and formalism, a champion of freedom not as absence of restriction but as opportunity for expression of the best self. He believed in human nature; for him desire and reason are not antagonistic but complementary, the latter a discipline, not a despot. His ethics were dualistic as regards right and wrong, but he recognized no fundamental clash of individual and society, of justice and love. His criterion of conduct was the fostering of fellowship; he advocated the society-making virtues.

Dualism of spirit and matter he disregarded, living as a citizen of two worlds at once, regarding the world as that part of the universe which he could see with his eyes; but he could see far more *through* them than *with* them. In his thinking Christianity and art are inseparable; conversion is a process that produces artists, and Christianity fails except as it expresses itself in art, making painters, sculptors, musicians, poets. Life is creative in its nature, creative of beauty, and the greatest beauty is that of a well-ordered society. Humanist to the core, in his drawings and his poetry, he proclaims man's superiority

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to institutions, and the blessedness of the human family.

Pews as Pillows

Pews are less popular than formerly because many like pillows better. This suggests to W. E. Bohn the question why the pew should have the pillow as a preferred competitor, and he attempts an answer in the *World Tomorrow* for May. Lack of quality in preachers is not to blame. They average high in community leadership; but supposing that one in ten of them belongs to the little group at the center of a community's progress, that does not insure that he will be worth hearing in the pulpit. Rather the trouble is that he represents a purpose and a doctrine that have lost interest for himself as well as for his hearers. He doesn't believe what he preaches or is supposed to preach. Conversations with many ministers off duty shows that they are much more interested in comparative salaries or the competition of the moving pictures than in doctrinal evangelism. Even the one man in ten, who shows between Sundays that he can think and has something to say disappoints any such expectations when in the pulpit. He isn't expected to be interesting; he doesn't expect to be interesting. He is hampered by the things he is supposed to say and the way he is supposed to say them. His message is lost in its homiletic method; it fails of significance because of its setting in a service that defeats its ends. It would be a blessing if the Bible, not its ideas but its hypnotic phraseology, could be banished from the pulpit for a few years. More than a clean mind and a deeply spiritual nature is required in a minister if he is to give his people something real. That is what the movies are doing, yet less effectively than many community centers and Boy Scout troops and Y.M.C.A.'s. That the church must do if the pillow is to be ousted.

Wanted: Persecution

Not all critics of the church are agreed that its failure lies in its lack of adaptation. According to a writer in the *American Church Monthly* for July, the church ought to be unpopular and it makes a fatal mistake in conforming to a world that is reverting to paganism, not gross and brutal, to be sure, but refined yet none the less pagan in its solicitude for material and intellectual well-being, in its substitution of utilitarian for spiritual considerations as compelling motives. Christianity cannot afford to make terms with this paganism, which is apparent in the decline of worship, the secularizing of education, and the negligible influence of the church in the war. The church is lightly estimated by the world because subservient to it. The world's animosity has only the church's apathy to offset it. It is opposed both by capital and labor, as not conferring material benefits upon them. Such opposition should be welcome.

The church needs a little wholesome persecution, from democracy no less than from the autocracies of the past. It needs to emphasize restrictions rather than benefits, and thus free itself of nominal Christians and from factitious advantages; with a compensating increase in coherency, definiteness, and power. Not that the church is for saints alone, but saints and sinners alike must take their vows seriously. Further separation from the state is to be expected and welcomed, as it becomes subject to taxation and ceases to receive support from outside; then it can insist more effectively upon the profession of Christianity as unconditional surrender of will and affections to a great ideal, involving willingness to submit to a measure of godly discipline. That will mean a deeper consecration and self-discipline for the individual, and Christianity will appear as it is, a supernatural religion, waiting for the great consummation.

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Christian Unity

In discussions of Christian union, various fallacies are encountered, some of which are surveyed by Rev. R. W. Peach in the *Christian Union Quarterly* for July. That the unity to be desired is spiritual by no means precludes a visible unity which is in fact requisite. It is none the less real because spiritual. The egotistic fallacy presupposes a lowering of standards, as each body regards itself as more truly Christian than the others; but all are in debt to all, each has its merits and its weaknesses, the proportion of saintliness in the different churches averages about the same, and union will have a positive value in bringing weakness and strength to light.

Those who argue that organic union will destroy the homogeneity of the denominations are talking about something that does not exist; and the homogeneity of all kinds of Christianity in worship, preaching, and methods is more characteristic than their agreement within a sect on points wherein they differ from those outside. Nor is it fair to speak of the churches as regiments in one army. Regiments do not kill each other off by overcrowding. Again, when it is said that on the whole we have not too many churches but that what we need is consecrated leadership, the fact remains that we have more seats than people to fill them, and consecrated ability frequently faces empty seats. Finally, not uniformity of ordination but unity of organization is what we need if the churches are to fulfill their mission.

Artistic Realism and Religion

The eighteenth century, a period of skepticism, of panaceas, of substitutes for Christianity, witnessed a new stage in the art of painting in Great Britain, to which Rev. F. H. Wright of the Scots Church in Dresden devotes an article in the *Biblical Review* for July. Deism was demolished less by an infallible Bible than by a reasoned appeal to human nature, both on the continent and in England such men as Pascal, Schleiermacher, Grotius, and Butler giving evidence of and responding to a new sense of need of Christian faith. The great religious revivals toward the end of the century were but another manifestation of that same search for reality; and the revival of painting was made possible and its character determined by the "revived feeling for solid fact and for intellectual integrity."

Hitherto there had been no painting native to Great Britain, and indeed at this period Dutch influence was marked: there was a kindred interest in common people and familiar landscapes. Hograth is one of the earliest and greatest of this new school of painting, an uncompromising realist, whose moral purpose did not interfere with his sincerity of portrayal, and whose influence is seen in the Frenchmen, Greuze, and Chardin, the Watteau of the common people. Morland with his rural scenes, and Wilkie with his pictures of village life had their counterpart in Millet and Bastien Lepage. But it was in portraiture that the new feeling for reality was most clearly expressed. While Reynolds continued to subordinate his subjects to elaborately beautiful surroundings, Gainsborough gave his attention to character and personality, so that his works have a greater religious value. This tendency was carried farther by Raeburn, as contrasted with the superficiality of Romney, and by G. F. Watts, a master in revealing greatness of spirit in those whose portraits he made.

In landscape, likewise, the passion reality found expression. Gainsborough and Constable represented the truth and life of familiar scenes, and their works are more religious than those of the Nazarenes of Germany. It is a case of piety as compared with pietism. Turner, too, delighted in the beauties of nature as it is, and the Barbizon school, notably Millet, are kindred

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in spirit; brethren, too, of the poets Wordsworth and Goethe with their stress upon the beauty and the meaning of nature. From this realism there were reactions to classicism and romanticism, and then back again to a new realism, beginning with the historical productions of men like Meissonier, and continuing with Courbet, Lenbach, and the pre-Raphaelites of whom Holman Hunt was the most truly religious; and with them we must class their ardent champion, John Ruskin.

The impressionism, too, of Manet, Whistler, and Sargent is a wholesome reaction against a sordid realism. Boecklin and Burne-Jones are also to be named in this connection; but Watts, more than anyone else, shows the relation of art to developing Christian thought, and in this he is typical of much worthy modern painting, which is tending toward idealism—a realism that includes idealism as its fulfilment.

Enthusiasm for beauty is Christian, and art has justified itself by its service to humanity. Religion and art have paralleled each other in their emancipation from the traditional and the irrational, and in further progress Christianity has art as its helpmeet.

Making Civilization Christian

In the first issue of the *Personalist*, a new quarterly published by the University of Southern California, R. T. Flewelling calls attention to the Crusades as marking the break-up of the institutionalized, provincial world of the preceding centuries, Roman in its type of civilization, and the emergence of a new civilization, Greek in its nature. Characteristic of this later era and formative within it was the Renaissance, which gave a powerful impulse to individualism. Rousseau with his democratic ideals, his emphasis upon self-expression and his romanticism, was typical of this individualistic trend, which appeared in the field of ethics as the will to knowledge or to power. A parallel and to some extent counteracting tendency was manifested in the Reformation, with its emphasis upon piety and self-restraint, yet strongly individualistic. Philosophy became empirical, taking such forms as realism, positivism, and skepticism. The trend in nearly every department of life was toward a more individual and more material view of personality, which meant a tendency toward autocracy and selfishness. Thus Roman civilization, subordinating the individual to the institution without his consent, gave way to Hellenic, exalting the individual. But a bare individualism is hostile to self-discipline. A more adequate principle, personalism, is needed, recognizing the dependence of individual culture on moral and spiritual values, and thus overcoming a materialistic utilitarianism. The war has revealed more clearly than ever the evils of unrestricted individualism, as well as the possibility of overcoming them. Can civilization, thus far Roman and Greek in turn, become Christian?

Enemies of Tolerance

Skepticism and bigotry are twin sins against tolerance, the former as a philosophy, the latter as a fact, according to F. Lyman Windolph in the April *Atlantic*. Skepticism results from the theory of the relativity of right and wrong. But to say that the only thing necessary is to think one's self right is a doctrine softer than the facts. Good intentions are not enough. In the Civil War, North and South were not equally right; nor are social radicals and conservatives equally right. Prison reform often seems to forget that the prisoner has committed a crime. "Pure skepticism implies an indecent disrespect to our own opinions, which is one of the clearest of the stigmata of decadence." It tacitly assumes fallibility of judgment, or proclaims it. Tolerance is a by-product of democracy, and in its

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essence is not doubt but charity and fair play. As such, it supplies no impulse for the approval of a heresy. There is an objective distinction between right and wrong, and man is capable of making that distinction.

As skepticism is a perversion of liberal thinking, bigotry is a perversion of conservative conduct and leadership. The people have the right to reform, to alter, to abolish the government if they so decide, hence free discussion is necessary. Free speech is not only a result but a continuing cause of democracy, without which there can be no public opinion, but rather despotism. It is the unthinking conservative who begets the unthinking radical.

Is Government Evil?

Sir Gilbert Murray in the April *Contemporary Review* interprets what he designates as "Satanism" in current attitudes toward the state. There is often a tendency on the part of those who are victims of defeat or persecution or bad government to take their oppressors at their word as representing the world-order, and so to oppose that world-order as evil, with or without the hope of establishing something better in its place. In so far as such an attitude is purely destructive, it may be termed Satanism. In any case it is a revolt against the god of things as they are. This is the attitude of apocalyptic literature, old and new, condemning the present world as wholly evil, and loyalty to it as a crime. The Roman Empire appeared to early Christians as an incarnation of evil, so that loyalty to it was disloyalty to God, and the Book of Revelation expresses this spirit of revolt, together with the hope of a better world-order in the immediate future. So in modern days Whig, Liberal, Radical, Revolutionary, each is dissatisfied with the present order; and in an ascending scale the order which they endeavor to establish is at variance with that which exists.

It is the relation of empire to subject people that is the fertile seed-ground of Satanism: a distrust of all government because of the wrongs inflicted by one; and it is such Satanism that prevails in Russia and other parts of Eastern Europe and Western Asia. Such relations have produced a literature of hatred; for instance, oracles against Babylon and Nineveh as oppressors. But Babylon and Nineveh were no doubt relatively successful in internal administration. So Satanism is usually associated with imperial governments, and Great Britain, for example, is cordially hated as a master-people, and often with good reason. Indeed, if some of the exceptional acts which have aroused hatred in India or South Africa can be justified on the basis of the world-order, that order itself cannot be justified.

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THE CHURCH AND THE WORLD

MISSIONS

The Presentation of Missions to Men

Missionaries who donned the khaki and mixed with the men of the armies got a new conception concerning missions and men. In *The East and the West* for July, Benjamin T. Butcher makes clear some things that need to be done. Perhaps 80 per cent of the army men were outside the interest of organized religion, but many of these men came and listened to the missionary's story night after night when there were other attractive sorts of mental and social diversion. The old trite missionary propaganda with its unreal phraseology was dropped. The speaker was dressed like the other men and talked in the language of their better moments, good, plain, simple English. The missionary story was presented in the form of stimulating lectures on the life of the peoples and the value of Christianity to their problems. These plain men understood if they did not always agree with the conclusions of the speaker. They were clearly interested. It explodes the idea that a large number of our church people have—that only the faithful can be expected to have an interest in missions.

It was a matter of putting before those men plain facts about the men of other colors and creeds. These lectures were often started off by lantern slides and on other nights followed by a plain verbal lecture. Such titles as "New Guinea and Its Cannibals," the "Wild West of Papua," "Among Swamps and Savages," etc., were used as popular clews to the discussions. Dry statistics about numbers converted and children baptized leave men cold. What aroused these men was a story of Christ in action—how the savage was getting a chance and a big change for the better was taking place in his country and in his personal life. Under the caption of "Humanity in the Rough" it was made clear that the nigger, the Indian and the others were not different kinds of beings from ourselves. Their central, elemental needs are the same. In "Our Duty to the Weaker Races," it was said that for good or ill the races are intermingling. All our lives from the standpoint of labor, commerce, and general social contact are bound up with their lives. If we are not careful our civilization may poison them and corrupt us. We must as Christians become deeply interested in the welfare of their whole living. Under the "Failure of Civilization" was discussed the failure of the nations of the world to prevent the terrible calamity of the world-war. If Christianity had not failed at least the church had failed in applying it. The real application of Christianity is the "salt that can save them." In the whole world, among all the races, and in the midst of all the classes, high ideals must become standards. The world and the races thereof are a unity. The life of each is tied up with the sort of life that every other lives.

The ultimate aim of the missionary is not to baptize a few converts here and there but to bring the whole world under the sway of the Christian ideal. After

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the lectures time was given for the discussion of problems and these men entered into these discussions with startling keenness. They would prolong the discussion for hours. A few were hostile, but the most were frankly critical, especially among the Dominion and American troops. They were in earnest about finding the way out. They knew that in the different countries the church had not dealt boldly and wisely with the ills that led up to the war. Mr. Butcher acknowledged that much of the criticism was just, and along with these men attempted to get a new perspective for the future. Among all these men there was a great ignorance of the rights, and possibilities of the colored races. They were living in a white man's world and the awkward colored races of chinks, niggers, etc., were in the way. But these people must be reckoned with in the labor market of the world. They are vitally related to the progress of civilization. As they see the great colored races coming into power, they see the challenge to Christianity in making for international goodwill. All these races must be given a square deal in all phases of life.

In many of the discussions it was painfully evident that when the average man did think of Christianity it was in the terms of a theology of fifty years ago. When he was denying Christianity he was really denying worn-out dogmas. However, in spite of class selfishness there was a big desire to make this world a better place. Men with and without degrees wanted to know how they could help. A great deal of the missionary propaganda has been carried on by men not qualified for the task. There is need of men presenting the missionary story who have a real appreciation of the lives of other peoples and who know how to present it. Men are specially needed to do this type of work. Many men who do splendid work on the mission field are not qualified to interpret it to men. Lantern-slide, movie, and stimulating lecture, all can be used with marked effect. The plain men at home as in the camps in France may come night after night to listen to the great missionary story if it is really presented to them.

Foreign Missions and the League of Nations

The *International Review of Missions* for July, G. F. Barbour, Ph.D., presents the relation of the League to missions. The missionary ideal has passed through the individualistic, the social, phase, and to a larger world-outlook in the past two or three generations. This does not mean that the vital elements in these three phases are contradictory, but our present world requires a larger grappling with its problems. The complexity of human nature is recognized in our time, as is also the fact that each phase affects the other phases. Medical missions were found to be an essential complement to the more purely evangelistic side of missionary life. In time industrial missions were found to have a proper part. Further, problems of the communal life, questions of economic and political justice, were found to be germane to the missionary's task.

Then came the Edinburgh Conference in 1910 with a world-vision and the ideal of co-operation on a world-wide scale. Now comes the League of Nations Covenant with a direct bearing on the work

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of missions. (1) The prevention of war is one of the primary considerations. Its waste of human life, its destruction of accumulated capital, reducing to a lower standard of living many of those who support the missionary cause—these have a retarding effect. There is a more serious loss still from war. It is the moral effect on the non-Christian world of powerful Christian nations at death-grips with each other. (2) Besides attempting to prevent war there is a constructive side to the work of the League—that of regulating international affairs in times of peace. Article 23 mentions the securing of fair and humane conditions for human labor within and without the territory of the members of the League. This comes close to the interest of industrial missions. The protection of the economic life of those with whom he labors from victimization will further his efforts immensely. With the enormous means of modern transit and the extensiveness of modern travel there have come dangers from the spread of disease as we saw in the recent influenza epidemic. The International Health and Research Bureau of the League will endeavor to organize medical safeguards. Thus medical missions will find much more efficient backing. The co-operation of the nations vitally affects the whole missionary enterprise. The opening up and safeguarding of the highways and byways of the world will wipe out the obstacles that maroon missionaries. The ruptured ties of communication between continents seriously handicaps the missionary. Paul knew something of the perils of communication. So have those great missionaries of other days. (3) In addition to the preventive and constructive work of the League is the protective work. Mandatories must do justice to the well-being and development of the peoples in behalf of whom they hold the sacred trust of civilization. It is a Christian view that considers that the wielders of political, economic, or scientific power should use it for the benefit and not for the exploitation of the less fortunate. To those who are skeptical on the basis of the past history of some of the mandatories, let it be noted that such a declaration by a great group of nations has the advantage of erecting a public, visible, and widely acknowledged standard for future statesmen and administrators. They are to be safeguarded from traffic in arms, dangerous drugs, inhuman beings, liquor, and military training except for police and defense duties. All this will be of great advantage to missionary work, for evil impacts of white on other races have complicated the task of the missionary. The most obvious omission is that of the securing of the rights of land-tenure to the natives who use it for any productive purpose. Then too the yearly report of mandatories to the commission apply also to those territories that did not belong to Germany or her allies.

There are two classes skeptical of the League, those who look too narrowly at the history of the past and see in it a fixed determination in this international matter for the future. Another group has suspicion and hatred which must be overcome. It will not do for a narrow particularism to be reckless of the claims of humanity as a whole. The enthusiasm for a great international co-operation is closely akin to the ideals of the Kingdom of God.

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The New Situation in Asia

Edward Bevan in the *International Review of Missions* for July gives a suggestive treatment of the present missionary situation in Asia. The great missionary movement of the nineteenth century coincided with the extension of European rule and influence over the globe. It is a grotesque misstatement that they "have assaulted the backward peoples of the earth materially with the gun and spiritually with the Bible."

At present Japan is a problematic figure in the Far East. There as elsewhere the rising prices due to the war have affected missionary enterprise. The national self-consciousness of Japan is strong. Her place in the world must affect every other country that is washed by the Pacific. There are splendid elements in the worshipful life of Japan, but there is too much worship of Japan. It is the task of Japanese Christianity to guide this one-sided and excessive worship into broader and more fruitful channels. The collapse of Germany, whose military power the ruling class admired, has influenced Japan. This, coupled with the rise of the unprivileged class in other countries, has strengthened the liberal movement in Japan. We may expect the advent of a more democratic government. Korea is a thorny rod for the Christian missionary. It is hardly possible to take the side of its inflamed nationalism without offending the confidence of Japan, or to espouse the side of Japan without seeming to set Christianity against liberty. Japan has embittered China in regard to certain territory. It is necessary for Japan to modify her grasping and ambitious methods. But it is essential that Europeans and others recognize that Japan needs opportunity for expansion due to pressure of population.

The ancient country of China has been thrown into temporary chaos because of the spreading of the Western attitudes of change. Present conditions in government, commerce, and international relations are very insecure. Morale is low. While it is a dark hour for China politically, religiously it is full of hope. The shaking of the old traditions has made them more open-minded to the gospel of Jesus. Chinese Christians have played a prominent part in the political progressive movement in China.

The war has profoundly affected the attitude of the British people to nationalism. The Montagu-Chelmsford report of 1918 outlined in the main the scheme of reforms. There is to be a change in the educational outlook for Christian missions. In the past they have enjoyed a great deal of autonomy. But the Indian political leaders will have a close hand on matters educational. There is some nervousness that the right sort of political leaders will not always come to the fore. There is a change in the spirit of India. There is a new self-respect and demand for responsibility in their own affairs. There is the possibility that this sense of human dignity and worth may help to generously liberate the lower castes and the outcasts in India. Already the Servants of India are a group with this ideal. In the midst of political excitement, that in some respects resembles Korea, it is often difficult for the missionary to steer a helpful course. There has been too much cautious reserve on the part of the

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missionaries toward some of the wrongs of the past. There is a feeling on the part of Indians that the missionaries except in a few instances have not helped along the new national interests of the Indians. It will be a vital issue in the future in regard to how the missionaries are to deal with political and other temporary interests.

The question of Asiatic immigration is causing much perplexity. There is a competition in regard to lowering the standard of living that makes the problem pertinent. There are three courses open: to prohibit it altogether; to admit without restriction or with the same restriction employed by European countries; or to admit with special restrictions. If none are admitted there will be inflammatory feeling. If just a few are admitted there will be difficult cases and friction. This is difficult with regard to America, but it is more difficult still in respect to the relations of Indians to other sections of the commonwealth of which it forms a part. No free migration can be thought of in the empire at the present time. But Christianity at this time should insist that the few who are admitted to the land of the white man should be fairly treated. This has not been true of South Africa. Another thing is that if areas are to be allocated to the different peoples, the distribution must be a fair one. Japan, for instance, is trying to get what is deemed necessary.

The passing at other times of the Mogul Empire, the weak Persian temporal power in its relation to Islam, and now the break-up of the Ottoman Empire makes it difficult for that large group of Moslems who feel the close relation of their religion to temporal power. Yet if the Mohammedans would work for a progressive self-government in Egypt, in the reconstituted states of the Ottoman Empire, and in other sections, more would be accomplished than by a propaganda to rehabilitate the wrecked Ottoman Empire. A reform movement in Islam would leave out most of those things that accrue from its relation to the temporal power, and would certainly leave behind many of the things of its past history that made it different from other theisms.

Zionism presents a difficulty in that Palestine has already a population which is mainly non-Jewish (Moslem and Christian). Zionists think that the situation can be handled with tact. They are very optimistic. There are differences of opinion among Jews as to the establishing of a separate nation. But the practical question for missions is toleration for political members not of the Jewish community.

Spiritual Reconstruction in the Near East

There is a consuming desire on the part of the Armenian people to possess their homeland in liberty. With a free homeland and proper safeguards the scattered remnant of this people will return to the disintegrated centers of work. With Armenian leaders from America and Great Britain they will make their contribution to the Christianization of the world. This is the belief of Ernest W. Riggs in the April *Moslem World*.

The missionary was once spit upon and driven from the Gregorian church, but now, returning from the enforced apostasy, the exiles are glad to worship

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under Gregorian or Protestant affiliation. There is a new unity and understanding. These people need leadership. The missionaries among the Armenians are not successful as measured by the number of converts they baptize but in accordance with the degree to which they make themselves needless as an outside evangelizing agency. The missionaries hold a mandate from God only during the immaturity of the cause in Armenia. They have already organized a committee to raise half a million dollars to rebuild the churches and schools of Armenia and to send missionaries to less-favored regions. There seems to be one more people who will take our missionary job away from us. The Kurds were thrown into close affiliation with the Armenians during the war and a close sympathy has arisen. There is a theory that the Kurds have an Armenian ancestry. At any rate they are preparing to help educate the Kurds and evangelize these people of the mountain fastnesses who live by their wits and sword. For many years the Armenian Protestant churches have felt it their special home missionary work to evangelize the Kurdish-speaking Armenians. So here is a latent force to associate with the American missionary organization.

There has been little success in evangelizing the Turks. The solidarity was too great and the converted one had to flee for his life. But with the occupation of portions of Turkey by the Allies there has been some change. The seed sown in other years has begun to bear some fruit: "In Marash a group have accepted Christ and have called themselves a Turkish Protestant church." While the heat of race feeling is on, Turkish and Armenian Christians will maintain separate organizations in those regions where the two peoples are thrown together. The danger of the return of the Turkish dominion over Armenia is fraught with gravest dangers to Christian missions. The Turks without their empire are open to the gospel, "but if their hopes of empire are gratified the fear of death may once more lay hold on those who are groping for the light."

RELIGIOUS EDUCATION

The Formation of Public Opinion

If propaganda rules the world but not the propaganda of the church, it is time that the church animated by the true spirit of Christianity should assume the leadership of the moral opinion of mankind. *Religious Education* for April presents a timely article by Charles A. Ellwood, Ph.D., dealing with this problem. Once the propaganda of the church did rule the Western world for narrow and selfish ends and stifled religious and social progress. But our time finds the world looking toward an awakened Christian church, eagerly awaiting its contribution in the creation of a public conscience. Except in the control of the liquor traffic there has hardly been an organized effort on the part of the Protestant churches to control public opinion. If the world is to be saved for Christianity, the churches must be more effectively organized at once for the guidance of public opinion.

It is necessary to realize that laws and institutions mold largely individual char-

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acter and that back of them lie the mores or moral standards of a people. The mores are the result of past public opinion. Now it is absurd to think of having a Christian society with pagan mores. It is the Christian task to create the kind of public opinion that will assure healthy moral standards for the future. We have much barbarism instead of Christian good will in our present political, economic, and personal relations. It is all the more essential in a democratic land that the popular habits of thought be Christian because of the increasing rôle that public opinion plays in the ruling of the nation. Such public opinion is the organization and co-ordination of individual judgments about a certain core of agreement. We have at least this core of agreement that church members want a Christian society —a society based upon good will and mutual service.

Public opinion must not be confused with the lowest mind or the average mind in the group which forms the opinion: "It may well represent the matured judgment of leaders and specialists who are in close touch with the public. Nor must public opinion be identified with public sentiment. For it is a more rational collective judgment resulting ing from the interaction of many individual judgments. Its strength depends upon its degree of rationality and the deliberate and open discussion that goes into its formation. Public sentiment and popular emotion can exist without public discussion, are conservative and frequently destructive and reactionary as in popular hysterias, while public opinion through reactional discussion is constructive and creative. Freedom for discussion is essential. Co-operation between the church and social science will do much to lift social science above materialistic and anti-Christian attitudes.

The church can use the following agencies for the creation of public opinion and its guidance: friendly social discussion; organized discussion groups and to some extent public forums; the press—and here indirect methods will count most. The majority of those connected with the press and in responsible positions especially are church members. The church needs to insist that Christian managers and editors do their full duty in creating Christian public opinion. A direct use will be made of the daily and weekly newspapers and magazines. Sensational methods discredit themselves, but on the other hand there has been too much timidity in employing psychologically approved methods in presenting the Christian cause to the public; the chief agency that the church can legitimately employ is peculiarly its own —the church school. Here concrete biblical and social material can be used to further Christian principles. It must be something more than an abstract presentation. Good books on social and economic problems with a Christian background and a textbook in sociology with a Christian viewpoint may be no more out of place in the Sunday-school room than a book on Christian theology. "Let the church use not only the key of Christian ideals, but also the key of scientific social knowledge." Concrete problems vitalize the church. The Sunday school should not mean merely the grouping of children and adolescents, but the mobilizing of the whole church

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for the study of Christianity in molding the creative public opinion of our world.

The Religious Day School

In recent years the religious day-school idea has been developed quite rapidly. These schools are not sufficient for the religious education of the child but they are efficient. The time for these schools is in summer and should not be less than from four to six weeks in duration. Most of them are only held twelve days, a small number three weeks, and a still smaller number six weeks. An efficient Sunday is presupposed, and a six months' preparatory class weekly by the pastor for each child above thirteen years of age. Howard R. Vaughn in *Religious Education* for April discusses the religious day school, and his significant work as a pioneer in this movement who has achieved results should add much weight to what he has to say about it.

1. It brought a high educational skill to the church when it had confessedly lost its religious educational vision. The material equipment was quite accessible, but the biggest task was to erect a standard of religious teaching which was both scientific and vital. The laboratory method was followed by able and consecrated teachers, but public-school methods could not be transferred bodily into the work of religious teaching, not so much on account of the principles involved, but because there was such a difference in the subject-matter. The process was prolonged because of the short period in which teachers and schools were accessible for this purpose during the summer vacations.

2. The religious day school has performed a great service to the church in transferring to it need discipline in recognizing constituted authorities. Many of the churches had fallen into a chaotic condition in the matter of discipline.

3. It has secured a few consecutive weeks for religious education. One week of dynamic education has done more in many cases to permanently impress the child with religious values than many years of periodic instruction in the Sunday school. It is cumulative and gains momentum as time passes.

4. It also secures unity for most of the children of a given congregation. It is a contagious and inspiring group atmosphere.

5. Educational science is the same, whether applied to history or the Bible, and we have been able to secure able teachers who had been trained in our normal schools and colleges. The teachers have been given their own grades and have been paid regular salaries. The curriculum includes graded lessons in the Bible, home and foreign missions, church history and church music—the really great hymns only are taught, and this is done with the thoroughness of the other departments. Twenty years of experience have developed a sound and effectual method of religious teaching. The school is just as vital in the country district with one teacher and twenty pupils as in the city with a large number of pupils and teachers. The vital factor is the trained teacher with the right spirit and outlook.

6. The object of religious education is not to fill the brain but to light a torch. The attempt has been made to translate the truths of religion into the experience

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of the child. It is to enable the child to get the vision, spirit, and courage of Paul rather than dwell too long on the places he visited and the doctrines he preached. It seeks to make the youth of today feel the passion of Carey, Livingstone, Judson, who have done compelling and intelligent service for the Kingdom of God. It is not claimed that the religious day school has wholly succeeded in this last and chief objective, but it has not wholly failed.

What Does Religious Education Mean to the Church?

If the church would succeed in impressing upon its own constituency the practical meaning of the message of the Founder of Christianity it requires a more advanced sort of religious education. Such is the claim of George H. Betts, professor of religious education in Northwestern University in the June edition of *Religious Education*. He sets up a number of lines along which the church's religious educational program needs to be developed. The mass of people have a hazy and mysterious idea of the Jesus of the Gospels who lived and worked as a great religious leader. Investigations among college students show the fragmentariness and incidental nature of their knowledge of the Christian system. An understanding of the Jesus of the Gospels will help to bring men under the compelling grip of the personality of Jesus. His life will become a concrete standard of religious activity. The church has been least successful of all in bringing men into the actual practice of the principles of Christianity in individual conduct and social relations. That is why we have had so much unrighteousness, oppression, injustice, strain, and hatred among men, institutions, and nations. Religious education is not a panacea, but it does give training for a vital religious consciousness and helps to build a constructive program of religious conduct.

There are three factors that condition a full religious experience: (1) Religious knowledge. In the mind of the child there needs to be built up a rich and appealing concept of God. The child needs to have an intelligent and fruitful approach to the detail of the life of Jesus the revealer of God. He needs a knowledge of the Bible that will give him these dynamic conceptions. These constructive religious ideas will be built into the life of the child "line upon line and precept upon precept." Fruitful religious knowledge must come to the child in a natural and gradual way and cannot be satisfactorily grafted on. (2) Religious attitudes. The ideas, loyalties, devotions, appreciations, volitions, and expanding consciousness of God in life cannot come in a day. Only that which grows up as an integral part of the individual's life can be a real dynamic for his life. This is not to have growth take the place of divine influence. It is to endeavor to prevent life from ever breaking connection with the Divine, rather than to require the divine power to reclaim a soul that should not have been allowed to go astray. In this way the divine life can exercise its most vital and lasting influence. (3) Carrying Christian ideals over into practice. The person who has from the earliest years been led to think and act according to Christian standards will have them as part of his life-habits. Habit is a great factor in the control of our living. The sharing

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of time, money, and sympathy with others from the earliest years will vitalize the service way of living throughout the individual's whole career.

The church must use religious education to make its program effective. In fact, it must be one of the church's primary considerations. The church must act according to the fundamental laws of growth. "The church cannot substitute special effort for conversions, though conversions will as a matter of course often occur in connection with the evolving of religious consciousness." Valuable as preaching is, it cannot be substituted for education in the case of either the adult or the child. (1) Religious education will take the church back to the method employed by its Founder. He was first of all a teacher. The church cannot hold its constituency in fundamental loyalty to Christ without an increasingly adequate program of religious education. "Only as the modern church becomes a teaching institution, making the religious nurture and training of youth its first care and obligation, standing out above all other interests and enterprises whatever, will it be able to take its place as a regenerative agency in society." (2) With fundamental religious standards as part of the lives of its members through an efficient kind of religious education, the whole life of the church will be energized in facing its great tasks. Then vigorous and constructive preaching will truly count. (3) Religious education can cure narrow sectarianism and claim an allegiance on the part of folks to the fundamental purposes of the church. (4) It can give the church intelligent direction in the regeneration of the world.

Church School and Public Opinion

Fred Leslie Brownlee in *Religious Education* for June deals with the relation of the church school to the formation of public opinion in the different fields of social endeavor. Ambassador Morgenthau's story of the Turkish absorption of the Armenians and throwing around them a Turkish environment from their youth up illustrates the psychological influence of environment. Fifty years Prussianized Germany by placing about the youth of Germany the ideals of a military autocracy and national egoism. Modern religious psychology recognizes that men and women do not inherit their religious and social presuppositions, but these are acquired through social contacts. The idealism of Jesus has not innoculated the national and economic policies of any nation in striking fashion. No government or economic group has committed itself to the social standpoint of Jesus in a full frank fashion. There is progress in unselfishness, but there is a long stretch ahead.

The church as the institution strikingly responsible for the spread of the Christian spirit is imperfect and has made many blunders, but it is sitting at the feet of Christ attempting to grapple with the moral and spiritual problems of the time. It is the one and only institution frankly committed to the idealism of Jesus. It surely has a grave responsibility in shaping modern public opinion according to Christian standards. It is a big challenge and leaders and workers who would even "die for the cause" are needed. There are four big things that the church school must do: (1) The Home Department needs to be rejuvenated. True it is to take educational

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care of the aged, infirm, shut-in. It needs to be solicitous about the cradle-roll group. But beyond this the whole nurture of the home must guide the work of the Home Department. Public opinion begins in childhood with the development of the child's ideas. To make the ceremonies, tasks, attitudes, and ideals of the home Christian is to go far toward forming a Christian public opinion. (2) The next step in Christianizing public opinion is for the church school to socialize its own curriculum. The cultural and biblical materials used must be selected for the purpose of transforming life. The investment and use of money should have attached to it the high standards of service. Something different from the present "grab-game" must be inculcated. If Americanism is "a certain idealistic spirit instead of a matter of technical knowledge of laws and constitutions," then others than the foreigner need to be Americanized in America. Who gave us the divine authority to Americanize this foreigner? (3) The third big opportunity to form public opinion is through the church-school worship. The hymns, prayers, and ideals presented should meet the needs of our time. The work here is very spotty as yet. Social democracy must be saturated with the idealism of Jesus. (4) We need a sane and workable practice of social service and internationalism. All need to contribute to a common fund for the time of misfortune. It is a harmful educational method for the rich to be taught a smug charity for the poor. Children need to learn the meaning of justice and righteousness. Adequate means for earning a satisfactory living should be helped along in the public opinion of all mankind. In international policy many believe in the missionary enterprise who by their international policy exploit those to whom the gospel is taken. The church school can help to bring an enlightened Christian public opinion to bear upon international relationships. In short, we need to Christianize all social, economic, national, and international ideals. We must sing, dramatize them, and live them with the boys and girls of our time.

The World of Consumption

The matter of consumption is brought before the readers of the July *Church School* in a stimulating way by Arthur E. Holt. Many things that we buy are not desirable for their own sakes but because others have them. We are suffering even more from competitive consumption than from competitive production. Country people attempt to imitate city people and betray a feeling of inferiority rather than the solidarity and pride of being country people. There is the competition in ostentation and display. "Conspicuous waste becomes a recognized method of advertising respectability." This leaves a spirit of mental discomfort and unwholesome striving. Country people should intelligently set their own standards of consumption and not be pulled off the mark by a wasteful competition with city people. They can have what they want and in addition the labor-saving devices that lighten work. All this has been set forth suggestively by Dr. T. N. Carver.

There is the twofold problem of teaching people what they ought to want and making it possible to get it. A better religious consciousness and a

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dignified and noble kind of self-respect should be part of the program of religious education. The sin of wastefulness and ignorant display is in urgent need of presentation. Simple, wholesome, and intelligent standards are much needed. In the face of the widespread and stimulating advertising, people must learn to choose with moderation. We need such a campaign in behalf of sensible buying. We have a number of co-operative leagues in Great Britain and America whose aim is conscientious and efficient buying. Here men need moral and spiritual attitudes. These the church must help develop.

The prophets and the writers of the New Testament have many statements that bear upon simplicity in dress, food, and houses. Sunday-school teachers can do much to exalt this ideal of simplicity. This should go far toward the redemption of people from the material and spiritual waste of competitive consumption of our present time.

Shall We Close Our Church Schools During the Summer?

In the July number of the *Church School*, Sydney A. Weston brings before the Sunday-school workers the problem of the church school in summer. Many schools are following the plan of the public schools in closing until fall. This may be a lazy way of meeting the problem and it may result in lowering the religious life. There is general agreement that we are facing a serious problem in religious education. More time for religious education is answered in many instances by closing the school during the summer. War and the flu epidemic did much to demoralize the church schools. This situation was aggravated by the severity of last winter. It must be admitted that some schools in the city must be closed during the summer because of the exodus of the families therefrom. However, in many ways the summer months with the favorable weather are the finest in the year. The number of hot Sundays is less than the number of cold and stormy ones during the winter.

This does not mean that the same teachers or the same program should be followed during the summer. It is recognized that the teacher needs a vacation. The length of it will depend upon the circumstances. It will be necessary to supply special teachers for a part of the summer session. In many communities they can come from the college young people home for the summer. In other instances summer boarders will be accessible as recruits. These special teachers will not serve throughout the whole summer, but will be allotted certain Sundays. Such teachers will bring fresh points of view. The graded lessons recognize the need of a special course of study for the summer months. Two good summer courses are "The Good Vacation Lesson," and "Your Flag and My Flag." These studies have stimulating missionary stories, suitable hymns and Bible passages, and there is a close contact with nature which brings the child close to God. The summer Sunday sessions may not be confined to the four walls of the Sunday-school. The program needs to be more varied and flexible. The serving of cool lemonade is not out of place. God makes the summer as well as the winter and speaks through it with myriad voices. It may be a great opportunity for calling to our assistance in religious education the wonders and beauties of nature.

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CHURCH EFFICIENCY

Country Life in the New Day

The address of Kenyon L. Butterfield before the Y.M.C.A. convention at Detroit last November is reported in *Rural Manhood* for May. It deals with the problem of Christianizing the life of the countryside. The needs of the time demand the enlistment of all farm boys for Christian leadership in all rural affairs the wide world round. There is a reaction against the high sacrifice and co-operative spirit of wartime. People are talking of disillusionment and the unreality of world-brotherhood. Such destructive pessimism must be met not so much by smooth words as by a real grappling with the countryside problems by such spiritual agencies as the Y.M.C.A. and the church. We wish to avoid the world-jungle experience of the past five years at a future period. The spirit of Christ must reassert itself, for humanity is not content to live the jungle life.

Some of these unsolved problems that require the patient application of the Christian spirit are: the demand of the city for cheap food, while the farmer demands fair returns for his labor and financial investment; the growing class-consciousness of rural producers which demands a larger social recognition and a clearer voice in the political councils of the nation. There is a keen competition for labor between country and city, and if the city outbids the country there is the danger of a grave food shortage. These problems need to be humanized and spiritualized under religious leadership. The country work of the Y.M.C.A. must reach the boys of the open country as well as the boys of the village, for where there is one village boy there are two or three real farm boys.

Christian leadership means the application of the Christian motive to all rural affairs. These boys need to have interpreted to them the religious human values in the economic, the political, and the whole range of social relationships. This is the strategic point that challenges leadership. The Y.M.C.A. has made a big start in organizing its country work, but the great task is still before the leaders. The country church shows elements of weakness, though the hard-working country pastor has done much admirable work. It is to be hoped that the Interchurch World Movement may vitalize the rural work of the church by eliminating that type of competition that is ineffective. Since the subsidence of the high spirit of wartime we have been in danger of a revival of the old warring denominational rivalry. While this is a real problem, there is the still graver danger of institutionalism. This faces us in all our work. There is the tendency to place the institution above the work. The way to defeat this menace is to "magnify the deed and minimize the doer."

One-third of our people, one-half of France, four-fifths of Russia, and great masses in the Balkans, Mesopotamia, Syria, India, and China are agricultural folk. The people of this old and honorable vocation require democratic Christian leadership. We require a vigorous faith to construct the Kingdom in all the world's countryside.

What Young People Think of the Country Church

In the May number of *Rural Manhood*, J. F. Smith presents in interesting fashion what some of our young people think

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of the country church and what should be done to make it more efficient and fruitful. We know what theological and sociological professors think about it. We have listened to the words of preachers, but we have not heard very much about this matter from the young people. They are a very important group of people and are responsible along with others for the present conditions—good and bad—in our country churches. Their frank utterances should be of very real value.

In study and discussion with these young people between seventeen and thirty there have been a number of unbiased findings: (1) in the absence of an appealing program the country church in the less-favored sections is not reaching the young people; (2) young people are often hostile to the church and minister and this is marked by scorn and rowdyism; (3) the chief cause of hostility and indifference is the untrained minister; (4) the young people want the church and will work in it gladly if directed properly; (5) a constant source of trouble is an unwise reprimanding of young people in regard to their social enjoyment; this fun and enjoyment needs to be wisely directed; (6) thousands of churches drive young people to distraction by means of doctrinal sermons; they are little interested in theological controversies; (7) no red-blooded young man will sit through an interminable sermon; (8) young people dislike the impropriety of the spectacular and emotional sermon of many a protracted meeting; they lose respect for the preacher and the church; (9) the sermons are often too indefinite and the religion too austere and belligerent to win their respect and sympathy.

They propose some very frank remedies: an educated ministry, a determination to stop quarreling and get together, more comfortable houses of worship, preachers who will appreciate the place of fun, churches surrounded with playgrounds instead of graveyards, preachers who will cease howling, teaching the people to sing, a clock "that will ring a loud alarm at the end of the hour," preachers who will realize that there are other things just as important as going to prayer meeting and listening to sermons, a realization that young people usually want to be good and do right, sermons on agricultural as well as on total depravity, neighborhood houses in place of many of the churches, especially where the churches are too close together, a financing of the preacher sufficiently to buy books and clothes, a community minister, co-operation with a program, another brand of religion if your own makes you sad all the time, and an enlistment of the young people before all the old people die out.

The article speaks of the fine courtesy of the country preacher but kindly suggests that there is need of a more careful selection in respect to wandering pulpiteers with good intentions but with uncouth vagaries that belittle the church in the eyes of the young people. The services should be deeply religious, warm-hearted, and inspiring. The mode of presenting religious ideals should do justice to the simple, beautiful, and earnest way that Jesus had in making God real to his followers. Young people, too, are often shocked on discovering the

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wide chasm that exists between profession and practical secular activity on the part of church members that wield a great influence over their lives.

The Minister and the Newspaper

James Melvin Lee, director of journalism in New York University, has discussed rather pointedly the moral co-operation that the press has a right to expect from the preacher. His article is in the May *Homiletic Review*. How often, when the latter prints a news article on civic righteousness, does the former publicly commend the act of the writer? How often does he call at the newspaper office? There are ministers who do not even know where the newspaper office is located, even in the small city. Where this happens you have religious leaders out of touch with one of the city's most influential agencies.

The newspaper man is not a hypocrite to be accused of going to church to win patrons for his business, though he may be justified in attending church for business rather than for religious purposes. He usually does find something new and worth printing in the paper. But if a representative of the paper is not attending the church, there is no reason why the preacher should not make a "pastoral call" at the printing plant. His welcome is assured if he can bring at the same time a good news item. Too often he wants an insertion of news in the paper which has been previously spoiled by announcement from the pulpit or insertion in the church calendar. "The people most interested know the facts, so why waste space?" Give the newspaper a square deal.

Some ministers avoid the newspapers for fear that they will be considered self-pushers. But the self-pusher is easily recognized by newspaper men and is shunned accordingly. Most ministers are conscientiously seeking first the Kingdom of God, and too much modesty is the rule. The thing for the minister to do is to go to the editor, have a frank talk with him, and ask what kind of news he could use, whether he wants an account of the poor children the church is sending to the open country, or the news that a former minister is coming to the church on Sunday after an absence of ten years; the editor might want an interview with him. He might want to know that the church is planning extensive repairs at an early date. If the pastor shows his interest in the task of the newspaper editor, the editor will reciprocate. It will be found that those who conduct newspapers have consciences. There are instances where they have suppressed grave scandals because of injury that might be done the cause and the community. Items that would make striking news, suppressed because the community is not legitimately entitled to them, "shows not the weakness but the strength of the American press. Newspaper people make mistakes but they have the welfare of the community at heart." A real co-operation between the minister and the newspaper should be developed for the good of both and for the needs of the community to which both wish to minister.

Does Preaching Do Any Good?

The *Christian Century* of July 1 has a number of articles in answer to a previous

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article by John Spargo entitled the "Futility of Preaching." These articles have valuable suggestions for present-day preachers. The preacher is an expert in his field and should be able to make clear some things about religion that do not come to the minds of experts in other fields. The services of noted preachers in American pulpits are brought up for review. There is no escaping the fact that there are ministers untrained. There are also those who are blind to the trend of events. There are some who employ a cheap sensationalism. There are misfits in the ministry. But there is a large group of worthy souls who unobtrusively carry on this valid and arduous task. These work long hours without any pay for overtime. They have compassion on the multitude. They learn in the school of experience—the university of hard knocks. These get through to the heart of things. Preachers are becoming more conscious of their responsibility in this important hour of the world's history. They are trying to measure themselves and their resources for the superb challenge of the time.

If there are average preachers, one must also remember that there are average doctors, lawyers, and business men. The ministry has no monopoly of this "average individual." Those who criticize need to remember that the gospel is not so simple in its application. It requires a great deal of professional patience to diagnose the ills of mankind and present the solution that heals in an accceptable manner. It is a heavy order to prepare two sermons a week and meet the numerous other demands of his administrative task from which he has not been sufficiently relieved in the growing complexity of his job. The minister's presentation of modern issues as prohibition, the social responsibility of the church, and in keeping alive through our time the spirit of Jesus' gospel, is essential. During the late war the pulpit has been highly appraised by the leaders of the nation. There are notable instances in history of the timeliness of his prophetic message as seen in the work of Isaiah, Hosea, John the Baptist, Savonarola, and John Knox, Philips Brooks, Washington Gladdon, Rauschenbush, Stelzle, and many others. These sought to present fearlessly the counsel of God. The preacher is a mediator and interpreter of truth in all fields of human endeavor. He must be alert, wide-visioned, open-minded, with a keen sense of human values if he would make a vital contribution to the progressive realization of the purpose of Christ in the life of mankind.

The Effort to Revive the Interchurch

The *Christian Century* for July 15, discusses the committee meeting in New York recently in regard to the interchurch movement. There was taken an inventory of the assets and liabilities of the organization. A committee of eleven with Bishop Nicholson as chairman was chosen to consult the Business Men's Committee and bring in recommendations. These were as follows: (1) The main ends of the interchurch movement should be conserved and the movement carried on in a modified fashion. (2) The action of the executive committee in closing accounts, calling upon the churches to meet their obligations, and clearly distinguishing between the past and future of the move-

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ment, was heartily approved. (3) A budget of $75,000 to be incurred by the corporation pending reorganization, for an irreducible minimum of work must be carried on meanwhile. (4) The recommendation of the appointment of a body of fifteen members to confer with other interchurch bodies in regard to future plans. The executive committee is requested to utilize the surveys and such other material as can be operated through the boards and other agencies of the denominations without expense to the interchurch movement as such. (5) This committee shall be authorized to call together the representatives of the Interchurch World Movement to consider the report on reorganization when that is ready. It is understood that the direction of the movement shall be in the hands of a board officially appointed by the co-operating denominations. (6) For the purposes mentioned above the Business Men's Committee shall be authorized to employ the assistants that in its judgment are required.

There were three types of sentiment in the meeting. One was the desire to turn over all materials, assets, and liabilities to the interdenominational agencies that would take them. Another group favored a continuation of the movement in a modified manner in close contact with the denominational agencies, such as the Federal Council. The third favored the reorganization of the enterprise for full speed ahead. A midway course was chosen, and it was generally concluded that this was the best procedure for the present. Bishop Nicholson and his colleagues need the sympathy and prayers of the churches.

At the present time the surveys should be put into the hands of such groups as will carry them through to completion. At present few of them are completed and some are only well started. If left incomplete for even three months much of their value will be lost. Wherever there are local federations, they should be given charge of the work, if they can assume the responsibility. This has happened in Cleveland, Pittsburgh, Indianapolis, Buffalo, St. Louis, and other cities. Some such organization should undertake the work in every place of fair size and assume the expense. In this way the values of the movement can be conserved.

The Church in Action

In *Rural Manhood* for June, F. G. Wadsworth says that the greatest handicap to the church is weak leadership and indefinite church programs. There is much preaching of nebulous ideas that entertain the audience and stir the emotions. There is often no constructive outlet to ward off emotional stagnation. A practical expression of stimulating ideals is essential to the community and to the hearer. Many preachers lack training and initiative. Good preaching is a real asset, but it is only part of the machinery necessary for the development of effective church work. Christian service must result if preacher and people are not to have spiritual indigestion.

The Sunday-school superintendent, while not conscious of it, has been too often an autocrat. He is too often the one person who determines the order of service and the whole program. The way to enlist a school is to give its members

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a part in forging the program and immediate responsibility for its furtherance. The test of a minister's efficiency depends on the number of persons he can secure to co-operate willingly with him in the promotion of the work of the church. Those ministers who attempt to do all the work of the church will be found in charge of churches no larger than their own vision of service. The ideal church is that in which the administration of the church on the part of the minister is reduced to a minimum through a type of organization that elicits the co-operation of efficient laymen. This, too, applies to the leadership of a Sunday-school superintendent. Young people, and older people, too, for that matter, want to do things. One effective method of stimulating church work is by the use of Christian-service teams. Laymen with musical and speaking ability made up from the different churches of the community can hold men's meetings in other sections during the winter months. Presenting the gospel message in this manner strengthens their own and the lives of others.

Pastors and Sunday-school superintendents should search for opportunities for Christian service, put these boldly before laymen, and help them set up definite objectives. It is not sufficient to point out sins in a general way but to become active also in the specific field of prevention.

Canada's Successful Interchurch Campaign

Frank Yeigh has told of the success of the co-operating Protestant churches of Canada in raising eight million dollars. In his article in the *World Outlook* for July he points out certain values that have become clear through this movement. There is still life in the church and religion is still a vital factor in the nation's life. Men who have begun this enterprise want to keep it going for there are immense advantages lying just ahead in a vigorous denominational co-operation. One church that cut its askings in half rebuked its leaders later for their timidity. The outlook of many churches has been broadened to include new responsibilities at home and a real backing of Christian enterprise abroad. There is a new wave of responsibility toward the people of other lands. Reports from the churches in various parts of the country state that non-active members have been moved up to active membership. One of the primary results of the interchurch movement was the transformation of the home-mission stations into self-supporting churches. Indians, foreigners, and frontiersmen all contributed to this achievement. In many communities the co-operative impulse will continue in new co-operative tasks.

Many interesting stories are told of business men, farmers, rich and poor, Chinese, Indians, and others who made extensive sacrifices in time and money to make the cause a success. No longer is the question asked: Do missions pay? For scores of mission stations have paid back the money invested in them with compound interest, and have been placed permanently on a self-sustaining basis. The secular press in many editorials and other space stood back of the movement and revealed an unsuspected interest in religion. Canada was never more alive to the vital need of religion.

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BOOK NOTICES

The Problem of the Fourth Gospel. By H. Latimer Jackson. Cambridge: University Press, 1918. Pp. xxiv+170. 6*s*.

An earlier volume by the same author entitled *The Fourth Gospel and Some Recent German Criticism* has been re-worked and brought up to date. In its present form it has an importance altogether out of proportion to its size. The author is familiar with that vast body of literature which has gathered about the Fourth Gospel, and he proves to be a skilful guide in leading his readers through the mazes of conflicting opinions. Nor is he content merely to summarize current opinions; he is himself a stimulating interpreter of the problems involved. To state his conclusions on some of the more important issues, a fresh study of the evidence regarding the date of the Gospel leads to the conviction that it arose at some time during the years 100–125 A.D. Neither the internal nor the external evidence is thought to furnish any substantial support for the traditional belief that the writer was the apostle John. Not a little weight is attached to the contrary tradition that John had suffered a martyr's death, probably by the year 70 A.D. The Gospel is thought to have been composed by an unknown Christian of Jewish ancestry but well acquainted with Hellenistic culture. He was a resident of Ephesus where he had long been engaged upon "the preliminaries of collecting and sorting materials which point not only to a variety of written and oral sources, but to the product of his own mind and soul." His work, however, was not given to the world until after his death, and then not until it had been worked over by editorial hands.

On the question of the relation of the Fourth Gospel to Hellenistic mysticism our author is strangely silent. One wonders whether he refuses to recognize this phase of Fourth Gospel study as of sufficient importance to be treated as a real "problem." It is also a pity that an index was not supplied, or at least a list of authorities cited, since the book is so valuable an epitome of current opinions. The analytical synoposis of contents goes only a very short way toward meeting this need.

The Transformation of Early Christianity from an Eschatological to a Socialized Movement. By Lyford Patterson Edwards. Menasha, Wis.: Banta, 1919. Pp. 94.

The writer has approached an important phase of early Christianity from a new point of view. It is a well-known fact that the first Christians held themselves rigidly aloof from their contemporary world, whose early destruction by the catastrophic intervention of God they expectantly awaited. It is also a well-known fact that by the middle of the fourth century the Christian attitude toward the contemporary social order had so completely changed that not only had belief in an early end of the world been very generally abandoned but Christians had become so aggressive in affairs of state that the new religion had been adopted by the emperors. The present monograph aims to interpret this remarkable transition by viewing it from the side of political and social interests. This emphasis is seen even in the chapter headings: Political Theories of the Early Christians, The Early Church and Property Concepts, The Early Church and the Populace, Chiliasm and Patriotism, and Chiliasm and Social Theory. The discussion throughout is fresh and suggestive, and is a distinct contribution to the matter in hand.

The Sources of the Hexateuch. By Edgar Sheffield Brightman. New York: Abingdon Press, 1918. Pp. 395. $3.00.

The purpose of this excellent book is to provide the student with a much-needed tool. It presents us with the three great documents of the Hexateuch, J, E, and P, each by itself, so that the reader can get a definite impression of the separate documents. Each document is divided topically into paragraphs, and cross-references enable one to compare the parallel accounts. A series of footnotes, reduced to the smallest compass, apprise the student of the difference in critical opinion upon disputed or difficult passages. Into these seemingly insignificant but really most valuable notes an immense amount of labor has gone. The opinions of all the leading critical scholars including Erdmann are cited in them. A brief introduction is provided for each document giving the critical view as to its date, authorship, and main literary, religious, and ethical characteristics. Small type shows the more important glosses and redactional material. The plan of the book is simple, and Dr. Brightman has managed in a really remarkable way to set forth the results of one of the most highly technical and complicated of all literary problems in a clear and untechnical way, at the same time without the sacrifice of thoroughness and accuracy. It is scholarly and yet practical handbooks such as this that we are still sadly in need of.

In the case of P no attempt is made to distinguish Pg, Ps, and Rp. The reason given is because of the differences among critics and

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because of the relative unimportance of such distinctions (pp. 203 f.). Possibly it was just as well to leave a book of this kind unencumbered with the finer details of the critical analysis. But an examination of the Sabbath laws, for example, will gain much from an analysis of P. The finer analysis of J and E is also largely ignored. In the characterization of P its historicity is of course impugned. On the other hand nothing is said to indicate that the student may find a very large amount of legal material in P which is very old and of great importance. The date of P is given as "shortly before Ezra, that is about 500" (p. 211). Does this imply that Dr. Brightman accepts the view that Ezra precedes Nehemiah? He also seems to regard P as a code practically complete in itself, a view that is by no means so certain as it was once considered to be. But it is hardly fair, perhaps, to indicate points of divergence on general critical questions to which the book itself hardly more than alludes. What the book sets out to do it does admirably. On page 82 E 54 should be read E 56.

History of the Hebrew Commonwealth. By A. E. Bailey and C. F. Kent. New York: Scribners, 1920. Pp. xxiv+396. $2.00.

The materials of Hebrew history are here organized in thirty-three chapters for the use of classes in colleges, secondary schools, and the higher classes of the Sunday school. The book is richly provided with maps and illustrations, having 29 of the former, most of them colored, and 162 of the latter. In addition, two appendixes provide suggestions for teachers and detailed assignments of work for students. The text represents the point of view and style made familiar by so many of Dr. Kent's popular books, and the pedagogical equipment shows the skilled hand of Dr. Bailey. Diligent teachers and students will find the book very informing and inspiring.

Hear Ye Him. By Charles Nelson Pace. New York: Methodist Book Concern, 1920. Pp. 159. $1.00.

Can a new book of devotional studies be prepared on the life and message of Jesus? Has not the whole range been covered? If the character and career were any other than Jesus the Christ, the answer would be apparent and immediate. But so rich is the wonder of his personality and his gracious words that there still is room for repeated studies of the exhaustless thought. Here we have another devotional study in ten suggestive chapters written in interesting style. The paragraphs are often introduced by a sentence or caption in italics, making the main idea easily apparent. The illustrations are generally fresh. The use of the word "guerdon" as a verb is unusual. We doubt the accuracy of the proposition "Law is force" (p. 44). The person of Jesus appeared to us more real and beautiful as we ended the last chapter.

New Thoughts on an Old Book. By William A. Brown. New York: The Abingdon Press, 1920. Pp. 151. $1.00.

In eighteen short chapters the author sets forth his main idea about the Bible, namely, that it is a missionary book. This volume studies only the New Testament. He does not lay any great weight upon the Old Testament, apparently. In the last chapter he puts forward fourteen propositions which establish his thesis that "for every 'jot and tittle' of the Christian Scriptures the world is in debt entirely to the foreign missionary enterprise." If he would leave out the adjective "foreign" we would be far less involved in doubt as to his affirmation. The New Testament grew out of the needs of the Christian witnesses as they carried their testimony to the far lands, and this fact is set forth here with fresh force. In his critical positions the author betrays no consciousness of any findings from recent study that would throw question upon the Pauline authorship of the letters to Timothy. He holds that Barnabas is the author of Hebrews and that II John is written by John to Cyria. So the new thoughts, so far as they appear here, consist in showing the influence of the missionary motive on the origin and preservation of the New Testament. This is worth doing; but the title of the work could have been chosen with better discrimination. Certainly the thoughts on the New Testament books themselves are far from new.

The Christian Basis of World Democracy. By Kenneth Scott Latourette. New York: Association Press, 1919. Pp. xii+193. $1.00.

Professor Latourette has brought under a scheme of daily reading and weekly comment the passages from the Gospels which represent the teachings of Jesus concerning the unity of mankind and the order of life according to which the children of God ought to live on earth. The passages are well chosen; the daily suggestions are timely and put in a way to stimulate thought; the comment for the week is interesting and valuable. We wish that Professor Latourette had put in more illustrations and concrete references to other interpreters of the democratic message of Jesus. The discussion flows steadily and on a high level; but it would have been more incisive if it had borne

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examples of the truths brought out as they are to be found in great biography and contemporary discussion. The book is well made, light in weight, and easily handled. It ought to find a welcome in study classes of all kinds and will also be useful for private devotional study.

For Pulpit and Platform: A Handbook on Preparation. By John Mahan English. New York: Macmillan, 1919. Pp. viii+143. $1.25.

We do not know of any other clear, concise manual like this for the preacher or for anyone who seeks the rules for the preparation of an address. There are six chapters, in which Professor English has gathered much of the best material that is to be found in larger treatises on homiletics. It is all well-tested and sensible material. There is nothing particularly new in the little volume; and who can say anything "original" after all the books have been written from Phelps to Broadus and Hoyt? The material has been arranged so that it may be readily apprehended, and there is a large amount of quotation in the book. The author refers to articles that were published in the *Homiletic Review* by Dean Farrar in 1898. A more comprehensive series on the same subject published in the same journal in 1916 deserves commendation also. We wonder at the inclusion of the name Lorimer in the list of the world's great preachers (p. 33). There is no attempt at accurate citation of books; for example, the lists of biographies following page 19 are thrown together in a very slipshod manner. But the book is excellent because it is usable and can be consulted easily. The big treatises are voluminous and confusing; this is much in little. The author's good judgment and wide knowledge of the field appear throughout the book.

Christian Assurance. By H. L. C. V. de Candole. New York: Macmillan, 1919. Pp. xi+114. $1.25.

This is a comforting, gracious book. These are days when assurance in matters of religion is greatly needed, and in forty brief chapters Canon de Candole has stated the great warrants for Christian hope and comfort most clearly and persuasively. Take this simple paragraph from the section entitled "Getting God's Point of View": "Your dear ones were God's friends on earth: will God lose His friends when they die? Do you think that God will so easily lose His friends as that? God's friendships can never be broken. They are immutable and eternal. God Himself would be the loser if death deprived Him of their friendship."

This is an example of the appeal to Christian thoughtfulness which makes this a book which will bring help and courage to Christian hearts of every name and need.

War-Time Agencies of the Churches. Directory and Handbook. By Margaret Renton. New York: General War-Time Commission of the Churches of Christ in America, 1919. Pp. 337.

This is a fairly complete directory of the agencies representing the churches in action during the late war. It has permanent historical value and will doubtless be often referred to as the final judgment is formed concerning the place of religion in the life of the nation as it passed through the stress of war. The editing is thoroughly done and the indexes are satisfactory. The list of war-time publications of the various agencies is exceedingly valuable.

The Coming of the Lord: Will It Be Premillennial? By James H. Snowden. New York: Macmillan, 1919. Pp. xxi+288. $1.75.

Professor Snowden's volume is the most comprehensive of the recent discussions of premillennialism. It does not, it is true, discuss the items of premillennial doctrine in detail, though it offers criticism at vital points. In its central portion it offers a thorough constructive discussion of the real point at issue: the nature of the Kingdom of God, its growth, and the means of its establishment. Its criticisms of premillennialism are based upon a wide reading of modern advocates of this view. It discusses the Judaism of this system and summarizes the objections to it in two strong chapters. Its closing chapters consider "Reasons for Postmillenarianism" and the question, "Is the World Growing Better?"

This volume will especially appeal to the thoughtful pastor who wants to find both information about premillennialism and a fundamental point of view for his own thinking.

Helpful as these volumes are, and particularly the last, the thoughtful pastor and student requires a thorough consideration of two underlying matters which are almost always passed. The first is the apocalyptic theory of God and his relation to the world and the mode of the world's salvation, for this is the underlying theology of premillennialism. The second is the idea of the Bible and the mode of its use, a discussion that must go much farther than the question of dates and authors or the matter of a literal or spiritual interpretation of various passages. Until church folks are brought to a right conception of the Scriptures and their use, all our discussion of details will not settle this matter.

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The Christian Adventure. By A. Herbert Gray. New York: Association Press, 1920. Pp. vi+134. $1.25.

This book is one of the freshest, clearest, and most stimulating statements of the Christian faith and program that we have seen in a long time. The writer is the minister of the White Memorial United Free Church of Glasgow, Scotland. He has an altogether remarkable power of lucid and convincing statement. Most appropriately he calls the effort to follow Christ an "adventure"; and he sets it forth in such a way that any strong man or woman must feel the worth and the nobleness of it. There are eight chapters, in which the writer discusses the principal characteristics of the life and message of Jesus, displays in most clear and attractive outline the great conception of the Kingdom of God, and shows what Jesus would have us do about it. The fearless and specific character of the discussion is what commends it so strongly to our minds. Dr. Gray shows, for example, just what must be involved in the economic situation and in our treatment of the race problem by the actual application of the teachings of Jesus to these fields of contemporary life. Sacrifice and heroic denial would be involved; but the program of the Kingdom is the most majestic and beautiful conception of human life that ever has been set before us. Dr. Gray knows the world in which we are living; he relates his discussion to the modern situation; but he leaves us with the vision of a final condition of life brought about by the gradual realization of the message of Jesus that kindles our flagging ideals and sets us at our common tasks with a new sense of their divine value and the joy that lies in doing them for God. We commend this book to a wide reading among students and all earnest, thoughtful young men and women who are seeking to find out what life really means.

Religion Among American Men. By the Committee on the War and Religious Outlook. New York: Association Press, 1920. Pp. xvi+155. $1.50.

The committee that issues this volume is making a genuine contribution to the knowledge of the facts upon which the churches must base their programs if they are to serve the world that emerges needy and bewildered from the Great War. This study is divided into three parts: the state of religion as revealed in the army; the effect of the war on religion in the army; lessons for the church. Each section is followed by a concise summary of the findings in the section. These pages ought to be before every church or convention that is planning to serve the nation through the organized church. The committee reports that "the great majority of men have some religious ideas, but they are dim and vague. There is almost universally a belief in God and in immortality, but neither conception has definitely Christian content. So far as men think of Christ, it is with feelings of respect, but to great numbers He is only a dim figure of the past far removed from their present interests and needs." As to the effect of the war on personal religion, the report is not positive. Temporarily men were sobered and made to think more seriously; but there is much evidence that there has been little change in the religion of the soldiers. The most important part of the report is contained in the last twenty-five pages. It would be worth the space to quote these findings extensively, but this is impossible within the space of so short a review. We commend the careful study of these findings to all our ministers and churches. On the whole the report is encouraging; but its revelation of the poverty of the religious life of our young men is disheartening. The church never had a greater or more rewarding task set before it than it has now. The difficulties only make the service more attractive and worth while.

The Women Who Came in the Mayflower. By Annie Russell Marble. Boston: Pilgrim Press, 1920. Pp. vii+110. $1.50.

The writer has gathered with painstaking care the information available concerning the women who came to Plymouth in the "Mayflower," together with those who came in the "Anne" and the "Fortune," and has told the story in pleasant style. It is a heroic record. During the first dreadful winter fifteen of these courageous women died, and those who survived endured great hardships. There are happy factors in the record, however, and the writer has given us these. We read the old wills and are happy to know that the women had pretty dresses to hand down to their descendants. The sketch of Susanna White Winslow is attractively drawn. The story of Priscilla Mullins is given with fine regard for the known facts. There are ample references to the authorities in the case, and the work has been carefully done in all cases where tradition and romance have been busy for years with these well-known names. The book is attractively printed, provided with a full index, and is a welcome addition to the literature appropriate to the ter-centenary of the coming of the Pilgrim Fathers to Plymouth.

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THE BIBLICAL WORLD

VOLUME LIV NOVEMBER 1920 NUMBER 6

FAREWELL AND HAIL!

With this number the *Biblical World* ends its existence as a separate magazine by being merged with the *American Journal of Theology* in a new periodical to be called the *Journal of Religion*. The change is significant of a realignment in religious interest. Thirty-eight years ago William Rainey Harper founded the *Hebrew Student* as one expression of new enthusiasm for the study of Hebrew. Following and aiding the trend of biblical study, this journal became successively the *Old Testament Student*, the *Old and New Testament Student*, and, with its appearance as one of the publications of the University of Chicago, the *Biblical World*. The succession in titles mirrors the growth in interests—a growth still further reflected during the past ten years in the change in the material published in our pages from biblical to that possessing general religious emphasis. Thus for nearly forty years, the *Biblical World* has been a popular champion of progress, scholarship, and faith.

Twenty-five years ago the *American Journal of Theology* was founded as a scientific publication. Throughout these years it has never sought popularity, but the stream of better-understood religious interests has gradually swept it into the treatment of vital as well as academic subjects.

Thus because of their very loyalty to the needs of the religious world, the two magazines gradually converged in purpose. Religion rather than exclusively biblical and theological study became the field of both. To consolidate them was a logical outcome of the history of their times and themselves. A larger service can be done by a distinctive publication than by two allied magazines.

More than a generation has passed since the *Biblical World* began its service. With it have also passed a point a view and

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method among independent students of religion. Barring a few significant exceptions theological seminaries throughout the Protestant world are committed to the historico-critical study of the Bible and to a conception of the church and its message adapted to our modern world. Dogmatic authority has to no small degree yielded to the authority of scientific method. The church is stronger and more aggressive than ever before.

Yet this very development has brought about reaction. Over against intelligence in religion is being organized anti-intelligence. The issue is dividing the church and imperiling its future. Intelligent religion is losing popular influence; obscurant and reactionary religion is losing educated men and women. Protestantism has no way of creating a religious proletariat controlled by educated bodies, but it can easily become a proletariat controlled by theological demagogues. And this danger is distinctly threatening. The one hope of the Protestant churches today as in other days lies in keeping abreast of intellectual and social forces. Temporary popularity of preachers, and enthusiasm for irrational hopes do not argue lasting significance. Permanence belongs only to what is rational. To doubt this is to flout history and deny God.

But will intelligent Christians support the church as an institution? Or will they in disgust abandon it to its fate at the hands of untrained and untrustworthy leaders? That is a real question just now, and one for which we could wish an affirmative answer were more immediate. Between the theological demagogue and the academic dogmatist there is nothing to choose. Religion can no more thrive upon technical scholarship alone than health can be derived directly from treatises on physiology. In religion as in medicine personality must transmute truth into life. Information is not activity.

Religion must be made intelligent, but it must be more than academic. It must be vital. The new *Journal of Religion* is consecrated to these convictions. It will be scientific but it will not forget that religion is a thing of life more than of documents —a discernible and educatable outgoing of the soul. And thus it becomes the fulfilment rather than merely the successor of the *Biblical World*.

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SOME PHYSICAL ASPECTS OF CHRIST'S SECOND COMING

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The imagination of devout Christians delights to dwell upon the physical aspects of Christ's return, of seeing him in the flesh, of touching, not "the hem of his garment" only, but his hands and his feet, of hearing the accents of his gentle voice, and of looking into the mysterious depths of his loving eyes.

But this is not all. It is not so simple as this. The imagination, which anticipates the Christ in these realistic ways, should also, with an equal realism, undertake to discover all that is involved in his physical presence, if he comes again.

Others have approached this subject in various ways—through the testimony of the Scriptures, with reference to prophecy, to the words of Jesus, to the writings of the apostles, and the expectations of the church; they have examined the apocalyptic conceptions of the Jews before Christ and at his time and the bearing of these conceptions upon Christian thought; and they have considered the whole trend of history and the meaning and methods of revelation, with honest endeavor to know the mind and thought of Jesus and the time and manner of "his coming" that they might be prepared and might help others to be prepared for his coming.

Here, however, an attempt is made simply to see the meaning of the event in physical terms with reference to the body of Jesus. This limited task is set, because it has been put before small classes of students many times and has been proved to be one of the most easily understood ways of obtaining a sane and sensible view of what is involved in the "coming" of Jesus again to earth.

We must ask several questions:

1. Did Jesus have an actual physical body before his crucifixion?

Most people will think this question is unnecessary, so convinced are they of the real presence of Jesus among men in Palestine nineteen hundred years ago. And yet there have been a few persons, who have so magnified the spiritual life of Jesus as to regard his appearance in the flesh as an appearance only. I do not think that any who read these words are of this class. If, however, there are any, they can easily be referred to exhaustive studies which prove the actual historic reality of the person of Jesus, as real in history as is Christopher Columbus, or George Washington.

I think we can make this our starting-point, that Jesus was among men in a real body, that he was born with a body of flesh, that he grew up as a real boy and became a real man, and had flesh, which if pinched, or handled, felt like any and all real flesh of a real person.

2. The second question follows naturally, Did Jesus have an actual physical body after his resurrection?

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An answer to this question is not given with the same unanimity as is the answer to the former question. The evidence is not so clear, There is evidence both ways. Let us group the evidence according to its bearing upon the question.

a) Passages of Scripture which indicate that the body of Jesus was an actual physical body after the resurrection such as it was before the resurrection: They "held him by the feet" (Matt. 28:9); He "sat at meat" (Luke 24:30); He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39); He ate broiled fish and honeycomb (Luke 24:42, 43); He showed his hands and his side (John 20:20), which Thomas, presumably, touched (John 20:27) for Thomas after a physical examination, upon making which he had insisted, was satisfied; He dined (John 21:12, 15); "He showed himself alive after his passion by many infallible proofs" (Acts 1:3).

These passages, with the accompanying descriptive accounts of his meeting and dealing with many men and women seem very plain; and yet the following are deemed by some students to carry a different meaning.

b) "He appeared in another form" (Mark 16:12) [but Luke (24:16) says of this incident that "their eyes were holden that they should not know him"]; "touch me not" (John 20:17); "when the doors were shut" he appeared and some have assumed that it was in an unreal manner; as he stood on the shore of the sea he was not recognized by his disciples (John 21:4); "a cloud received him out of their sight" (Acts 1:9); and Paul, in reciting the appearances of Jesus, says, "And last of all he was seen of me" (I Cor. 15:8), when Paul's vision was probably spiritual, rather than physical.

What can be said of these two groups of passages, apparently contradictory? I think at least this must be said: That the second group can be explained in harmony with the first group, while the first group is too explicit and definite to be brought into line with what might be the meaning of the second group, if it stood alone. A real body may appear "in another form," as happens every day, when persons, perfectly familiar, at first sight, or even after careful scrutiny, are not recognized, especially when doubt, or amazement, or perplexity engage the attention of the observers. A familiar form can enter a room in the company of ten or eleven others and be unperceived until after the doors are closed, particularly when clad, as in the eastern custom, with the head and shoulders wrapped about with a shawl-like garment. A cloud can receive a real body out of sight, when the cloud, like a mist, or a fog, touches a hilltop, or rolls along a valley. And Paul may place a vision, which to him was convincing and transforming, though spiritual, in a list of appearances, which to others were convincing and transforming, because they were physical.

The empty tomb, if it received a real body at the burial, gives testimony to the resurrection of a real body (Luke 24:3).

3. Then the next question arises: Did Jesus have an actual physical body at the time of his ascension?

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The account of the ascension is meager: "He was parted from them, and carried up into heaven" (Luke 24:51); "he was taken up; and a cloud received him out of their sight" (Acts 1:9).

From this account most people conclude that the physical body of Jesus moved upward into the clouds, as a balloon ascends. If this conception be correct, then there follow these conclusions:

a) The physical body did not obey the physical law of gravitation, either (1) because at that point it ceased to be physical, or (2) because it had given to it a supernatural power which overcame physical force. Conjectures here alone are possible, and either alternative is possible as a conjecture. But, if at this point conjectures must be resorted to, because of the lack of knowledge, another conjecture is possible, namely, that the upward movement of the body was a movement up the hillside to the top of the Mount of Olives, where a cloud, resting upon the hilltop, received him out of their sight. If this were the case, then the physical body, being of the earth, and having served its purposes upon the earth, would remain upon the earth and, as in the case of the body of Moses, the place of its burial no man would know.

b) The second conclusion from the conception that the physical body moved upward from the earth, as a balloon ascends, carries alternatives: (1) either the body disintegrated in the upper air and returned to its chemical elements, or (2) it remains in its physical substance and form somewhere in the upper spaces. In this last-named condition conjecture may say—for we have no knowledge—it may be (*a*) suspended in space, as a star, or invisible, or (*b*) it may have joined some other planet. But reason at once asks, What good purposes could the physical body of Jesus, which was fitted to conditions upon this earth, serve in other planets, where physical conditions are altogether different? Would it not be within the province of divine economy to create a new body, if needed, or desired, out of the elements of another planet, as this body was created out of the elements of this planet? And what good purposes could the body of Jesus accomplish, anywhere in space, either entire as a body, or scattered in its elements, after it has served the purposes for which it was created here upon this earth?

Neither reason nor conjecture can find good answers to these inquiries, and concerning them revelation is silent.

The words of the angels at the time of his ascension are often cited as evidence of the manner in which he will return: "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

The words which are rendered "so .... in like manner" are not a common expression in the New Testament. They occur only in four other places, besides this one in Acts. Where Jesus laments over Jerusalem (Matt. 23:37 and Luke 13:34) this same peculiar adverbial phrase is used, but is rendered "even as,"

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or "as," "as a hen doth gather her brood under her wings, and ye would not!" In these places the manner is not intended to be described as identical in physical form. Jesus does not mean to say that he would squat down, in all literalness, as a hen does, and gather beneath outspread wings the people of the city. He is rather describing his solicitude for the inhabitants of the city and his desire and anxiety to give them salvation and safety.

Similarly, in Stephen's sermon, where Stephen is quoting the cry of an Israelite to Moses, "Wilt thou kill me, as thou diddest the Egyptian yesterday?" (Acts 7:28), the Greek adverbial expression is the same, which is rendered here by the one word "as." This comparison is not one of identity. It is of no moment to the Israelite whether Moses slew the Egyptian with a rock, or a club, or a sword, or strangled him, or suffocated him in the sand. The comparison is one of fact, rather than of manner. "Wilt thou as certainly kill me, as thou didst the Egyptian?" is the Israelite's cry.

Then in II Timothy (3:8) is the verse which contains the peculiar expression, now rendered "as," "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." No one knows how Jannes and Jambres withstood Moses, and the question of manner is not now at least involved. Again it is a mere comparison of fact, rather than manner.

The expression in the account of the ascension might have been rendered, as it is in these other places, to indicate a comparison as to fact rather than manner, and then the passage would mean, that as surely as Jesus had gone away, so surely would he come again, without stressing the manner of his coming.

4. Then a fourth question presents itself: What good purposes can a physical body for Christ ever again serve?

a) A physical body necessitates limitation. The incarnation involved limitation. Paul says of the incarnation that Jesus "emptied himself" (Phil. 2:7) and speaks of his becoming "poor" for our sakes (II Cor. 8:9). Certainly, when Jesus was in the physical body, his omnipresence was destroyed; he was not then in all places at once, but went from place to place, about Galilee and Judea, and men had to be where he was in order to see him, even climbing trees and coming down through roofs, and going journeys. Undoubtedly by his incarnation Jesus limited his omnipotence; at least he did not use it all of the time, and did not depend upon it, nor use it for himself either to take away hunger, or to avoid weakness and weariness, or to escape suffering and death. Although we do not know "the mind of Jesus," yet we look into it once at least, when he confesses ignorance and shows a limitation in knowledge, for he said, when asked about the end of all things, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). At other times he asks questions of men, and particularly in prayer shows a dependence upon God for wisdom and help in ways which to him seem not to have been plain. The apostle who wrote the epistle to the Hebrews speaks

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of Jesus as "touched with the feeling of our infirmities" and "in all points tempted like as we are" (4:15).

b) A physical body necessitates localization. When he was on earth before, he dwelt in Palestine. If he comes again in the flesh, where will he appear? A group of colonists have lived in Jerusalem many years awaiting his coming there. Some of his devout followers fixed upon a hilltop in Maine, which they called Shiloh. Any man, or any group of men, may select a site! But will Jesus come *there?*

A physical body occupies a definite amount of space—usually it is about six feet tall, perhaps two feet wide, and possibly twelve or fifteen inches thick; it may weigh from one hundred and twenty-five pounds to two hundred pounds; it may weigh less, it may weigh more; but, whatever its size and weight, it has certain definite space relations. This is a part of what is meant by being a physical body. Where will these space relations be, if Jesus comes again in the flesh, and who will be in contact with them?

If he comes in the clouds, not many men can see him, for the unaided eye cannot see far into the atmosphere, even when there are no clouds, and few men can use a powerful telescope. Surely astronomers are not to be favored above other men! There is no assembly hall, no plain nor hillside, no amphitheater, natural or man-made, which will permit many more than a few hundreds or a few thousands of people to see and hear a single man, at a given time.

Will he then move from place to place —wherever the faithful may be found? But this would involve a vast itinerary, unlike anything which he followed while on earth before, for his followers are in every continent, and in every part of every continent, from the North Pole to the South Pole, and the whole earth around; and a vast itinerary, even with modern conveyances—express trains, automobiles, flying machines, ocean grayhounds—requires a large amount of time, reaching beyond the length of months, even into the years and many years, to meet all of his disciples, who love him, who serve him, who await his coming.

c) Obviously then a physical body necessitates a new propaganda. Those who saw him first would tell others, and those who had not seen him would require proof; and then arguments would begin, and doubts would arise, and denials would be made, which would be met by affirmations. False Christs have arisen all through the centuries. Who would now believe on the first enthusiastic assertion of a pious convert? The dial of the centuries would be turned back nineteen hundred years to the first century. A new church would be founded, new heresies would be proclaimed, and would be combated, new epistles would be written by new apostles, and new gospels would be penned by new evangelists, and the task of trying to convince the world that he is the Christ and that he has come in the flesh would need to be initiated and carried on all over again!

Is it probable that the Christ means to put the world to this needless repetition of its tutelage?

5. And one fifth, awful question obtrudes itself: Suppose, if he came in the flesh, he did not come in such form

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as to be recognizable by us who have known him only in the spirit? If he came other than he was, how should we know that he was the same that he was? And, if he came just as he was, how should we, who have never seen him in the flesh, recognize him?

Would he be of the oriental, or of the occidental type? Would he seek now to "restore the kingdom to Israel"? Whom would he resemble now, Jews or Anglo-Saxons, Africans or Asiatics, Australians or Americans? Would he wear eastern clothing or New York styles? Would he have on ecclesiastical garments, or "secular" suits? Would he prefer one church to all others? Or might he repudiate all churches?

Over against all of these vague and perplexing uncertainties Jesus set many plain assurances upon which faith may firmly rest: "I will not leave you as orphans: I will come to you" (John 14:18); "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20); "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

The apostle Paul grew in knowledge, as well as in grace, between the time of writing his earlier epistles and his later epistles. When he wrote to the Thessalonians, he was looking for a speedy appearance in the clouds; but when he wrote to the Corinthians, the Galatians, to the Ephesians and the Colossians, Christ was then to him a spiritual presence. To the Galatians he exclaims, "I live; yet not I, but Christ liveth in me" (2:20). In his letters to the Ephesians and the Colossians, in which he dwells most upon the person of Christ, he describes him as spiritually present in the world, "in whom all things consist," and as the head of the church, in which all parts fitly joined together, from the least unto the greatest, in spiritual union.

The spiritual presence of Jesus has been realized by the spiritually minded all through the ages. He is "coming" more and more as men better know him and more widely extend his kingdom throughout all of the earth.

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SCIENCE AND RELIGION

III. THE SCIENCE OF RELIGION

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At the close of the preceding lecture I gave a brief outline of what was called a scientific approach to the Christian religion. This really presented in very brief form, the science of religion, developed by observation rather than tradition. To connect that presentation with the present discussion I may remind you that observation has shown that religion is a universal human impulse; that the function of this impulse is to develop what is best in man; that the impulse of unselfishness expressing itself in service has proved to be the most effective in producing the desired result; and that the stimulus of love is the only one powerful enough to keep the impulse functional. The inevitable conclusion was that love stimulating service is the most effective religion and this is simply a statement of the Christian religion.

Passing from what may be called strictly the science of religion, I wish to present briefly the contribution that biology has made to religion. It is also the science of religion, in the sense that it shows how religion may use the contributions of science, and feel that it has a scientific basis.

It cannot be claimed that it has been any part of the purpose of biological investigation to make a contribution to religion. It has been concerned only in discovering the facts of plant and animal life, and in formulating laws based upon these facts. In so far as these facts and laws have a bearing upon religion, biology may be said to have contributed to religion, but only as two distinct bodies of fact and belief inevitably react upon one another when they overlap. That religion and biology are consistent is evidenced by the fact that they are so regarded by those who have given attention to both. They seem inconsistent only to those who have given attention to one of them and have no real knowledge of the other.

It is not necessary, in this connection, to define religion with great exactness. Perhaps no definition can be formulated that would seem fair or complete to every type of mind and belief. For our present purpose it seems sufficient to say that it involves a strong sense of obligation, and that it overlaps biology when this obligation involves the development of the most efficient types of men and women. Efficiency in this connection means the development of the maximum physical, mental, and spiritual capacities.

The religious impulse is so universal a possession that it must be reckoned with among other human impulses, and its significance in human nature should be understood. From the point

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of view of a biologist, rational obedience to this impulse results in the best type of development, which means not only the highest development of natural capacities, but chiefly the best balance of these capacities. For example, the religious impulse does not express itself fully in a trained body or in a trained mind, but in the subordination of the trained body and mind to the trained spirit. This is the most effective balance of one's powers, concerning which there is no serious discussion, and it is the peculiar function of religion to establish it. It is this perfect balance of highly developed capacities that makes Jesus the ideal type of manhood. It is upon this aspect of religion, which means the proper conduct of one's life, that biology has reacted so strongly that it may be said to have made contributions.

In association with the physical sciences it has developed a point of view that has revolutionized our habits of thought. This point of view has been called "the scientific spirit," but it is an attitude of mind that is not peculiar to the so-called sciences; it has merely been strongly developed by the growth of physical and biological investigation. It now permeates all investigations, and is the animating spirit of any investigator in any subject. It was inevitable that this same spirit should permeate all real thought concerning religion. The effect of this has been happy or unhappy, dependent upon one's point of view, but it was inevitable. To those who prefer to have religion freed from what may be called its fetish-like appendages, and developed as a definite body of fundamental laws, the result has seemed a great gain. It is far more attractive to thinking people to work under a set of *principles* than under a set of *rules*, for principles apply to all situations, while rules can never be inclusive enough. This contribution to religion cannot be credited to biology alone, but it seems to be a fitting introduction to the contributions peculiar to biology.

A fundamental contribution of biology that has reacted favorably upon religion is the increasing body of knowledge in reference to the effects of conduct upon the welfare of the human body. So long as proper personal conduct is a religious demand only, it is observed only by those strongly dominated by the religious impulse, and even with them the pressure of personal interest is rather vague and distant. But when this religious demand is reinforced by a biological demand, proper conduct is observed even by many who are not dominantly religious, and upon even those who are religious the pressure of personal interest becomes more definite and immediate.

It is a very significant fact that the rules of conduct for the best development of men, discovered first by the experience of the human race, and afterward formulated as religious precepts, have now been established as laws of biology. This does not mean that biology deserves credit for the discovery, but that experience, religion, and biology can now combine in enforcing proper conduct; that what was thought to be only a religious precept, deserving the attention only of church members who have pledged themselves to obedience, is also a biological precept, as necessary to obey as any other law of nature; that the

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penalty of disobedience is not doubtful and distant, but certain and immediate. In short, the appeal for proper conduct has been made stronger not only for those who would be religious in any event, but also for many who otherwise would not be religious at all. It is not necessary to cite the personal habits involved in proper conduct, for they are familiar to all of you.

Passing from the more general reactions of biology upon religion to the more special, the recent intensive work upon heredity must be considered. This work reacts upon religion because it has to do with the welfare of the human race, including its moral welfare. Heredity is the most important and the most difficult problem of biology. It has passed from the stage of crude observation and inference to the stage of rigidly controlled experiment. It follows that there are some things we really know about heredity, but this knowledge has brought into view, as never before, the vast stretches of ignorance that remain to be filled in with knowledge. We must also distinguish sharply between the things we know and the general conclusions we have based upon them, which are at best our present working hypotheses.

It is well for Christian leaders to realize the present status of our knowledge of human inheritance. There is abroad an impression that we know much more than we do. This subject has become more than one of natural curiosity, for it is being made the basis of proposed legislation in reference to what is called eugenics. As Christian leaders you ought to be in a position to form a judgment in reference to what involves so important a human interest.

In the first place, what do we *know* of the laws of inheritance in general? I do not mean what we infer, but what we have actually demonstrated by studying inheritance under rigid experimental control. The kind of material suitable for this experimental work should be realized.

In the first place, the generations must be short, so that as many successive generations as possible may be under control. The more numerous the generations, the more definite does the behavior of inheritance become. Even an annual plant has a generation too long for convenience. For example, the experimenter Mendel, who gave us the first statement of laws of inheritance, worked with the common garden pea, and it took him seven years to reach a conclusion in reference to the inheritance of certain simple superficial characters. Since that time shorter generations have been used, chiefly among very low-grade animals, in which many generations may be obtained in a single year. The conclusion from this situation is that all we know about inheritance in general has come from experiments with a few plants and animals for a few years; and from this knowledge we *infer* certain things concerning inheritance in man.

In the second place, the characters observed were relatively few and very simple. As soon as more numerous and more complex characters came to be included, apparent contradictions of the laws appeared, and it has taken much mental agility to make the new facts seen to come under the laws, and it is

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obvious that the laws formulated do not apply in all cases. You may be interested in knowing that during the last few years corn is the most studied plant in reference to inheritance. Numerous investigators are working on it, and every investigator adds facts that make explanation more difficult.

You are prepared now for a statement of our knowledge of inheritance in man. From the scientific standpoint the evidence is most uncertain, because man is beyond rigid experimental control. Such evidence as we have, therefore, cannot be tested. Even if man were subject to experiment, he would be very unfavorable material for three reasons: (1) the characters involved are very numerous and complex, far more so than in the plants and animals being studied, which are complex enough to be baffling; (2) the number of offspring is comparatively small, so that the possibilities and ratios of inheritance could not be established; (3) the generations are so long that it would take hundreds of years of experimental control to establish anything.

Since we cannot obtain experimental data from man, what is the method used? Evidence of every kind is collected from every source. Family pedigrees are examined, both from records and from hearsay evidence; records of physicians are obtained, which of course deal chiefly with diseases and defects, not with normal inheritance. This heterogeneous material is then compared with the standard pedigrees worked out in certain plants and animals, and conclusions drawn.

To summarize the situation, it may be said that the so-called "facts" of human inheritance are *inferences* from data of every degree of reliability and unreliability, impossible to be checked by experiment, and interpreted by what is known concerning a few plants and animals. As a result of this uncertainty, the conclusions are not uniform. For example, there are two recognized schools of eugenics, the English and American, and these schools are at variance in many of their conclusions, and especially conclusions which call for practical application. When the experts differ it is evident that we have not attained demonstration.

It is this vague field that eugenics has entered, basing its propositions upon data of the kind indicated. It is really a national movement, calling upon the press and the pulpit to advocate its propositions. It is a movement, therefore, concerning which you should be informed. "Eugenics" means "well-born," and the movement is an attempt to apply our knowledge of the laws of inheritance to the improvement of the human race. Its motive is to give every child all the possible advantages that can be secured in connection with birth. It has two aspects: (1) a negative aspect; that is to eliminate the inheritance of undesirable characters; that is, to get rid of what we do not want; (2) a positive aspect; that is, to improve desirable characters, improving what we want. It is the double task, therefore, of elimination and improvement.

All the work thus far has been that of elimination, and therefore people in general think of eugenics as simply dealing with diseases and defects. This is certainly the most imperative present need in the field of eugenics. It is like clearing the ground of weeds prelimi-

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nary to cultivation. At present, we are seeking to eliminate the *worst;* later on, we may be able to make the merely inferior *better*.

In this preliminary emergency work of elimination, eugenics must reckon with two kinds of abnormal inheritance, for they demand different kinds of treatment. Here is where proposed legislation often fails. It is a great movement with great dangers. The dangers arise from insufficient knowledge (thinking that things are settled that are not), and hasty legislation, which may be futile, unscientific, and often cruel. Before you give encouragement and support to these measures, you should secure competent opinion; not the opinion of the enthusiastic promoters, but of men at work in genetics.

I wish now to connect such knowledge of human inheritance as we possess with religion; in other words, to indicate that religion has a scientific basis in inheritance.

We know that certain things are likely to be inherited and other things not. For example, certain diseases of the parent are likely to be transmitted to the child; while an "acquired character," such as a scar or a lame leg, is not transmitted. We know, also, that heredity transmits not only similarity but also dissimilarity, and this dissimilarity results in what we call individuality. No two human beings are exactly alike, and it is this fact that frees a child more or less from the fatality of its parents. Otherwise, heredity would be a machine-like expression of predestination, and human responsibility would have been reduced long since to a minimum.

When such facts of heredity as body resemblances, physical diseases, etc., were extended in imagination to include moral diseases or "tendencies," the subject of heredity entered the field of religion; and a terrible burden of responsibility was laid upon parents. The responsibility of parents cannot be exaggerated, but this particular form of responsibility was exaggerated for a time. The result of this feeling of responsibility in connection with heredity led to the development of what is called the science of eugenics, already referred to, but as yet it is more of a religion than a science. The whole subject of inheritance, as heredity is better called, as I have indicated, is too extremely complex to permit safe generalizations as yet, so that any proposed measures in the interest of eugenics, except such as deal with inheritable diseases, may be wide of the mark.

To appreciate this situation, and also to realize that inheritance is full of hope as well as of danger, a brief statement in reference to the machinery of heredity is necessary. The living substance, called protoplasm, is the most potential substance known. It has expressed its possibilities in the infinite variety of structures and forms it has produced among plants and animals. This living substance is organized into minute structural units called cells, millions of which make up the human body. The bodies of the simplest plants and animals consist of a single such unit, and of course this single cell has the power not only to do the work connected with living but also to reproduce. As the bodies of plants and animals become many-celled, some of the cells lost the power of

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reproduction, but retained other powers. In the higher plants and animals most of the cells have lost the power of reproduction, but it is these comparatively few reproductive cells that have retained all the original powers of a living cell. Reproductive cells, therefore, are not specialized cells, but they are the only generalized cells of a complex body, the only cells that have retained the primal powers. It is the muscle cells, or nerve cells, or bone cells that are specialized, not the reproductive cells. This fact is important to remember, for it means that a reproductive cell is not narrowly limited in its possibilities, but that it may express itself in the greatest variety of ways.

When fertilization occurs, two of these very potential reproductive cells unite to form a single new cell, the fertilized egg, and this egg produces the child. Each of the reproductive cells that enters into union contains the accumulated inheritances from a long line of ancestors, and the combination may well be regarded as a new one; at least it did not exist in either of the parents. Among all the possibilities, or perhaps better capacities, thus locked up in the protoplasmic egg, which ones will get expression? The responsibility of parents, so far as heredity is concerned, ends just here; that is, they are responsible for the limits set to the possibilities of the child, for the child can develop no other capacities than those it has received. It must be remembered however, that the parents possessed many possibilities that remained undeveloped; in fact, it is certainly true that no one of us has called upon more than a small fraction of the possibilities we have inherited. It follows that the child may develop very different possibilities from those developed by either parent; for example, pious parents may produce a renegade child; and from a drunken home may issue an upright child.

In the former case the child certainly inherited the possibility to develop into a righteous life; and in the latter case the child just as certainly inherited the possibility to develop into a drunkard; but in neither case, for some reason, were the possibilities developed by the parents the same as those developed by the child.

If parental responsibility, so far as inheritance goes, consists only in limiting the number and character of the capacities transmitted, what determines the selection of the capacities for cultivation? It is this second factor that eugenics is in danger of forgetting, in its eagerness to see that the parents are "fit." It is evident that they may be unfit so far as their own development is concerned, but at the same time they are very likely able to transmit capacities that are very fit for development. This second factor, that determines the selection of capacities, may be expressed by the single word *opportunity*. Inheritance determines the number and character of capacities, but opportunity selects those that are to develop. This second factor does not lighten the burden of parents but gives great hope to the child. It means that the child is not doomed to one form of inheritance, but that so long as its capacities can be stimulated by opportunity it may respond by development in any direction.

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It is this second factor that furnishes a scientific basis for the claim of religion that no man is past hope on account of his inheritance, or even on account of his previous development. It is certainly a factor recognized by Jesus, for he never seems to have lost his confidence in the possibilities of men.

With such facts at hand, the activities of religion in connection with eugenics becomes clear.

1. The responsibility of parents in the matter of inheritance when it includes heritable diseases is evident and should be enforced. The maximum danger from such inheritance, however, is not avoided by safeguarding marriage. The far more subtle form of this danger comes from the social evil, on account of which thousands who may be fit when married become unfit afterward.

2. The responsibility of parents in the matter of inheritance in connection with undesirable tendencies should be taught persistently, for the evidence is clear that a strongly developed tendency in a parent may be the easiest tendency to develop in the child.

3. The most important part of the Christian program however, is to see to it that every child shall have the chance to respond to a stimulating opportunity. This will save thousands where the regulation of marriage will save one. It means a regulation of homes as well as of marriages. It makes the responsibility of parents continuous, and at the same time it puts responsibility upon the child. In a certain sense this has always been the Christian program, but not in the wide sense that these laws of inheritance and development suggest. It involves much more than Sunday schools and the instruction of Sunday schools, for it includes the total exposure and interests of children.

This program is a larger one than the present movement for eugenics has suggested. In fact, this movement is limited at present to the obvious things that might be accomplished by legislation. But the joint demand of religion and of biology is not limited by the possibilities of legislation. The only organizations equipped to undertake such a campaign are those into whose field it belongs naturally. The Christian organizations have the opportunity to add the practical suggestions of biology to their own great motive and to transform eugenics so that it may really be another effective form of religion.

NOTE.—The foregoing is one of a series of lectures delivered at the McCormick Theological Seminary, Chicago.

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WHY I BELIEVE

A SERIES OF AUTOBIOGRAPHICAL CONFESSIONS

V. WHY I BELIEVE IN THE BIBLE

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The Bible is a collection of books, which record the religious experience, convictions, and hopes of the Hebrew people in the Old Testament and those of the early Christians in the New Testament. These records represent a religious history of over a thousand years. History is mankind's greatest teacher. Religious history is no exception to this general principle. The religious experience represented in the Bible is more profoundly ethical and more truly spiritual than that anywhere else recorded. The Bible is thus the richest treasure of religious instruction and inspiration as yet within the reach of man.

This biblical record shows successive generations of men working out their ideals and struggling ever forward toward higher visions. It clearly demonstrates that these generations, under the guidance and inspiration of God, made their religion as they went along. It was no static quantity inherited by them from a distant past, but a living and growing power ever seeking to find expression through the lives of men. The form that this growing religion took at any particular time was largely determined by the needs of that time. Each generation in turn sought to interpret the world in which it lived in terms of God; or to use a familiar phrase, to "justify the ways of God to men." Their world, like our own, was continually changing; they themselves were likewise continually undergoing education through the experiences of life; consequently, the successive interpretations of world-movements and of individual responsibilities in the world-order were necessarily each more or less different from its predecessor. They never allowed any one stage of that experience to become final in its authority over succeeding stages. Each generation was looking forward to something yet to come which should transcend in value all former achievements and fulfil their highest hopes. When something of this dynamic and forward-looking attitude was lost in the later Jewish generations and attention began to be focused upon the past, the freshness and insight of the religious leaders of the classical period was lacking and the religious experience of the age was consequently dull and drab. It remained for the movement starting in Jesus to bring back the old insight and enthusiasm and to carry forward the old experience to a higher and more commanding eminence.

I treasure the record of this changing experience for three main reasons. First,

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because it satisfies me that God moves in the affairs of nations, that this is God's world. The story of the experience of the Hebrew people coming to a climax in the religious experience of Jesus and of the early church is the greatest wonder in history. Nothing less than the goodness and greatness of God will account for it. As I see more and more that the forces of the biblical world were the same in their nature and processes as the forces of the present world, my faith in the God of today is immeasurably strengthened. I see that the will of God worked itself out in Hebrew history by slow degrees. More than a thousand years of preparation were required to pave the way for the coming of Christianity. God is never in a hurry. Infinitely patient, he waits for man to catch up with his purpose and to cooperate in the working out of his plans. The record of this long suffering encourages me when I am tempted to be downcast by the slowness of our own generation to respond to high and holy ideals. There is an irresistible urge implanted by God in the soul of man that slowly pushes him on to better and higher levels of thought and deed. The progress has been at times almost imperceptible; and it is only when we take long views of the history of man such as the biblical records make possible that we can discern the steady advance of the frontiers of religion and morals. "Our God is marching on."

My second main reason for giving the Bible first place in my mind and heart is the fact that the results of the hearty and intelligent acceptance of Bible standards and ideals justify the Bible. The tree is known by its fruits. Whether in personal, social, or national life the introduction of the principles of the Bible as controlling influences has always and everywhere meant improvement. It is a significant fact that the nations of today who set the pace in this modern world and are responsible for whatever of light and progress has been incorporated into modern civilization are nations that have worked out their own civilization under the guidance and inspiration of the biblical message. The Bible today is a striking illustration of the principle known as "the survival of the fittest." It has been brought into contrast and competition with the other great religious literatures of the world on their own soil and it has had nothing to fear from the contact. It has commended itself to peoples of the most divergent characters and cultures and has always had a great contribution to make to their betterment both socially and spiritually. Wherever it has found lodgment it has taken root in the life of the people and has produced essentially the same fruits. It has put a new spirit into backward civilizations and brought them into line with world-progress.

No less convincing is the evidence forthcoming with reference to the effect of biblical teachings upon personal character. Sudden transformations of life-purposes, such as that of Paul on the way to Damascus, have led many a soul out of darkness into light. Careful nurture and constant instillation of biblical ideas and ideals in the minds and hearts of developing childhood and youth have saved many more from the necessity of such a cataclysmic experience. But by whatever mode of entry the Bible has

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obtained control of the human heart and life it has produced characters that are the admiration of the world. It has succeeded not only in commanding the respect of men's intellects but also in firing their imaginations and capturing their wills so that they have given themselves unreservedly to the doing of the will of God as they have seen it inscribed upon the biblical pages. And that will of God has been consistently seen to involve primarily not a mere lip service in the temple but a pure and unselfish devotion to the service of human welfare.

My final reason for having confidence in the Bible lies in the fact that I find in the teachings of the Scriptures inspiration and instruction for my own personal, daily life. The visions of the prophets and the longings of the Psalmists kindle my own soul to quicker life; and the wonderful story of Jesus gives me a clearer understanding of God and a new revelation of the possibilities of man. I look upon the Bible as a ringing challenge to creative living. I am spurred by its stories of noble, sacrificing service to a realization that I should serve my own day and generation with the same whole-souled devotion and the same, forward-facing faith.

VI. WHY I BELIEVE IN IMMORTALITY

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I believe in immortality because I believe in man and because I believe in God. All else is auxiliary, supplementary.

1. What I mean when I say here that I believe in man is that man's value, actual and potential, is such that his existence ought to be continued indefinitely in spite of physical death, if such a thing is possible. Man ought to be immortal.

The value of every human individual is incalculably great; as compared with the value of material things it is infinite. This is the Christian estimate. It is an intuitive appreciation, arising in the experience of love. Only love could make such a discovery. It is not surprising then that the clearest perception of this truth was the achievement of that divine man who loved as never man loved before or since. It was this perception of love, more than anything else, which gave rise to the Christian religion; it made morality social and made religion the religion of socialized morality.

This Christian estimate of the value of man is rationally defensible. The human spirit is endowed with moral freedom. Within however narrow limits at any particular moment, the individual's decisions creatively determine his conduct, his character, and his destiny. This belief is theoretically permissible and morally certain. If it is not true, the whole human consciousness of moral responsibility is an illusion. But if man is a responsible agent, his will, given constantly further opportunity to express itself, is a possible source of unlimited moral and other spiritual values. Moral personality has thus infinite potential value. Reflection confirms the intuitive judgment of love.

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If then man always remains, as long as he is conscious, a free agent, it will be infinitely desirable at every moment of his existence that he be granted further opportunity for moral self-expression; in other words, his immortality is imperatively demanded. If anyone can be satisfied to give up belief in immortality —even if he can rest content with the idea of a merely conditional immortality, not actually to be experienced by every human being—it is clear that he does not love much. As intimated by William James, the fundamental cause of his rejection of the belief in universal human immortality is a lack of sympathetic insight, a failure to appreciate the value of his neighbor's life as at his best moments he feels the preciousness of his own. Even the least promising personal life hides within it potentialities of the highest values. Witness Begbie's *Twice-Born Men*. Nor is the good all merely potential. It has become almost a commonplace remark that there is a spark of divinity in the most degraded. As O. Henry puts it, "The rankest kind of a phoney will give you the best end of it once in a while."

It is vain to imagine that the "values" of individual personality will be conserved, if the individual himself is to disappear and exist no longer. If individual consciousness goes, all value is lost. All the highest values produced by man are inseparably bound up with persons. All values created by conscious individuals are values for conscious individuals, and if the death of the body means the annihilation of the consciousness, no values are conserved ultimately. All will be lost, for a time is coming according to science when our earth will no longer support physical life.

An immortal existence is infinitely desirable, imperative both for ourselves and for others. If it were left to ourselves to choose whether we should suffer annihilation or continue to exist, we could never be justified in choosing annihilation, simply because the good will is not only an absolute value in itself, but always a possible source of the creation of values as well, and the individual can never know that his will is not going to become good at some time in the future. The intelligent moral will will always choose immortality, therefore, whether it enjoys the prospect of living forever or not. So far from the desire for immortality being necessarily a selfish desire, it is the only possible choice for the unselfish intelligent will. On this basis the immortal life is imperative for others also. If we could not believe in the immortality of those whom we "have loved long since and lost awhile," a feeling of rebellion against the Ultimate Power in the universe would be morally justified.

Incidentally the foregoing argument implies continued opportunity for right choice in a future life. Such opportunity is necessarily involved in the idea of conscious existence. Our consciousness is always characterized by the power to direct attention to some extent. But to be able to direct attention is to be free to do better than the worst possible, or worse than the best possible. Whenever we are conscious, therefore, here or hereafter, we are under moral probation, free to do and to become either better or worse. Logically there is no room for difference of opinion on this point. Personal consciousness is necessarily free.

2. Because I believe in man, I believe he ought to be immortal; because I

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believe in God, I believe man is immortal.

The primary basis of faith in God for the critical mind is a spiritual impulse which we may call moral optimism. Made explicit it amounts to the conviction that no external events can bring absolute disaster to the will whose attitude is what it ought to be. It was the faith of Socrates that no evil can befall the good man in life or in death. At any rate there is an attitude of the will which constitutes an inner or spiritual preparedness for anything the future can possibly bring, whether it be outward good or evil, whether it be life or death. With this preparedness of spirit, one need not fear them that kill the body and after that have nothing that they can do. Such moral optimism is a normal faith for the moral man. It is the taproot of the religion of healthy-mindedness and of the moral will. As a state of consciousness it is highly desirable in the light of its wholesome practical effects. And despite anything science can show or philosophy say, it seems theoretically permissible. I claim that we have a moral right to hold this morally optimistic faith.

But if moral optimism is valid, it must be because there is an absolutely dependable Factor in the universe, a Power we can rely upon to guarantee that no absolute disaster can befall the will that is steadfastly devoted to what is truly good. In other words, there must be a Power great enough and favorable enough to man to justify this absolute trust on the part of man. Obviously any such Power would be God.

Obviously, too, it is a part of the function of God, so defined, to guarantee immortality. For if man is not immortal, physical death can bring the absolute evil of annihilation to the good will, moral optimism is not true, and God, as the absolutely trustworthy Power above our power, the adequate Object of religious dependence, cannot with consistency be supposed to exist. On the basis of moral optimism we can affirm God, freedom, and immortality.

Faith in the sufficiency of God and faith in the worth of man, then, are the two main supports of belief in immortality. Consequently any additional support to faith in the reality of a God sufficient for our need is at the same time additional support to faith in immortality. Such support may be looked for in religious experience and in science and philosophy.

3. I believe that in the experience of moral salvation through Christian faith there is confirmation of the reality and sufficiency of God, and thus at the same time confirmation of the truth of belief in immortality. In discovering the fact that salvation from sin is progressively realizable through a certain type of religious dependence, we discover that God, in the sense of a responding and saving Power in the universe, really exists. That this Savior-God, or Holy Spirit, is either identical with or intimately related to the fatherly God to whom we look for the conservation of the highest values, is a natural hypothesis to entertain, and to the extent that this thought is shown to be reasonable there is confirmation in religious experience for belief in that fatherly God. And at the same time confirmation of the reality of immortality.

It is in this connection that I find the appeal to the New Testament significant. There it is the religious consciousness,

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supported by religious experience, that is most important. Because Jesus was assured of the reality of God, he was assured of immortality. His morally optimistic faith was confirmed by his religious experience, an experience of the all-conquering divine power in his spiritual life in response to his religious dependence. Because of this he could confidently predict his triumph over death. And it is significant that the disciples in spite of any extraordinary experiences which they may have had after the crucifixion, did not proclaim the belief that Jesus had so triumphed over death, until after the vital religious experience which they explained as due to "the gift of the Spirit." Then, because they were assured of God, they were assured of the resurrection of the undiminished personality of their spiritual leader. Thus the religious experience of Jesus and of the early Christians agrees with our own Christian religious experience, making doubly sure our assurance that God is a reality and human immortality consequently a fact.

4. Finally, I find myself confirmed in my belief in immortality when I consider that this faith which is spiritually imperative and religiously assured is theoretically permissible and defensible. This is the case whether we are concerned with immortality directly or with the existence of God as a basis for the assertion of a future life, and whether we appeal to science or to philosophy.

Science is not against the belief in immortality. That consciousness necessarily depends upon the brain is not the teaching of science; it is simply the unproved dogma of some scientists. We do not claim that science has demonstrated the future life to be a fact, although there are eminent scientists who think it has done so. But even if the study of supposed spirit communications may not have demonstrated as yet that such communication is a fact, and may perhaps never do so, the investigation has nevertheless yielded some significant results. The phenomena in question may be explained in part as due to conscious deception, in part as due to unconscious or subconscious deception; but there remains a residuum which can be explained only by a telepathic communication between living persons, if communication between the departed and the living is ruled out. But if mind is independent enough of brain to send and receive telepathic communications, it seems a theory worth entertaining that mind may be independent enough to be able to exist without the brain, after the death of the body.

Moreover, as we have seen, there is good reason for affirming as morally certain a creative human freedom. But if mind is free enough from the brain to be the creative originator of some events which take place there, the belief that mind can exist without the brain is seen not only to be unrefuted, but to have a certain measure of positive philosophical support.

Besides, I believe ethical monotheism to be a theoretically permissible and rationally defensible philosophy. And while I cannot go into the discussion of this within the limits of this paper, it may be remarked that every valid philosophical consideration which favors ethical monotheism is another reason for retaining our spiritually grounded faith in the immortality of every moral personality.

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THE TOUCH OF LIFE

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In the beginning God purposed to make man, the end and the crown of all that he should make on earth. This purpose was before the ages, and its fulfilment, first in one man and then in a race of men, gleamed afar off, even beyond ages of ages. It molded sun and moon, the earth and all its changes: it breathed through all things below and above, making them one, to labor for man and manhood's final reign.

Little by little, this purpose unfolding from glory to glory through myriad forms of life, man arose, and little by little there dawned within him the full soul of a man, to take hold on God and learn his way. Then began a divine struggle to gain this way, which is high and wonderful; but after countless years the best of men in various lands greeted it only from afar and longed for it with a great longing. Some beheld in visions a Deliverer, a Prince of men, equipped with unearthly might, pure and wise beyond what they had ever known. Would the high God meet them thus, and turn their visions into life? They had come far, but farther seemed the goal. No law, no priest, no vision satisfied. And so the world waited, stumbled on, aspired; but the purpose of God did not slumber.

Higher far than what the great men of Israel had ever dreamed might be, higher still than the desires of the nations beyond, was that which, beginning in the home of Joseph and Mary in Nazareth, gave undying glory to the fields of Galilee and made a little mound near Zion a mount of pure vision for all the world.

Not in mystery, as with clouds from heaven, did Jesus come, but in the beaten path of all the generations, to a plain house in an obscure village and to the simple toilsome life of a carpenter. The world did not note his coming. It was just the addition of one more to the mass of common folk in Galilee, one more subject of Herod called The Great, on the border of the wide domain of Augustus, Emperor of Rome. His mother welcomed him, and his father, as one who by and by would help them bear their burdens; and the neighbors, as neighbors will, admired the little one, and wished the parents joy.

Thus, quietly and unobserved as the opening of a flower in a forest, the life of Jesus opened. This was God's way.

The seasons came and went. Herod died. A son of his ruled Galilee. And Jesus grew to manhood there in Nazareth. He was in the world and for the world, but as yet the world knew him not. Nor will it ever know him as a boy and citizen of his town. What friends he had, how passed his hours of leisure, what were his favorite walks, how stood he with the village folk and with the rabbis, what incidents befell him, good or ill, how his employers looked upon his work, what various jobs he had, what things he loved to

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have about him in his room, and how the news from the great world impressed him. The record of one day out of that youth or early manhood, a record intimate and full, through which as through a stainless window we might look deeply into the heart of Jesus, would be precious to us beyond all price, but we cannot have it. We stand for a little by the stream of his life where it flows in the light of day; we see its sweep and purity; we look into its clear depths wherein the highest heaven of truth is imaged, and as men we have our thoughts about its early hidden course and our sure convictions of its unseen destination. This also is God's way.

A voice from the desert calling men to make ready for the New Age of which the ancient bards had sung and prophets prophesied drew Jesus to the Jordan, and there, when he had dedicated himself to the New Age, he came to know within his soul that he was chosen to bring it unto men. Overwhelmed by the conviction, he retired into solitude to think how he should undertake this high and solemn work. When he came forth again, he knew what he would do and how. He sought no earthly counsel. He felt that he carried the New Age in his own heart. His thought of it was not that of the desert preacher, whose call had roused the nation, though he held him to be a great prophet, nor that of any one of the far-seeing teachers of Israel. It was larger, deeper, higher, more winning, and it flowed forth from his full apprehension of God as a stream from its fountain. He was of his time, and rooted firmly in the great past of his people's sacred quest for God; but he saw where they had halted, where their vision had failed, and he beheld clearly, as the secret of victorious life, the gracious character of God. To all, o'er all, through endless ages, the Father! He enfolds each human spirit with his goodness, waits unwearied its awakening, runs to meet its pure longings, shares with it his thoughts and strivings, his joy in service, and at last his peace. Jesus felt it, knew it, and revealed it—this boundless gospel of what God is.

Forth from the desert, moving simply among men, glad in their gladness, pierced by their sorrows, yearning to help them, Jesus formed a few friendships, deathless, transfiguring, each one a union through him with the Father. This was his way.

A little tract of earth was all that saw the Master and a brief year was all the time his foes would suffer him to live. He came to Galilee, his native region, to plain folk like himself, whose ways and speech and thought he knew, a folk more free and open to the truth than those nearer to the Temple, in Judea and Jerusalem; and there he taught and wrought until, his first fame waning and his enemies more keen, he went apart, northward, beyond the bounds of Galilee, with his little group of devoted friends, and later, not long before the ending of his young life, went up with the same band to meet the great of Israel.

Thus it was among the lowly and neglected that Jesus sought a welcome for his word, sought and found it here and there. Not easy was this finding even for the Master. Men sought in him what they found not, and found in

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him at length what they sought not. For they sought what they and their fathers had hoped to see, a greater David, one anointed to rule over men and make Israel the head of the nations; they found a wondrous Friend, anointed, indeed, but to the high office of a guide to God. It was hard to give up their old hope, it was equally hard to find a greater and a better hope in Jesus. From Nazareth, a carpenter, one like themselves in face and form, whom toil wearied, who knew hunger and thirst, who sought their trust and love, and who spoke, darkly at first, of being put to death as one of them might be—could this one bring the New Age, the holy Kingdom of their God! They feared and doubted, even those who felt his power most deeply, while the many, though dazed by cures which he wrought at first, soon went their ways, unmoved in spirit by the words he spoke.

The rôle of mystery and magic was alien to his mind, nor did he heal diseases after he had seen that this service of compassion only darkened his great purpose in the minds of men, being fuel to their craving for a life of painless ease. Not by such a way had he found the highest good, nor could those about him. So he set himself against this mighty current of his people's longing, and few were they who felt his subtle power grow upon them day by day. Not easy was the task for him, impossible for any other. The few on whom his spirit threw a charm that slowly loosed them from the past and slowly bound them over to realize the New Age which shone in him wavered, at times, bewildered by the blending of earth and heaven in their Friend. They could not grasp him, they could not leave him, they followed into darkening days.

The New Age had thus begun, unnoticed by the world, uncomprehended even by those in whom its light was dawning. It had begun in a friendship between Jesus and a little band of peasants. This friendship drew them gently on to feel a deeper truth than they had ever felt, drew them slowly on to see and know in part, with dim and broken vision, what he had come to know even as he knew his own heart.

They followed into darkening days. One thing alone the Master yet could do to make them his forever, one thing to seal for them and for the world his friendship and his message. He could die. And to this conclusion sacred voices called him. It was the true sequel of his toils and prayers for the New Age. The purpose which had prompted those now prompted this. And in the ancient writings, dear to him, he had heard the note of life through death, even for him who should make a new earth. He had heard it long ago, and had made it part of what he did and what he taught. To write this truth in letters inerasable forever, it was now for him to lose his life.

So Jesus with his few disciples came at the spring feast of gladness into the stronghold of his foes. He entered their city boldly, and as claiming a joyous welcome. His friends rent the air with shoutings and hosannas. At once he challenged death by sweeping from the Temple those who bought and sold. It was his Father's house and it had been profaned. The guardians of religion pressed him hard with questions, seek-

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ing to entangle and destroy him, but his replies confounded them and won him prestige with the crowd. He warned the leaders of swift judgment, charged home to Scribe and Pharisee their pride, hypocrisy, and avarice, and when after a few tense days he left the Temple not to come again, he spoke its doom. One stone should not be left upon another. It was his Father's house no more.

Thus Jesus in the Temple was not the Jesus of the Galilean lakeside, not the man who sat in Peter's house in Capernaum and talked of God and the New Age, not he whose lips then overflowed with blessing. To those who made the faith of Israel a way of gain, who spurned the light, calling it devil's darkness, his words were fire of judgment, burning to the quick. A deathless hatred was the answer, and the bursting of the storm was near. He saw it, knew its issue, yet calmly shepherded his little flock.

Once the clouds broke and the sun shone wondrously. At a supper in his honor a woman lavished costly ointment on his head. Some whispered of extravagance and waste. To him her act declared that trust which he had ever sought. It was an echo of his own costly service, and harbinger of golden deeds for him in days to come. It was music to his spirit in the shadow of the cross.

Again, within that shadow, darker now, he kept his people's ancient feast in memory of their rescue out of Egypt. The hour thrilled his spirit. Old landmarks were vanishing in the dawn before his inner eye. The cup of wine, the bread unleavened, each a part of the festival of gladness, took on a new and vaster meaning. Figures they seemed to him of that friendship, never so precious to him as in this hour, which bound him and his little band together. The secret of his friendship, its exhaustless power, was in that touch of life which they had felt in him and he in God. Figures, then, of that friendship and its central place in the New Age, let them be to his disciples. And so with thanks he gave them bread and wine, as though he said in words, I am yours to the utmost: keep our friendship green.

Then they sang and went out to sleep beneath the open sky.

In that night the storm of hate burst upon the unresisting Master. Seized and bound, condemned from his own lips by the Jewish Court because he confessed to be the Christ, sent to death by Pilate, and by Roman soldiers crucified in mid-forenoon, he expired before the sun went down, and a friendly stranger took the body and laid it in his rock-cut tomb.

The fire was quenched, and the world's night seemed thicker than before. The Spirit in whom the New Age was present had vanished, leaving no written word, nor outward forces organized to press his cause. Nothing remained except—the Touch of Life! But in that touch was all. It held the secret of the finest manhood. It was a pledge of endlessly recurring harvests of pure lives. It comprehended all the earth and all the generations. It was, in germ, the New and Final Age. It was the mind and spirit of the Master, a life born of his life, born of God. This could not, cannot, be destroyed.

This life soon showed itself in those few men who followed Jesus to the end. They breathed it into others.

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These and those who followed bore it out across the borders, kindling as they went, bore it over seas and continents, over desert centuries, past the crumbling of empires, on and on to ever-widening circles, making ever fairer day.

Its modes have changed, are changing now, and will to distant ages. It speaks a different tongue today from that it spoke in Palestine.

It knows itself more deeply, sees more plainly its relation to this world, is more alert to catch the meaning of the ceaseless wide unfolding of God's purpose than when it whispered hope within the catacombs, sustained the martyrs at the stake, or wrought a golden ceremonial and carved vast temples of enduring stone.

It kindles with the morning, yet keeps an even pulse when every star is hid. It looks upon the future as more and more its garden, rich to God in all the fruits of disenthralled and soaring manhood, where the spirit of the Master will make every life a song.

THE PLACE OF WOMAN IN THE CHURCH

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Woman either as a liability or an asset has not always been taken seriously in the church. By understanding the treatment she has received in the past this paper hopes to indicate her position in the present and point out fields wherein the church may more largely use woman to its own advantage.

The Early Church

Though many women stand out conspicuously in the narrative about Jesus, and one finds good women among whom are Mary, Martha, and Jesus' own mother together with bad women like her with whom Jesus conversed at the well and the other unnamed woman said to have been taken in adultery, yet, in the beginnings of the church, woman was generally ignored. Feminine characters which loom before us are striking, but do not predominate in numbers or play influential rôles in the activities of the early church. After the death of Jesus, relatively fewer appear on life's stage. Paul occasionally compliments them for their loyalty, but more often tersely alludes to them as "the weaker vessel" and advises men not to marry them except under pressure, inasmuch as woman is the undoing of man. Modest reserve, little or no speaking, careful dressing even to the head—no prominence in the councils of the church—this was Paul's estimate of woman's place. She was not essential to the present or future welfare of the church.

Under Pauline influence which so largely controlled the thinking of the early church, small wonder woman possessed little advantage at a season when the faith battled desperately to make place for itself in the Roman

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Empire. Nevertheless one finds here and there celebrated women martyrs like Flavia Domitella, the wife of Flavius, probably consul of Philippi, who suffered banishment from Rome by order of Domitian. A list of noted writers at this era in behalf of the faith would include names such as Ignatius of Antioch, Polycarp, and Hermas who wrote the epistle, likewise missionaries such as John, Mark, Timothy, and Barnabas. It would practically exclude women. In the organization of the church, the monarchic idea being carried out with bishop, presbyters, and deacons forbade any *lasting* official recognition being given woman.

Three groupings of women, however, were sanctioned within the early church: the widow, the deaconess, and the virgin. At the same time Turner has clearly pointed out that the widow was almost wholly an object of aid, while very often the deaconess and the virgin were of high position and considerable wealth.[1]

Certain it is that the establishment of the Deaconess Order in the Eastern church about the third century was recognized in the councils of Nicea (325 A.D.) and Chalcedon (451 A.D.). Especially strong was this order at Constantinople. Though the deaconess was ordained, it was clearly understood she had no ecclesiastical authority. Her duties were to visit pagan households which Christian men could not enter because of Roman and Greek customs, attend and wash the sick and convalescents. The deaconess, annointed the body of the woman preparatory to baptism, while the bishop anointed the head. She also acted as usher for women at church services. By the fifth century this order was established in the Western church amid much opposition. Two councils—Orange, 441 A.D., and Epaone, 517 A.D.—condemned the deaconesses, who were never truly popular with the Western church. By 1000 A.D. the abbess is found taking the place of the deaconess. Since in the Eastern church the deaconess had little authority and in the Western she was openly opposed and finally suppressed, one cannot claim for woman, functioning either as a widow, virgin, or deaconess, any important place in the early church.

When the Gnostic controversy arose, the first church reformer was Marcion, formerly a wealthy shipowner, who gave the equivalent of ten thousand dollars to the church at Rome when he joined its membership. He was followed by Montanus, who, according to tradition was a priest of Cybele, thought his way through to the Christian position and proclaimed himself "a passive instrument through whom the Holy Spirit spake." Though two prophetesses, Prisca and Maximilla, joined him, yet little is heard of them. Such as Irenaeus who defended the orthodoxy of Christianity against these two heretics, Tertullian who brought the "lawyer-like" concept of God into the church, followed by his pupil Cyprian who first emphasized the unity or "oneness" of the church—such were the thinkers and leaders of this period. They are called "church fathers." Significant it is that history does not commonly use the phrase "church mothers" with a similar connotation. Women were not largely among the thinkers and leaders.

[1] *Constructive Quarterly* (September, 1919), p. 448.

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The Medieval Church

Two institutions became fully developed in the church of the Middle Ages—the papacy and monasticism. From the beginning of the papacy, the pope was prohibited from marriage. To consort with a woman was not befitting the prevailing ideal of holiness for this gentleman. Though sexual immorality of the papacy in the early days became so established a fact that one writer, describing Pope Alexander VI, father of the equally notorious Caesar Borgia, the arch-enemy of Luther, says: "He was the father of many children in Rome and had he lived longer, would have been the father of all the children"—though this condition prevailed, it must still be asserted that the popes did not marry, at least in theory. Had womanhood been considered vital to the spiritual life of the church this pseudo-celibacy could not have held sway.

Monasticism also reached a pinnacle of popularity during this epoch and was practiced with much zest and rigor. The first monastic order, i.e., "a corporate body composed of several houses, diffused through several lands, with centralized government, and with objects and methods of its own," was that of Cluny. This was founded to promote the Benedictine rule; but so luxurious became the Cluniac manner of life that the Cistertian was established to cultivate a more strenuous and more truly Benedictine ideal. Later came the great "begging orders"—the Dominicans, Carmelites, and Franciscans. St. Francis had a special place for women in his order, but lowest in rank, while the Dominicans demonstrated their respect for women by organizing fifty-seven friaries in England as compared with one nunnery. Notwithstanding, isolated cases appear where woman looms conspicuously from the gray background of her station. One instance of this is the mother of Bernard of Clairvaux, who so deeply impressed her son with the worth of religion that history judges him the greatest religious force in his age. This woman is rather the exception than the rule. Woman did not play any master-hand in the fashioning and molding of the forces latent with the medieval church. Monasteries were more abundant than the nunneries—and more powerful. Not that woman was unheard of in the church of the Middle Ages; but she played no decisive part in formulating its policies. A monarchistic type of religion such as flourished everywhere could not give first place to a member of that sex which it deemed "inferior." The medieval church regarded woman as lightly as did the early church. It continued either to ignore her or estimate her utterly useless in those activities and programs which actually counted for something.

The Reformation

With the Reformation such treatment takes a different turn. Protestantism forever banished the ideal of the papacy, together with its uncomplimentary stigma on woman. In Germany, Luther as leader of the insurgents married a nun, Katherine von Bora, in the darkest hours of the peasant revolt, thereby showing his contempt for the ideal of celibacy on the one hand and a reasonable respect for womankind on

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the other. In England, Henry VIII—he of many wives—smote celibacy hip and thigh in that he suppressed monasteries and confiscated their property. Reformers accounted to woman more worth than previously.

What Luther and Henry VIII began the Quakers took up, applied to woman, and carried through in a most thoroughgoing fashion. The Society of Friends from earliest times asserted that the Spirit of God was not tied to any one object in particular—to neither formal services, sacraments, nor priestly ordinations. With the subject of sex, the same irresistible logic was applied. They insisted that the Holy Spirit felt no partiality for the male sex, but could express itself through the female equally as well. Any woman, therefore, of exceptional ability was "acknowledged" as a minister of God privileged to function in the church on a par with men. So naturally one is not surprised to learn that from the very beginning of the movement in Fox's time a certain Mary Fisher, a "religious maiden," visited the court of Mohammed IV at Adrianople, and shortly afterward two more women were jailed by the Inquisition in Malta. During the Great Plague and after the Fire of London in 1666 A.D. women's societies were strongly organized. Among the Society of Friends alone has woman been democratically treated as the equal of man in any true sense. To this day she shares equally with him in the privileges and responsibilities of church life.

With other branches of Protestantism this wave of democracy reached no such high water mark. Quite early a slight recognition was given woman in the history of Congregationalism. Charles E. Park in his article, "Possibilities of Beauty in the Congregational Order," indicates that in earliest New England times women were allowed to officiate in the church.[1] Earlier known as "church widows," these officers were called "deaconesses" at a later epoch. The business of a widow was to alleviate cases of sickness and distress in circumstances where men could not well labor. She must be at least sixty years of age, rugged physically, full of tact, and refined of nature. With these requirements in mind, Park very pertinently remarks: "For these reasons it was seldom that this office could be filled." Church widows play no leading rôle in Congregationalism. It is undoubtedly true that an intelligent majority among this sect never heard of such an office in the church.

The more attractive phases of our subject do not come before us in the Church of England until the nineteenth century. Dr. Ralph Washington Sockman, in this scholarly work on *The Revival of the Conventual Life in the Church of England in the Nineteenth Century*, has shown us the interest in sisterhoods extant at this period. At Park Village such a sisterhood was established and, though receiving warmest support from Gladstone himself, was later broken up. In 1849 A.D. the Society of the Holy Trinity of Devonport was set up, but amid the bitterest opposition from the clergy. Others followed suit and were in all cases vigorously opposed, yet they have continued to grow and now are institutions of no mean proportions.

[1] *American Journal of Theology*, XXIII, 94.

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Yet it cannot be denied that the sisterhood movement in the established church gave woman but an imaginary or only fictitious recognition. Of authority they had none; but rather they were organized that the menial tasks which the men could not or would not do might be accomplished, and that the usual occupations generally accorded women from the beginning of the church might be carried out. To be sure the sisterhoods engaged in nursing and when Miss Nightingale chose eight sisters for her first relief party to Crimea and later paid tribute to their effectiveness, they achieved popularity where opposition formerly existed. But with all this they were not leaders and were not so conceived. Even Newman, later cardinal, who advocated religious orders for women, showed his motive by comparing the sisterhood ideal with marriage and saying both were the "sole shelter which a defenseless portion of the community has against a rude world." Sisterhoods were shelters for the defenseless and not thought of as training schools for leaders. And though convocation has recognized the revival of the office of deaconess, and bishops have set women aside for this work, no one will have the temerity to assert that the founding of sisterhoods denotes any true advance in the conception of woman as an actual leader in the forward-moving program of the church. Not so. Archbishops, bishops, archdeacons, and other members of the hierarchy are the leaders. They hold the reins of power. They control the speed and direction of life-movements within the Establishment—and not the women.

Not until a relatively late time did Lutherans attempt to give womanhood a place of usefulness in the church. Theodor Fliedner in 1833 A.D., because of his intense interest in prison reform, opened his parsonage garden at Kaiserswerth for female convicts discharged from the Düsseldorf prison. So pitiable was the condition of these people that he organized a body of women and trained them explicitly to aid their comrades. In 1836 A.D. the first hospital and deaconess house was built and when Fliedner died in 1864 A.D. he left 100 stations attended by 430 deaconesses with a work ever since continuing to grow in size. The Lutherans, as with Congregationalists and Churchmen, used the service of women to accomplish tasks of charity and carry on the less conspicuous but equally Christian ministries of the church into the home. After all has been said in favor of Fliedner's splendid results, one must conclude that he stood in full agreement with his Protestant forbears and neither professedly nor intentionally planned to train leaders for the church from the ranks of women. Men were to be the leaders.

Coming to the Methodists, this ideal is not radically changed. Early pillars of this movement formulated no unique departure from the hard-beaten path of Protestantism in dealing with its feminine members. Circumstances alter events, so one is not surprised to hear of a certain Sarah Crosby of good repute conducting a small gathering of about thirty people called a "class," at Derby, England. On February 8, 1761 A.D., she went, expecting to meet her small group, but found over two hundred persons waiting to hear her. What else could she do but speak? She gave her address and thereafter her audiences continued to in-

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crease. Wesley, supreme leader of these people, wrote her saying, "The Methodists do not allow women preachers," but told her to continue calmly in her work. She did so and remained preaching until her death in 1804 A.D. Others followed in rapid succession, and we find Hannah Harrison troublesome to manage but strong to defend the doctrines, especially that of Christian perfection, Miss Newman who formerly conducted a bookshop, Miss Harral, Miss Barrett, and others. Miss Bosanquet, who at one time kept the orphanage at Cross Hall, Morley, where Wesley retired for rest and seclusion, and who married that man of choice memory, Fletcher, vicar of Madeley, was a woman of no mean ability, for Wesley often consulted with her regarding his work.

Wesley, nevertheless, would brook no abuse of what seemed to him a privilege generously granted to woman rather than a right justly claimed by her. Mary Watson abused her privilege in the church and recited in one of Wesley's meetings the following:

> Why do these cares my soul divide,
> If thou indeed hast set me free?
> Why am I thus, if God hath died,
> If God hath died to purchase me?
> Around me clouds of darkness roll;
> In deepest night I still walk on:
> Heavily moves my damnèd soul,
> My comfort and my God are gone.

Wesley promptly told the woman to sit down and keep quiet. He forbade her to talk any more in public, and nobody ventured to defend Mary Watson. She was a woman. As with Congregationalists, Lutherans, and others previously mentioned, Methodists regarded woman as not on an equality with men in the church. True, with Methodists she did more than minister to the sick and give alms to the poor—she preached. But the local preacher, let it be said, and not the few loyal woman preachers extant, was the strength of early Methodism. As the movement reached America, gradually it became apparent that no women at all were to be ordained. Early Methodism made no fundamental advance beyond other Protestants in the value it placed upon woman. Not formal word or rounded phrase but a scrutiny of their actual deeds leads to the conclusion that Wesley, Asbury, and followers had no such opinion of social democracy as thrives in our day. They would not have granted the suffrage, had it been possible. They breathed another atmosphere. They prevented woman from coming into her own.

Thus have we traced the conception of woman held by the church since earliest days and have discovered with few brilliant exceptions that her prestige has increased scarcely at all. With the Protestant rebellion one would expect to see a large amount of democracy accorded woman. On account of manifested intellectual unfitness for the new opportunity or—and this is more to the point—because Protestantism possessed an autocracy of its own which rivaled the See of Rome, woman was without authority and neglected, without influence and ignored in the major councils of the older Protestantism. With the notable exception of the Society of Friends, she was refused liberty, equality, and fraternity within its own fold. To its own hurt did the church act thus.

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The New Era

Meanwhile outside the church much waters of prejudice against woman "as such" have flowed beneath the bridge. With the later nineteenth-century and contemporary days the currents of emancipation have swirled powerfully. Social and political slavery has been abolished. A sex producing Susan B. Anthony and Francis Willard on the one hand, and Margaret Slattery and Jane Addams on the other, holds innate power to assert rights which cannot be overlooked.

Scarcely a territory can be discovered wherein woman has not entered and occupied the ground with dignity and honor. Ablest among the medical world are women physicians. The field of journalism knows her worth. Law schools open gladly for her admission, while schools of religion and theology rank her among the scholars. Often recognition of woman has been slow but still certain; and when of late the last underpinnings of prejudice were removed in the world of politics, the whole overbalanced structure toppled and fell. For judge, district attorney, and a score of other offices woman competes with man. For her, in the world, democracy has become actual. When American men turned to Jeanette Rankin to represent them in Congress and now ask Miss Ida M. Tarbell to present the public's cause before the conference just called to attempt pacifying present dangerous industrial unrest, one thing is sure—a new day for woman has come.

Not only in life's chief activities but also in the great human institution of society is her parity with man assumed. Institutions like hospitals, clinics, and dispensaries utilize the services of women as much if not more than of men. Education does not hesitate to trust the children of a future generation to woman, who outnumbers man, even though some still protest the female mind inferior to the male. The library as a vital adjunct to national life is conducted largely by women. Big business admits her to most responsible positions while "fussy" science gladly receives fruit from the thought of a Mme Curie. War activities also give emphatic demonstration of her worth to society. In Salvation Army, Red Cross, and Y.M.C.A. has she showed ability to withstand hardship and a heroism unparalleled. She never hesitated to accept the gigantic challenge—the ideal of service. Returning from such fundamental human experiences, woman anticipates that the old reluctance to grant her any heretofore-denied privileges will be done away with. She comes back to a world which, she is convinced, must and will trust her. Most institutions have granted her the desires of her heart. She has gained substantial recognition, equality, and the right to service in nearly all present-day activities of consequence and institutions of weight save the church. What is her place in the modern church?

The Newer Protestantism

The attitude toward and the treatment of woman by such a body as the Methodist Episcopal church serves to illustrate in a general way the attitude among a majority of other Protestant bodies toward her. A brief discussion of the Deaconess Movement may help make this attitude and treatment clear.

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Not original with Methodists was the deaconess idea in America. As early as 1850 A.D. the Rev. Dr. W. A. Passavant, an English Lutheran pastor, brought four deaconesses to Pittsburgh, Pennsylvania, where he established the first deaconess home; then St. Andrew's Parish of Baltimore of the Protestant Episcopal church about 1855 A.D., with the sanction of the bishop, set aside women to serve in their infirmary. Wheeler in his *Deaconesses Ancient and Modern* claims the German Presbyterians in 1881 A.D. placed the sick of the congregation in a church at Philadelphia under the care of five deaconesses.

With these fixed precedents and feeling that the women of American Methodism "have been struggling for years to obtain a proper recognition of their talent, and an adequate field for their energies," deaconess work was given practical shape.[1] Instigated by Dr. J. T. Gracey, long a missionary in India, and Dr. J. M. Thoburn, the Bengal Annual Conference presented a "memorial" to the General Conference, the sovereign body among Methodists, asking that the "order" of deaconess be recognized. An American Annual Conference took similar action. The motive for this action was substantially the same as displayed in past history whenever an attempt was undertaken to mobilize woman for the church, i.e., the ministry was found inadequate and needed help. In India men could not enter native homes and baptize the women. Hence the need for the deaconess. In America she was to "be a leader of the women," visit the sick, serve the poor, and do "other similar duties." She was set aside "that she may devote herself wholly to the Christ-like service of doing good." In all cases she was to be under the control of and subordinate to the minister with whom she labored. Criticism of this movement was inevitable in spite of its earnestness of purpose and many added excellencies; for the deaconess plan is not the last word and leaves much to be desired. "Doing good" is not specific and projects no actual program.

Originally the term "order" led to confusion and antagonism. Miss Mary Helm in a pithy tract entitled "What a Deaconess Is, and What She Is Not" sought to explain away this term by saying "she is not a 'Protestant nun.'" But this does not efface the savor of ecclesiasticism in a time when all forms of ordination are being attacked by an earnest world laboring under the impression that such are not truly democratic. From the outset dress has been a bone of contention, for some insist that a "simple uniform be worn sufficient for protection and recognition," while others, among whom are many deaconesses, refuse to wear at work a uniform "distinguishing an English nurse maid." In this era what one wears is a matter for personal judgment and not group legislation. Christian women of the church dress as they choose so long as they keep within the law. Why not the same privilege for the deaconess? She too is numbered among Christians. Another difficulty facing this movement is the question of salary. Certain groups insist that the deaconess should receive a pitiful stipend and her lodging, while

[1] Henry Wheeler, *Deaconesses, Ancient and Modern*, p. 261.

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others insist this practice of paying a mean wage does not promote self-respect. Ministers and others employed by the church receive a stated salary and are responsible for their own future. Similar treatment is the right of the deaconess and must be given her, else her spirit of thrift will be destroyed. Such theory of unsuitable compensation cannot and will not work, for the spirit of the age battles against it. The deaconess is entitled to a living wage when working in a church which advocates this same wage for various other forms of industry.

A most serious criticism, however, of deaconess work is: It leaves the status of woman in the church approximately where it was in apostolic, medieval, or early Protestant times. Woman in the church is not leading in the van of those forces about to meet the new day. Though established soundly, the office of deaconess does not oblige the church to rescind one iota of its ancient law and practice regarding woman. Women cannot serve as local preachers, "the law of the church does not authorize the ordination of women to the ministry," and the General Conference of 1884 A.D. "judges it inexpedient to take any action on the subject of licensing women to exhort or to preach." Such is the attitude of the Methodist Episcopal church and from it the deaconess movement has forced no receding.

Certain sections of Protestant womanhood rebel at this unjust treatment. For good or ill, they believe woman should dress as she pleases, is worthy of her hire, and should be paid a fair day's wage for a fair day's work. They have no use for a great rich church that wills not to do this. With equal sincerity these consider the deaconess is, with certain exceptions, not sufficiently trained, and college preparation for this exacting work in a most difficult field is the exception rather than the rule. Resulting is the rise of a group of women determined to give their services to the church, but not as deaconesses. Convinced that this order does not appreciate talents of womanhood enough and that the idea of an "order" is foreign to the spirit of a Protestant democracy, they will not be "consecrated." Members of this group are carefully trained, thoroughly educated, and already serve as directors of religious education, district nurses, community and industrial workers, and in forms of industrial and social evangelism. Regular agencies, who employ them at a stipulated salary, support this attitude. To this type of work the church's most gifted women are turning with increasing numbers. In this way an anomalous situation faces Methodism whereby one group of her women serves for a stipend and its keep and is recognized by the church, while another group serves on a more business-like basis, is not officially recognized by the church, but performs a magnificent service. In neither instance, nevertheless, are these women functioning in the church with a freedom accorded them in non-ecclesiastical institutions.

The Present Pitfall

With what result will this present treatment of woman continue? To conceive of the place of woman in the church as static—incapable of change—is a dire calamity. A war-wrecked world cannot be thoroughly rebuilt without her. Those ideals which, if properly propa-

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gated, are to insure peace cannot be interpreted to woman unless formulated and mastered by woman. Reconstruction is not man's job. It is the final goal of an entire humanity. Educating a new generation aright in those principles and relationships which inevitably lead to good-will and peace is no mean factor in the new-born international situation. Woman's position in the family bequeaths to her power to educate, which cannot be overstressed. In no small measure the prosperity of peace ideals are lodged with her. Save with her aid the church cannot influence the type of structure in the new civilization. To belittle the force of woman here is sheer folly.

Nor can the animosity displayed against the church, not only among the *literati* but also among the socially radical and religiously unorthodox, be allayed till woman be given her rights. A church flouting by either practice or form of government the democracy she so loudly proclaims, commands no deep respect. Permanent fettering of woman but adds fire to the flame of distrust already burning. Much lost sympathy between the masses and the church could perhaps here be restored. Far more impressive would be the pronouncements of the Federal Council of Churches against social and industrial unrest, were there a larger representation of women on its committees. A church indifferent to woman representation cannot preach loudly of "liberty, equality, fraternity." Ideal society includes each member of the family group. The strength of the church is in most satisfactorily presenting this ideal to an imperfect world. It includes the whole family. It exists not for men alone as does the Y.M.C.A., nor for girls exclusively as the Girl Scouts, but equally for all. To keep woman in a place of second rating breaks its power with true democrats and serves to weaken its claim.

Most regrettable, however, is the fact that the church's official attitude prevents the socially minded young woman from giving her life to it. In large numbers she is entering the service of such kindred corporations as Organized Charities, Y.W.C.A., and other forms of social and welfare work. Not from choice she turns from the church, but because she is convinced the church plans to offer her in the future no field of challenging service. Sufficiently shorthanded and crippled is the church already without this egress of the choicest spirits. For this procession to continue furnishes no happy picture of the future.

Too long the antiquated Pauline concept of woman has dominated the church, too long she has been given soft words but in a tone of distrust, too oppressive has been the medieval treatment meted out to her. Not feeble words and declarations, but acts alone, will hold her. If Protestantism is to win, one of its immediate duties is to garb in sackcloth and ashes and go forth with a greater democracy to welcome woman into its world-vision and world-task. Change and reform must come. As it treats woman, so will the church be in the coming Day.

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THE CHURCH AND THE INDUSTRIAL CRISIS

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The war has greatly encouraged the interest of the churches in and their advocacy of the social gospel. The agonies of the past years have proved human happiness to be dependent upon conditions of life as well as upon personal attitudes and have taught us the error of the ancient religious confidence that individual happiness could be achieved in defiance of every unfavorable circumstance of life or that an individual could be completely saved in a lost world. Men have learned to seek salvation from more than personal limitations; they are seeking redemption from the sins of the world as well as from their own sins. The church has been quick to respond to this new viewpoint. Before the war the protagonists of a quietistic and otherworldly orthodoxy were able to hold their own fairly well and offer embarrassing resistance to the growing social ambition of the church, but our recent experiences have hastened the inevitable and given a sudden victory to the "social gospel." The whole church now freely avows its ambition to exert a direct influence upon world-affairs and manifests an eager interest in the moral problems involved in political issues.

To those who believe in the kingdom mission of the church this new social vision of religion is very gratifying but upon closer study it frequently reveals disappointing characteristics. Perhaps its greatest weakness lies in the fact that it is so often and so obviously dictated by the church's instincts of self-preservation. The church knows what is occupying the mind of the world and it is anxious to satisfy that interest. If it expresses liberal or radical sentiments on current industrial or social problems it frequently betrays a greater desire to "hold the workingman for the church" than to establish justice for him. In short, the church seems tempted for the sake of its own prestige to claim rather than actually to exert a telling influence in the social issues of the hour. While it is anxious to be regarded as an agent, not to say *the* agent, of world-salvation it has not yet applied itself very diligently or whole-heartedly to the task, and its interest in the issues of the day is still quite dilettantish.

During the war the church revealed this discouraging characteristic by monotonously reiterating its conviction that only Christianity could save the world while meanwhile it permitted itself an excess of passion that easily and frequently degenerated into an un-Christian vindictiveness and while it abandoned all too easily the international consciousness to which it had so often pledged itself and which other agencies tried so desperately to maintain.

Now that the war is over the church seems as eager to be recognized as a factor in social reconstruction as it was to be regarded essential to the international reorganization of the world.

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Every pulpit and every church conference proclaims with joyous confidence that the world cannot be saved without its help. If we believe at all in the social mission of the church we cannot quarrel with this confidence except for the fact that the church is as complacent as it is confident. It seems to realize neither the enormity of the task to which it has set itself nor its own peculiar difficulties in performing it. Though many church leaders manifest a keen insight into the weaknesses and iniquities of modern civilization and a resolute determination to bring Christian conscience to bear upon the issues of the day in a practical way the rank and file of the clergy seem not to share the insight of their leaders and still manifest a discouraging inclination to pious sentiments and vague phrases that are not feared by the foes of a new order and produce no confidence among its friends. This vagueness subjects the church to every kind of misunderstanding and vitiates its efforts. Its foes suggest and insinuate that it is more interested to allay social unrest than to eliminate social iniquities; that it is ambitious to function as a kind of sublimated policeman supporting order against disorder no matter how iniquitous the order or how full of hope the confusion and that it hopes to maintain order by making the workingman "content with what the Lord hath given him" or by teaching him thrift and temperance. Any of these viewpoints if they are held at all are not held widely enough to do the church justice but it has not spoken definitely enough to guarantee their error.

The viewpoint upon the social problem most widely held in the churches and doing them most justice is simply that modern civilization in all its relationships needs a more thorough application of the Christian principle of love and unselfishness. Since the world is and always will be in need of more unselfish purpose, this conviction is promising enough but either the church does not itself understand, or it speaks too vaguely to permit others to realize, how uncompromisingly and rigorously the principle of love must be applied in modern civilization if it is to be saved. The wrongs of modern civilization cannot be righted without fundamental and constitutional changes in our whole economic order which will involve a radical reapportionment of social privileges and economic rights. Some traditional privileges of property must be destroyed and much authority heretofore vested in the holding classes must be distributed. Democracy, in short, must be applied in our industrial and commercial as well as in our political life. Authority has been made responsible in government but in industry men are still able to wield irresponsible authority over their fellow-men by virtue of the power indwelling in their wealth and often transferred without reference to ability by laws of inheritance strikingly similar to those of political monarchies. Perhaps it is not the business of the church to decide just how the principle of democracy shall be established in business but she will be unable to make any real contribution to the solution of our industrial problem if she is not willing to urge that the demands of Christian love cannot be satisfied except by an uncompromising application of the principle that "whosoever would be first among you shall be your servant."

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Some kind of democratization of industry and some degree of socialization of property are the ultimate goals toward which our whole political and social life is tending. Perhaps their achievement is so inevitable that the aid of the church is not needed to guarantee it and would be desirable only in so far as we would desire the church to stand for the right. But thoughtful Christians have a better reason to wish the church on the side of democracy in the industrial struggle than their desire to have her espouse a cause which will ultimately be regarded as right. They know that while democracy in industry may be an inevitable achievement of modern civilization there is cause to fear that it will not be achieved peaceably. The changes that are necessary in our economic order will require the sacrifice of many privileges and rights on the part of the holding classes. They will make such a sacrifice willingly only if their vision is broadened and their conscience sensitized by such agencies as the church; their natural inclination will be to maintain their traditional privileges at all costs and thus provoke a long class conflict that may or may not involve physical violence but that will certainly perpetuate unsettled social conditions for generations. The peaceable adjustment of our social and industrial difficulties therefore depends upon the degree of willingness with which those who are favored by our present economic order will relinquish some of their unjust power and unequal privilege. Is the church willing to challenge them to that kind of sacrifice?

Class-conscious labor movements are based upon the assumption that such a challenge is futile, that those who have power will never sacrifice it by choice or out of motives of unselfishness. The class hatred of the proletarian movement which the church justly regards as incompatible with its gospel is predicated upon a cynical contempt for the power of altruism in human nature and upon the belief that only those who are benefited by a reform can be enlisted in its support. One cannot deny that there is much in history to justify this cynicism. Most reforms have not been graciously handed down from above but have been wrung from unwilling hands by the growing power of the common people. Yet unselfishness has at times been a great power in history and has not permitted self-interest to dictate every action. The church has a right to believe in it but its faith in it will be pitiable if it does not vindicate the power of love by its own actions. In other words, the church can justify its opposition to the class consciousness of the proletarian movement only if it is willing to make an appeal and able to make a successful appeal to the holding classes to solve the industrial problem without regard to selfish interests.

It will not be easy to make such an appeal without weakening and softening it by compromise. To do so would not only require a high degree of prophetic courage on the part of the church but a departure from its traditional policies. Heretofore the church has been chiefly concerned with personal salvation and therefore with individual sins, sins that were common to all classes. But in the field of social ethics it is forced to contend against iniquities that are, on the whole, practiced by one class against another. It may well look upon these sins histori-

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cally and realize that they are to a great extent unconscious and not due to personal malice but it must bear witness against them nevertheless. It is not easy to champion one class against another, particularly if you are partially dependent upon the class which justice forces you to contend. In other words, the immediate weakness of the church in the social crisis is that she is not a proletarian institution; but her immediate weakness is also her ultimate power. Class movements are inevitable enough without the aid of the church. What is needed is a vindication of Christian faith in unselfishness and that is possible only if an institution embodying all classes tries sincerely to solve the problem of a just relationship between them without appealing to the selfish interest of any. If the church can speak authoritatively to the conscience of the world upon the social problem without compromise on the one hand and without malice on the other she will make a real contribution to the salvation of modern civilization.

There are prophets in the churches who are attempting to do this, who possess social vision and whose chief concern is to bring Christian conscience to bear unselfishly upon the social problem. Yet the church is human and its priests outnumber its prophets so that she does not universally possess the courage required to speak upon this subject without compromise. It would do her an injustice to accuse her of making conscious compromises with the prejudices of the old order; she is not altogether superior to such a temptation but on the whole any compromises which she may make are unconscious and are due to her lack of detachment from the economic order whose inequalities she is called upon to censure.

Perhaps the most obvious refuge from the rigors of a really Christian policy that would involve heroic demands upon the holding classes is to suggest to them that they will fulfil all righteousness by tithing their income and liberally supporting the church's own benevolent enterprises. The various after-war reconstruction campaigns which several denominations in America have undertaken and in which they are systematically expanding every church activity and enlisting the charitable inclinations of their members on a more pretentious scale than ever before, run the danger of making such a suggestion to the wealthy. The advertising literature of these campaigns speaks easily about "reconstruction" and rather prompts the conviction among wealthy Christians that they can render no more Christian service to the new age than to contribute freely to the extensive development of the Kingdom of God and aid in restoring the devastated areas of Europe, meanwhile permitting them to forget that the intensive development of the kingdom waits upon the establishment of more equitable relations in business and industry.

Another more satisfying and yet not adequate policy which many churches pursue is to work for a new economic order by appealing to individual business men to adopt a more benevolent attitude toward their workingmen. While the conversion of the individual employer and member of the holding classes to a new social viewpoint is precisely what the world needs and the church can best accomplish, it must be emphasized that

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democracy in industry must be guaranteed by something better than the capricious benevolences of individual employers. It must be written into the very constitution of civilization and must be granted to workers as their right and not as a gift. The trouble with most employers who think they are applying the principle of service in the conduct of their industry and with most Christians who applaud their efforts is that they do not realize how rigorously the principle of unselfish service must be applied. When they speak of love in industrial relationships they frequently envisage no more than "welfare work" and social service, gymnasiums, and restrooms, and a decent wage. They know nothing about the problem of a democratic control of industry. The love which they conceive has not risen above the motives though it may have discarded the methods of medieval philanthropy. They do not realize that the need of the industrial world is not autocracy, no matter how benevolent, but real democracy secured by fundamental and vital changes in our whole economic order.

If most of the compromises which the church has made with the prejudices of the wealthier classes have been unconscious and have been due to a lack of imagination and a lack of detachment from the old order, she has sometimes deliberately adjusted her message to meet the prejudices and satisfy the self-interest of her hearers. In several church conferences, called for the express purpose of deliberating upon the problems of industrial reconstruction, the old adage that "honesty is always the best policy" applied to the industrial situation and made to mean that justice toward the workingman will ultimately prove to be "good business" was impressively presented and enthusiastically received as if it revealed some fundamental Christian truth. If such appeals to considerations of expediency and self-interest are regarded good Christian doctrine the church will be impotent in the new day. Our economic order needs reconstruction not only to the point where justice will increase dividends but where it will decrease them. If the church is true to its gospel it will appeal not to the prudent self-interest but to the unselfish instincts of the holding classes and will emphasize that there can be no social salvation without sacrifice, without a love that is willing to sacrifice not merely surpluses of wealth but the very economic power by which inequitable surpluses are created. Salvation through sacrifice is a truth that has been regarded as revealed finality by the church for centuries, and it ought to be the more eager to be guided by it in the present crisis. What the world needs is not only the gospel specifically applied but the gospel undefiled.

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ORGANIZED PREACHING. IV

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With this study we close the survey of the principles of Organized Preaching. We have reviewed briefly the various occasions when a sermon is called for on the theme of the day and have suggested certain subjects to meet these occasions. We have organized a group of thirty-two sermons around the life and message of Jesus. In this study we group a similar number of suggestions around the great subject, the Christian Gospel. These are only two of the great axes of interest which might be used to organize the year's work in the pulpit. Among the others are: The Christian Year; The Church Year; The Ideal and Work of the Church; Expositions of Vital Sections of Scripture; Great Christian Truths; The Kingdom of God; The Family of God; Bible Characters; The Christian Life; Social Applications of Christianity. Each of these, and other subjects which every preacher will readily determine, permit the orderly presentation of their contents during the year from the pulpit. The general principles that have been set forth in these studies will, it is hoped, illustrate how the work can be done from year to year, to the immense increase of the preacher's power.

Preaching Organized to Present the Christian Gospel

That this is the supreme business of the Christian pulpit requires no detailed discussion or defense. It has been thus from the very beginning of Christian activity. The disciples rallied their faith in their living Master and then went out to tell all the world that they knew him as the Savior and Lord. This testimony was simple, direct, and positive at the beginning, and, in spite of the way in which the content of the message had enlarged as time has gone on, it still remains the great and permanent business of the preacher. The increased meaning of the message and its application to the whole life of mankind has made the work of preaching the gospel more complex and exacting; but it never has changed its warrants or released the preacher from his obligation to be a herald and a witness of the message of good news which Jesus brought to the world and for which he lived and died.

There are certain fundamental convictions that are imperative before a preacher will undertake this program. He must renew his ardent conviction of the truth of his message and the worth of his task as its herald. Christian preachers need to study their charter often in order that they may not lose their accurate sense of the work that it is their first duty to carry on in the community.

The tendency of parish work is to crowd to the wall the primacy of preaching and especially the supremacy of that kind of preaching which is concerned with the giving of the message to the community. There are so many errands to be run; so many entries to be made

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on cards; so many interests to be served! But there is only one dominant purpose in the minister's pulpit work; it is to give in every possible phase and accent the old message that Jesus first announced in Palestine and which the apostolic succession of Christian preachers has perpetuated ever since. In the midst of the bewildering demands of the modern parish the preacher needs to reaffirm this principle daily as he prepares for his preaching.

The idea prevails widely that the work of the resident minister in his pulpit is to lay emphasis on the teaching aspect of preaching and delegate the more purely evangelistic task to men who specialize in this form of the sermon and who travel among the churches holding evangelistic meetings or conducting campaigns. There is a permanent place for the technical evangelist; there are times and communities that demand the organized movement carried on by the evangelist and his staff of workers. But there is a far larger place for distinctly evangelistic preaching and action in the program of every congregation. It is what is sometimes called *Evangelism Church-wide and All the Year Through*. It means that the preaching is organized around the purpose to present the gospel to the community as a message of life; that the people are united and directed in the support of the program so that they will make personal and persistent efforts to introduce men and women to Christ. It involves a movement of the whole church steadily and steadfastly toward the impression of the gospel upon the total life of the community. It defines the chief business of the church in this endeavor and calls for all the possible resources of the people, drives us to new consecration and prayer, and fuses the energies of the faithful friends of Christ into one supreme loyalty and service. The organization of the church for this purpose is the highest privilege of the pastor.

As a part of this program the preaching of the year will be planned to present the gospel with new force and conviction. Therefore it is necessary to define again in one's mind and restore in one's experience the pristine meaning of the message which Jesus brought to the world and which was experienced by his earliest followers. A re-reading of the New Testament with this purpose in mind will be the best single way to gather the material for the sermons and to determine what subjects should be preached upon. *What is the gospel?* The word has been used so long that its first clear-cut meaning has been worn away like the face of a coin that has suffered hard usage. We must review and renew our consciousness of this noble word. It was good news in the first century; it is still good news where men strive with the underlying sins of the spirit; our work is to make it good news to ourselves and to others in spite of the commonplace character that time and custom have given to it.

Then, having selected the requisite thirty-two subjects which seem to be concerned with the publication of a real message to the modern community, a message which has "found" you and in which you believe with all your powers, the work of sermon preparation will begin. Of all the preaching to which the minister has devoted himself he will find that this is the most stimulating, delight-

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ful, and rewarding. The happiest business in life is to set forth with all the powers at one's command the gospel of the reconciliation in Christ.

In attempting to give the message which we call the gospel, with what shall we begin? Perhaps the most familiar point of departure is the doctrine of God. Certainly this is the underlying truth that warrants the message and it must never be allowed to become obscured. Occasionally a preacher starts with the nature of man, his yearning for God, his essential religious character. This is vital. We must be sure that religion is an integral part of man's normal life. If it is something artificial or accidental, then there is no reason to expect that there will be a permanent response to the message. Preachers sometimes begin with the fact of Christ. He was the Messenger; in certain respects it is true that he *is* the Message. If we gain at the outset a clear idea of Jesus, if we are warmed by the appeal that comes from his radiant Person, we shall be disposed to accept the gospel and to trust in it as the way into a new life for ourselves and for the world.

The place that Jesus has occupied in the Christian experience of the world makes it seem reasonable to begin with a brief setting forth of Christ as the object of faith and love, with the expectation that through him we shall come to know God, to understand the meaning of sin and repentance, shall appreciate the new life that begins when we unite ourselves in obedience to Christ, and shall bring out the practical results in conduct that are the issue of this allegiance to Christ as Master and Savior. Therefore we begin this series of sermons which is to present the gospel to the community as a claim upon their surrendered wills with a presentation of Christ as the object of love and trust.

In preparing these sermons the New Testament is the primary source of material. To read and re-read its records of the life and message of Jesus is the first privilege of the preacher. In addition two books will be found of great value. The first is *Outlines of the Life of Christ*, by William Sanday (2d ed.; New York: Scribner's, 1912). Among the numerous books on the life of Christ this is on the whole the most satisfactory as a working manual for the preacher. The second is *The Fact of Christ*, by P. Carnegie Simpson (Revell, about 1900). This is a study of the character and work of Jesus in a constructive way and is especially valuable because it sets forth the meaning of the Christian life in terms of a personal relation to Christ which is peculiarly adapted to preaching. There are many other studies of the character of Christ that will be of value; but we mention only these two because we do not wish to load our pages with references to books. And the most valuable material which the preacher will use in his sermons on Christ is that which will come hot from his own affectionate reflection on the record of the matchless life of the Master and the "wonder of his gracious words."

The purpose of these first sermons is to present Jesus in such an attractive way that those who hear will be disposed to receive his message favorably because they admire and love him as the Messenger. Therefore we shall seek to bring out the lovely character of the Jesus of the New Testament, who is the basis

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of the Christ of the doctrines. We shall avoid at the outset any divisive doctrine in order that we may come with open minds, as the first disciples did, to the virile, noble, winsome Man of Nazareth.

1. The Man of Nazareth

Behold, the man (John 19:5)!

An exclamation of contempt becomes the highest tribute that could be given to a human being. Jesus is the one supreme Man. The way to know Christ is to know God. His life and experience furnish the base line from which we run our survey of life and chart the moral and spiritual universe.

His complete and glorious humanity commands our admiration and discipleship. We are sure when we are in his presence that we are in contact with everything that is noblest and best in our humanity. What we would like to become in our highest moments Jesus was constantly.

His courage commands our trust and confidence. Courage is admirable in all men under all circumstances. The brave man is the defender of truth, the champion of justice, the guardian of the weak. Jesus never showed the white feather.

His loyalty commands our allegiance. It crowned his courage. He never once failed his God, his comrades, or his Cause. It cost him labor and watching, pain and death. He kept faith with his ideals; he stood steadfast with the unpopular truth.

His unselfishness commands our service. Jesus was endowed with wonderful personal gifts. Men and women loved to be in his company because he was so friendly and so kind. He was utterly unselfish. He never put his own interests first.

His joy kindles our yearnings and invites our decision in his favor. Jesus was a happy man. The so-called "Beatitudes" are the assurances of happiness; and Jesus realized all of them in his own life from day to day. Men never would have inferred from the life of Jesus that the world was a gloomy place or this life a "vale of tears." Men asked Jesus to be their guest because they liked to have him around.

On each of these counts the life of Jesus commends his message to us. What he was creates a presupposition that what he said is true and that it is desirable. Therefore Jesus himself is the best final warrant for accepting the gospel which he brought to the world.

2. The Great Teacher

And every day he was teaching in the temple. . . . . And all the people came early in the morning to him in the temple to hear him (Luke 21:37, 38).

We all must learn to live. Somewhere there must be found a teacher who can give us the truth. Jesus can meet this need.

The Teacher.—Jesus was a simple, natural, sympathetic Teacher. The scribes were dull, technical, out of touch with life. They argued at weary length about laws, ceremonies, and abstruse speculations. Jesus understood men, set forth the truth vividly, transfused it with warm human affection.

The truth.—As Jesus taught it truth bore directly upon life. The Sermon on the Mount is not a formal discourse on a religious subject; it is a workable program for individual and social living. Every principle that Jesus taught connects directly with the common work of the average man.

The method.—Jesus used homely figures and simple stories to express truth. He did not give detailed definitions or carry on elaborate discussions. For example, the stories of the Prodigal Son and the Good Samaritan make the truth plain, vivid, and commanding. They are descriptions rather than definitions or debates.

The learners.—They were of all kinds. Little children heard him gladly; old men listened eagerly. Tired toilers stopped to take in his words; rich men asked him to dinner. He had a message for everyone.

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The results.—Those who became Christ's disciples found that their lives were changed. The truth began at once to do something with them. They did not receive merely a new set of ideas from Jesus; they found a new way of life in listening to his words. The whole content of their relation to God and to one another was changed by what they learned from Jesus. The old scenes and duties remained; but the disciples of Jesus became new actors in the midst of old engagements. The result of learning in the school of Christ was a new practical life.

3. Jesus the Moral Radical

For from within, out of the heart of man, evil thoughts proceed (Mark 7:21).

Jesus went to the root of the moral and spiritual life in his teaching. His claim was asserted upon the ruling motives which actuate us in daily life.

Jesus affirmed the primary importance of purpose.—The old law dealt with actions; Jesus, with the ideas and purposes that inspire them. Jesus dealt with causes; the law, with effects. Jesus demanded a transformed life; the Pharisees, a conformed life. The conduct and character demanded by the law were mechanical and superficial; Jesus called for radical changes of purpose and a vital religion.

Jesus proposed a supreme standard.—Men were to be good as God is good and because God is good; loving as God loves. The standards of the Old Testament seemed high and difficult to reach; the standard proposed by Jesus was higher and more difficult. This makes it challenging and attractive; we are won by the fact of its difficulty to attempt to reach it. No other program of living compares with that which Jesus sets before his disciples.

Jesus provides resources to help us attain his standard.—This makes Jesus and his message different from any other teacher or truth. Other ethical and religious masters and systems propose ideals and standards; but they leave their disciples without help in attaining them. The Christian gospel brings with it a new, resident energy which reinforces our highest human powers in our struggle to reach the standard set by Jesus. God takes a part in the problem. Help comes to us from the unseen. God breaks through. We are furnished with fresh troops. We may not be able to explain it; but we can feel and know it. It is a fact in our consciousness. There are millions of witnesses to it. God does not mock us with the definition of a purpose that we may never attain. With his help we are bound to win our battle.

4. Christ Claims Us for the Highest Life

Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter) (John 1:42).

There is something better in us than we have yet realized.—We are two persons: the one that is and the one that we may become. This "potential better" and "possible best" is our true self. The task of life is to bring this out into complete expression.

Christ claims the best in us.—Peter was only a fisherman to the people who knew him; he was a great, durable *foundation-man* to Jesus. Thus Jesus always sees the best in everyone. He claims us for our highest life. We may decline to yield to this claim; but we dare not ignore it. Certain comrades bring out the worst in us; Christ always evokes the best in us.

Christ joins forces with us to enable us to realize our highest life.—It is possible to catch so lofty a vision of life that we are disheartened by it. The challenge is so great that we lose hope of attainment. But Jesus does not leave us there. He is with us and on our side from the beginning.

The new character.—When Simon had become Peter he had not simply added more of the qualities of old Simon to his character. He had added Christ. The equation of his life was Simon+Christ=Peter. The same change may take place in us. The old self+Christ=the new self. That which has been

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added in the process of development has been the very Person of Christ, actually entering into our thoughts, feelings, and actions, and helping us to realize our highest life.

Our response to the claim.—It is therefore supremely important that we recognize Christ's claim upon us, yield to the mastery of his motives and spirit, and work in friendly partnership with him to accomplish his purpose for us.

5. The Master's Motive Our Master Motive

Have this mind in you, which was also in Christ Jesus (Phil. 2:5).

How shall we respond to the claim that Jesus the man, the Teacher, and the Moral Master makes upon us? By acting constantly from the motives which controlled him habitually.

The importance of motives.—William James said that the group of ideas to which a man devotes himself and from which he works habitually, not spasmodically, is the most important fact about him. It is the habitual center of his personal energy. George Bernard Shaw said that what a man believes may be ascertained, not from his creed, but from the assumptions on which he habitually acts. Therefore the way into moral and spiritual union with Christ is to make our own the "group of ideas" from which he acted habitually.

The Master's motives.—At least three are clear: Jesus was constantly sure of the love, nearness, and care of the Father God. No failure could shake him from this working principle. He was true to it "as the needle to the pole." It was more real to him than the dusty roads or the boats on the lake. Again, Jesus never failed to have faith in his fellows and to believe in the worth of life. He was no cynic, no pessimist. There was no selfish motive or mood in him. He gave himself in boundless love and service to others and he helped them so much because he believed in them so greatly. Again, he had perfect confidence in the final full triumph of his Cause. He was sure that man could finally be brought back to the Father from whom his sin was separating him. He was sure that the Kingdom of God, which he proclaimed and to which he gave his life, not only was worth while but that it would surely conquer the world in the end. He gave up his life when he was a young man; but these great working convictions he never abandoned.

Accepting Christ's motives.—Can we act habitually from such high motives as these? Yes. They are as valid now as they were when Jesus lived in Galilee. They are the very foundations of the moral and spiritual universe. If they seem reasonable, if our affections are warmed toward them, we need only to choose them resolutely and firmly act according to them and we shall experience the new life in Christ. This is the great choice by which we become Christians.

6. Christ the Object of Love and Faith

Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls (I Pet. 1:8, 9).

The unseen but living Christ, whom the disciples knew and trusted, is still the object of love and faith and the source of our salvation.

The unseen Christ is the object of love.—Everyone who responds to the appeal of nobleness and beauty of soul loved Jesus of Nazareth. He was all that is admirable in his relations with others. What he was when he was living on earth he must be still in his eternal life. Therefore he is still the highest object of our affection, even if we do not see him or talk with him.

The unseen Christ is the object of faith.—Men gave their utmost loyalty to Jesus of Nazareth; they "left all" to follow him. They did not defend a theory about him; they yielded their lives to him. The unseen,

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living Christ is worthy of a similar surrender of life to him. We accept what he tells us to be true and we give ourselves up to loyal allegiance to him.

The unseen Christ is the source of joy.—The disciples of Jesus of Nazareth were happy. Others saw this and were attracted to them by this fact. Humanity yearns for happiness. It is eager for joy. The unseen, living Christ still has power to come into our hearts, homes, and all our social relations and give us the deepest joy and satisfaction. The consciousness that we are united with Christ in the supreme motives of life gives us a kind of happiness that no other source can possibly provide.

The unseen Christ is the ground of salvation.—When Jesus of Nazareth lived in Palestine he brought a new vision and standard of conduct to those who loved and trusted him. It was a new life, as if he had created them again. He helped men realize God's purpose for them. Thus he saved them from their sins and into wholly new realms of thought and action. The unseen Christ still does this for us when we love and trust him. A higher set of ruling motives is permanently established at the center of our habitual action. Thus Christ becomes Savior and Master.

7. The Living Christ Our Constant Comrade

It is no longer I that live, but Christ liveth in me (Gal. 2:20).

The Christian life is a ceaseless friendship, an actual comradeship, between the soul and the unseen, personal Christ.

Physical presence is not essential to the highest friendship.—It is highly desirable. It is the condition of the vast majority of our human friendships. But it is not absolutely essential. The highest relations of life are maintained on the plane of spiritual sympathy, union in noble purpose, and the fusion of ideals in the supreme quest of life.

Jesus promised continued comradeship with his disciples.—His death separated him from his friends; but he prepared them for this separation by the definite promise to be with them in spiritual union. "And lo, I am with you alway, even unto the end of the world." "I in them, and thou in me, that they may be perfected into one." This was more than vague spiritual influence; it was such a personal comradeship that those who experienced it could be sure of it.

Millions of men have attested the experience.—The records of the race show that Jesus' promise has been realized in millions of cases. It is just and logical that we should believe that the ground of this experience is what the Christians have said it was, the positive union of the personal Christ with themselves as living beings. They have not been able to explain it; but they have affirmed it and have confirmed their testimony by their life and, often, by their death.

This fact satisfies our deepest yearnings.—We know that we hunger and thirst for the satisfaction of spiritual desires. We cannot live by bread alone. And Christ comes into the eager heart with a peace and joy that cannot be described or defined. He meets the deepest desires of the spirit for certainty and power. We know what help sometimes comes to us from the great inspiration of a human friend. All this derives from Christ when we meet him in the intimate union of the spirit.

8. Religion Inevitable

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek (Ps. 27:8).

Religion is the soul's instinctive and inevitable response to God. It is a part of every normal life. It exists whenever God is made a conscious factor in one's environment. It is a communion with the Divine.

How has God spoken?—In nature, in which he clothes himself with a living garment and through which shines his beauty and power. In human experience, as it is reported and recorded in history and literature. The past is not the record of chance

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events but the register of God's purpose for our highest good. In our inmost souls, where in our highest and best moments we are conscious of the reality and movement of something higher than ourselves. Finally, God has spoken to us in Christ, the Word of the Father. In that perfect life and matchless character we hear most clearly God's voice speaking to our yearning and answering spirits.

How shall we answer God's voice?—First, by seeking in every possible way to hear it more clearly. We must keep in touch and tune with the holiest and noblest facts and forces in the universe and open our hearts to the great avenues of revelation noted above. The highest answer to God's voice is the happy and constant obedience that we render to every truth we know or discover. When we make the revelation of the Father's will the supreme law of our daily life we discover still more fully the meaning of his purpose. Thus an obedient life becomes "an organ of knowledge." It is like a musician learning to master his instrument; only as he practices constantly and gives himself up to the art that he is seeking to acquire will he become the skilled musician. The way to seek God's face is to yield our lives to the doing of his will with full devotion. Religion is learned by doing as are all other great endeavors of life.

9. What Is God Like?

He that hath seen me hath seen the Father (John 14:9).

For centuries men have defended the proposition that Jesus is like God. Now we are learning also that God is like Jesus. We come to the Father through the matchless human consciousness of Jesus. There we find out what God is like.

How can we see Jesus?—Not with our physical eyes, since he lives no longer on earth. But we may see him in the reports of his life and words as they are given to us in the New Testament. By the use of our imagination, picturing him vividly, we may see and understand him. Also by observing the results of his influence upon men now we may come to sense his life and character. But most perfectly by yielding ourselves to his service we feel his presence and power upon us and understand him.

What we discover when we see Jesus.—Complete moral integrity. There is no sense or taint of fault in him. His most common acts bear successfully our closest inspection. Perfect service to the needs of the world in which he lived. There is not a single failure to give his best to every human need as he perceived it. Perfect love for all his fellows marked his human life. He realized completely all the most exacting requirements of the Sermon on the Mount and the Golden Rule.

God is like what we discover in Jesus.—God is good. His moral integrity is the warrant for all human goodness. God desires the highest welfare of all his children. He gives us nothing less than himself in order that this may be realized; he takes a part in our development into the character that he desires for us. God is love. He loves us in spite of our sins; he loves us out of our sins; he loves us into a new life that must finally conquer all sin and weakness. God is nearer to us than the very beating of our hearts. God is the chief factor in our surroundings and the supreme item in our consciousness. God was all this to Jesus; he can and will be all this to us. Our highest name for God is "the God and Father of our Lord Jesus Christ."

10. Sundering Sin

For all have sinned and fall short of the glory of God (Rom. 3:23).

Why do we fail to answer when God speaks? Why do we not quickly and completely respond to the Father whom we discover in Jesus? It is due to the fact of sin, which sunders us from God.

Sin is universal.—In its grossest forms we are aware of it and shrink from it. It finds expression in hate and robbery and

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lust. But even those whom the world regards as saints are also most keenly conscious of their sins. The literature of the Christian people reveals this deep penitence for the sins that make Christ mourn. Sin clutches all human life in its fell grasp.

Sin is disobedience to God's will.—This is not a definition of sin but the description of one of its most apparent aspects. We ought to live habitually under the reign of God's will of perfect love. This demands our obedience. Its purpose is our highest welfare. To thwart that purpose is to miss the true aim of life. The New Testament word for sin means "to miss the mark," that is, to lose the highest achievements of life by disobedience.

Sin is selfishness.—Another fundamental aspect of sin. It consists in preferring our own interests to those that are higher, either the will of God or the welfare of our comrades. It refuses to accept social obligation. It acts either from pure selfishness or the "herd instinct" rather than from the motive of unselfish love which Jesus made the supreme law of the Kingdom of God. So it makes us cold and vain. It narrows the range of life and kills all altruism.

Sin is destruction.—Such a selfish and disobedient motive destroys all the finer responses and powers of the human spirit. It cripples our own loyalty to the motive of sacrifice, which has developed all the noblest traits of humanity. It injures others, whose well-being is in our keeping and whose welfare we ought constantly to seek. It sunders us from God, whose moral demand cannot be satisfied by a sinful life. If the disaster goes on unchecked life swings into growing chaos and ruin. Is there any way of escape?

11. Good News

God was in Christ reconciling the world unto himself (II Cor. 5:19).

This is one of many interpretations of "the gospel." The meaning of this word has become so frayed and worn that its early meaning is almost gone. To its early users it was a kindling and holy word. What does it mean?

God and man, sundered through sin, may be reconciled.—God's love is strong enough to find a way to the citadel of man's will and change its supreme decisions. Selfishness can be overcome, lawlessness can be conquered, and the course of life, which has been missing the mark, can be so changed that its true objective will be reached. Thus man may be brought back to God. This is good news.

This reconciliation is wrought through Christ.—God wanted to prove his love for man and his purpose to save him from sin. So God took on, or clothed himself in human form in order that his compelling love and saving purpose might be clear beyond doubt. Christ is the world's Savior. In him alone is the way to a new life. That way is easy to find. This is good news.

By trust and obedience we receive the reconciliation.—On our part we must trust the good news so fully that we yield ourselves to it. We must believe to the extent of personal loyalty. Obedience to the good news means that we make it a way of life. The gospel comes with a command. It calls for changes in conduct. Thus the ruin of sin is repaired. This is good news.

The reconciliation is for the whole world.—Not for a selected group of persons; not for a particular race or religious class; not for humanity alone, but for all the world. The scope of the gospel is the reach of all creation. This is good news.

12. Parable of the Soils

Who hath ears to hear, let him hear (Mark 4:9).

What kind of response will the good news receive? This depends on the kind of mind with which we attend to it. Jesus set forth this truth in the story of the four kinds of soil into which the good seed of the gospel fell.

The hardened mind.—Like the pathway, beaten down by daily work and the pressure

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of heavy burdens. No response to deep appeals or high enthusiasms because the mind has been rendered inert through ceaseless pressure by the beating of routine labor. We must break up the hardened areas of life by cultivating imagination and vision.

The shallow mind.—Like the rocky soil with thin earth over the ledge, responds quickly to any stimulus. Easily moved by an emotional appeal. Cannot carry out its decisions in sustained action. No reliance to be placed upon it for permanence or endurance. Deceives through its lack of power to "carry on." We must train the will so that it will make *permanent* decisions. Strengthen our resolution and persistence by holding on stubbornly when we might easily let go.

The preoccupied mind.—Like the soil, full of the old roots. As soon as natural conditions cause the seed to sprout the old brambles appear and the young plants have no chance. We are congested with interests and activities in these busy days. We allow so many to take up our time and strength that the supreme matters are crowded out. We must discriminate more carefully and put first things first.

The fertile mind.—The larger part of the field is good soil. It responds to the seed with the resources which cause it to spring into life. The gospel tends to find root, to grow steadily, to yield fruit. We must increase the fertile areas. We must co-operate with God to make our life rich in Christian fruitage.

13. A New Mind

The goodness of God leadeth thee to repentance (Rom. 2:4).

Sin separates man from God. The Father's mighty love, revealed in Christ, brings him back. This involves a deep, inward change, *repentance*. What is it?

Negatively.—It is not simply sorrow for the fact that we are caught in the mesh of our sin and disgraced. Repentance sometimes goes no deeper than this. No lasting change results. It is cowardly.

It is not simply sorrow for the wrong act or motive that led to the act. This is deeper than sorrow for consequences. It tends to hold us from committing the same wrong act again. Not radical enough.

It is not simply a resolution not to cherish the evil motive or do the wrong act again. This is a necessary part of repentance; but it is not the root of it.

Positively.—Repentance involves a complete change of mind or ruling purpose of action. It reverses the scale of values according to which we have acted in the past. It is the resolute decision to regulate our conduct by a new set of principles. Repentance sets new objects before us and enthrones a new series of positive purposes at the center of our habitual activity. The word for repentance means *a new mind*, that is, a complete change in the fundamental convictions with which we do regular business in the control of daily life.

God's goodness leads us to repentance.—We are not frightened or forced into this new way of living. We are won to it by the compelling power of the love of the Father. God's goodness is the one final force that makes us good.

14. Obedience the Test of Love

Why call ye me Lord, Lord, and do not the things that I say (Luke 6:46)?

It is easy to announce one's loyalty by one's words. The final act of allegiance consists in obedience with the changes in conduct and character that issue from it.

Obedience is the universal test of life.—In mastering the world we must obey its laws, as a child learns to walk by conforming to the laws that govern the physical world. In study we must obey the principles learned and the propositions proved in order to make progress. In industry, as we learn a trade we use the skill acquired as the means of further advance. In personal friendship we always have to submit ourselves to the

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needs and desires of others in order to make the friendship strong and lasting. In moral relations it is not enough to know what *is* right; we must *submit* to the right and do it. So in the Christian life obedience is the test of love and the condition of growth.

Christ commands us.—Jesus is an Example; but he is also Lord and Master. Christ brings new laws to govern the daily life of men. These principles make a practical demand upon us and effect a difference in our behavior. It is serious business to follow Christ because we must yield ourselves so completely to the principles which he proposes. We must give ourselves up to him in the joy and devotion of a personal surrender.

Obedience is the supreme item in our confession of Christ.—Words are easily spoken. It is not difficult to unite with others in an institution or to carry out a program of religious activities. The test of all our theories and creeds is the kind of life that issues from them. They are the inspiring sources of action; but the action itself is the proof of the quality and power of the principle. The community rightfully demands that we shall not only reflect but repeat the spirit and the conduct of Jesus. We cannot do this unless we yield ourselves completely to him. What did he say about the cultivation of our personal character; our daily dealings with men; our practice of justice; our willingness to follow him to the limit? Are we obeying our Master's commands in these and other respects?

15. Faith That Saves

By grace have ye been saved through faith (Eph. 2:8).

When we speak of "salvation by faith" we mean only that faith is the means by which the result is realized. The source is the gracious love of God. We are put into relations with this source, however, by the act of faith.

Faith involves an idea about Christ.—In analyzing the complex act of faith we cannot always affirm which factor comes first; but all are present in the complete transaction. There is an approval of the claims of Christ by our minds. He has created a favorable impression upon us. A decision to follow him seems logically valid.

Faith involves a feeling toward Christ.—Our emotions follow our minds. There is a warmth and glow of feeling. Christ seems to be lovely. He is desirable, like any object that has evoked our love. This draws us toward him. We are happy in the approach.

Faith involves a decision for Christ.—The will approves by a positive decision what the mind has accepted and the feelings have desired. This decision embraces the whole personality and commits one to a personal relationship. It is often called "the faith of a transaction." It is trust. It calls for loyalty. It is like the highest human friendship of which we are capable.

Faith grows through experience.—Faith is like all vital experiences; it develops and is perfected through its exercise. The faith of maturity is not the faith of childhood. Courage and confidence come from the exercise of faith. It is necessary to trust more fully in order to have the power of trusting increased.

16. True to the Colors

Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven (Matt. 10:32).

Open loyalty is a practical test of love. Our "confession of faith" is the affirmation of our loyalty to Christ and his Kingdom. He asked his disciples to be true to their standards.

Why should we confess Christ?—In order to define our position before our comrades. The world has the right to know where we stand in reference to the supreme problems. A "trimmer" never is respected. We must prove our loyalty to Christ by expressing our allegiance to him and recording ourselves as champions of his Cause. Our confession sets a standard toward which we

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strive and therefore gives us precise aims and positive purposes.

How shall we confess Christ?—By our loyal words. Men estimate our loyalties first by what we say. Therefore it is the right thing to speak out boldly our inmost loyalty to Christ. We prove the reality of our words by our conduct. Therefore our actions are confessions of faith. When we do what Jesus commands out of loyalty to him we are true to the colors. Then we confirm our loyalty by the personal and specific service that we render to Christ, especially in introducing others to him as Master. The first disciples were made in this way. We could not try to bring others into an allegiance in which we ourselves had no confidence. The greatest need of the churches now is a more constant and loyal testimony to Christ on the part of his disciples.

What are the results of confessing Christ?—It defines and strengthens our own faith and practice. When we openly take a stand for any truth we are clarified in our thinking and sustained in our practical duties. The best way to appreciate any idea is to make some positive statement and perform some service in its behalf. Open confession is the surest proof of the claims of Christ upon others and the greatest human influence to lead them to him. Other disciples are always made as a result of brave and loving testimony. Open confession gives the highest honor to Christ as Savior and Lord. When we stand squarely for him and act boldly in his behalf we show him the highest honor. Loyalty is the key to the Christian life.

17. The Christian Ideal of Life

And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God (Phil. 1:9–11).

This was Paul's ideal for his friends in Philippi; but it is still an adequate ideal for the friends of Christ.

Abounding love.—This is the first essential for the Christian life, as it has been from the beginning. Christ was the resistless and undiscouraged Lover of men. His disciples must follow him in this respect. We must love abundantly; love all kinds of persons; love at the cost of service and sacrifice. This is the spirit and habit of the followers of Christ.

Knowledge and discernment.—Christian love is not ignorant or reckless. It calls for knowledge and discernment or insight. Each is necessary to the other. The surest way to know is to love; the best way to love is to use insight and wisdom. Love is saved from sentimentality by wisdom; wisdom is saved from coldness by love. Wisdom is the substance of our acquired knowledge; discernment is the accurate vision into the true character of life that is given us by love.

Approving the excellent.—Ordinarily we waste a vast amount of time and energy on things that are not worth while and let more important aims go by default. The Christian ideal approves those purposes which are excellent and so makes our labor rewarding. The way in which to decide what is worth while is to see how Jesus lived. That which he sought is worth our seeking.

Righteous.—Three aspects of Christian righteousness are defined: Negatively, it consists in being void of any valid charge of evil. This is good so far as it goes; but it is merely negative. Therefore, we seek the positive life, which is full of the fruits of right living. Finally, this righteousness is not something that we gain by struggle; it issues from our allegiance to Christ.

Bringing glory and praise to God.—The Christian life does not seek its own honor and praise alone; it seeks to yield honor to God. If this is achieved our reward is sufficient.

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18. Growing a Soul

But grow in grace and knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18).

The Christian life, like all life, is subject to the law of growth. We *are* Christians; but also we are *becoming* Christians. This text shows us not only the *end* but the *sphere* of Christian development, the grace and the knowledge of Christ.

Grow into a deeper knowledge of Christ.—Read, study, and think about him. Imagine Jesus as he lived with his friends in Galilee. Reflect on his actions. Ponder his teachings. Make these real and concrete. Compare them with the words and deeds of Christians now.

Try to make yours the knowledge that Jesus possessed.—He knew more fully than any other man who ever has lived the truth about God, about man, and about their right and normal relationships to one another. We can master this necessary knowledge only as we obey the principles contained in it.

Grow into the Master's precious life.—Jesus was the most unselfish, loving, and gracious Comrade who ever lived. "Manners make men." We must behave as he did in our contacts with our fellows. If the world could rise to the level of the chivalrous life of Jesus the day of the Kingdom of God would break.

Grow into the grace of Christ's personal sacrifice.—The grace of Christ does not appear alone in his courteous life; it is the very substance of his spirit and motive. Christ gave himself without reservation to all mankind. He showed unmerited favor to all mankind. This involved sacrifice. The grace of Christ appears in the cross. Until we rise to the height of personal sacrifice for the Master we have not attained the grace of the Master.

19. The Purpose of Christian Character

And for their sakes I sanctify myself (John 17:19).

There has been wide discussion as to whether the gospel is designed for the individual or for society. In this verse Jesus reveals his own attitude toward his life and answers the question as to the individual and social values of the Kingdom of God. Both are involved; there is no essential conflict between them.

The duty of self-development.—The word translated "sanctify" means to *perfect* or to *make whole.* Jesus thinks of himself as the son of God whose sacred obligation is to make himself complete in every possible way. In one sense of the word this is a doctrine of unrelieved selfishness or of the selfhood. It contemplates one's self as worth every possible effort in the way of self-culture or development. It insists upon the supreme worth of the whole personality, body, mind, and spirit. These are to receive constant attention and culture in order that the individual may become perfect or complete. The most powerful instrument that God can use to make the world what he designs it to be is perfected and consecrated human personality. Such development of completeness of personality is impossible, however, without the discipline and culture of service to others.

The duty of service to others.—A perfected personality that is not employed for an unselfish purpose may be a curse instead of a blessing. So Jesus perfected his own life in order that he might give it lavishly for the good of others. All gains in individual character are for the purpose of using them in a wider ministry to others. It is the intention of the gift that warrants the struggle to possess it. So we do not ask merely what a gain in Christian character *is;* we ask what it is *for.* If it is for the welfare of our comrades and for the highest good of the community we are warranted in seeking it with all our strength. This constant and beneficent reaction goes on all the time in the building of Christian character: Do we

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want to serve our age? Then we must perfect ourselves. Do we want to perfect ourselves? Then we must serve our age for we can reach perfection in no other way.

20. The Chorus of Christian Character

Yea, and for this cause adding all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love (II Pet. 1:5-7).

The verb translated "supply" means to "furnish and train a chorus." It involves all possible skill and diligence and patience. It is like gathering, rehearsing, and conducting an orchestra. These eight graces of Christian character—an octave—are to be furnished by the disciples of Christ.

Faith.—We begin here logically. By our voluntary trust we come into a league of love and loyalty with Christ. Faith is not a single, finished act; it is a constant attitude and activity of the spirit.

Virtue.—This refers to the tested strength and proved powers of the soldier. It is gained in the process of struggle. It can be relied upon because we have won it under stress.

Knowledge.—This is the practical fruit of experience. We do not gain it from books or theories; we attain it in the great school of experience. Christians are always learners.

Self-control.—This is another word for *temperance*. We must know ourselves and master ourselves. This is the first step in knowing and mastering the world around us.

Patience.—This extends self-control to the whole of life and makes us long-suffering. It takes time to lift a continent. God is patient in making the world; we must be patient in making our character like that of Christ.

Godliness.—This is the true name for goodness. The highest manhood is divine. We propose the noblest ideal to ourselves when we seek to become like God. This is the highest reverence.

Brotherly kindness.—Everyone is fighting a hard battle. The souls of men need kindness. True brotherhood defines the sort of kindness that we are to show to others. This issues from our knowledge and experience of God's Fatherhood.

Love.—This is the inclusive and crowning virtue of the Christian life and character. God is love; this is the reason why we are to love others. No other point of view will reveal our duties to others as love will show them.

These eight qualities of Christian character we must assemble and train and use in complete harmony. They will render God's music.

21. The House of Man's Soul

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body (I Cor. 6:19, 20; see also 3:16).

The gospel is good news to the whole of life and therefore it has a message to the body. It does not despise the physical; it exalts it as the organ of the spirit and the temple of the divine. How shall we treat our bodies as the temple of God?

The honor we pay the temple.—A sanctuary is the place which we honor both for its own sake and for that which resides there. The body is the spirit's sanctuary. Every organ and function is to be highly regarded on this account. The highest respect that we can pay the spirit is to provide for it the cleanest and most beautiful temple possible.

The care we take of the temple.—We must give ceaseless care to the building of the temple that it may be strong enough to serve the needs of a strong and deathless spirit. The soul is here to do great deeds; it must have an instrument fitted to this end. We must take great care to keep the temple clean. Nothing coarse or vulgar has the

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right to be there. No foul thought or base motive may be allowed to take its place in this physical temple. It must be made beautiful with every possible adornment of loveliness. The spirit is exquisitely beautiful; its house must be of the same kind.

The services rendered through the temple.—We speak of the "services" in a church or temple. This indicates the real business of the body; it is to serve the needs of the spirit as it in turn serves the needs of the community. The whole business of the body is summed up in this idea of service. When the body is being used by the spirit rather than existing for itself it is discharging its highest function. Therefore we think first of the resident spirit. What use is it getting out of the body? Is our physical equipment of such a kind that the spirit can express itself without hindrance through it? If not, how can we change the relation so that we shall make our bodies the residence and the agent of the spirit?

22. Temptation—and God

There has no temptation taken you but such as men can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it (I Cor. 10:13).

The function of tests in the realization of the gospel life.—Tests are imperative in building and manufacture. All materials are proved before they are built into enduring structures. In mathematics and logic we demand that propositions shall be subjected to proof. In the development of life according to the norm and laws of the gospel we make the same demand. Tests ought to be welcomed and their results used. Temptations are tests; they prove the worth and durability of Christian character.

The endurance of tests.—Tests involve strain and suffering. They call for the utmost resolution, patience, and courage. They are not welcome at the moment. How are they to be met? Not by seeking to avoid them. No problem is ever solved by running away from it. Face the temptation squarely. All difficulties generally look largest at a distance, as a hill appears steepest before we actually begin to climb it. A determined stand is the only Christian way in which to submit to a test.

God's part in our tests.—At the moment when we seem nearest the point of breaking God comes in with help. Millions of witnesses confirm this statement. They have fought until it seemed as if they must surrender, and then, at the moment when defeat seemed inevitable, something has broken the power of the temptation. Energy from God has rushed in, reinforced their feeble powers, given them the help they needed. We can rely upon God. He will not fail the soul. Strength will come to match the trial.

23. Prevailing Prayer

The supplication of a righteous man availeth much in its working (Jas. 5:16).

Prayer is communion between the soul and God. It has as many forms of expression as a human friendship has. Sometimes it is silent, consisting entirely in the joy of "togetherness." Sometimes it is audible, consisting of praise and adoration and petition. It always is a vital and beautiful part of the Christian life, the "vital breath" and "native air" of Christian experience.

The righteous man's prayer.—While men pray because they are good, they also are good because they pray. The promise of achievement in the life of prayer is not indiscriminate and unconditioned. It is realized fully by those whose life merits the blessings that flow from communion with the Father. Just as a child's fellowship with his earthly parents is made profitable in the end by the character of his relations with them, so the life of prayer depends for its rewards and satisfactions upon the rightness of our life.

The gradual results.—Note the phrase, "in its working." The results may be delayed. They may not come as swiftly

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as we could wish. God takes time to bring about the results which we desire. It is necessary to enter into partnership with him and to share the long processes by which his great ends are gained. This tests and trains our patience and endurance. It is desirable. If everything were accomplished in a moment we would not receive the discipline that is necessary for our highest welfare.

Prayer an engine of achievement.—It finally "availeth much." Prayer does actually get results. We may not be able to explain this; but in some way through communion with God union is effected with the higher powers outside ourselves and energy comes in to give the resources we need in the endeavor to lead the Christian life. It is like the result that is derived from a talk with someone stronger than ourselves when help is actually given to match our need. We do not wait perfectly to understand all the reasons that warrant the action. We simply take the help that is offered and thank God for it.

24. Who Is My Neighbor?

Exposition of Parable of Good Samaritan (Luke 10:29–37).

The cynical question that called out the story. The telling force of the answer; not a discussion but a story, the meaning of which admitted of no debate and enforced the truth with wholesome directness.

The wounded man.—In the unsettled condition of the country the event would be readily understood. This hurt, plundered man stands for every kind of human need that is constantly pressing upon us. Sin has robbed men of their treasures and left them hurt and bleeding along all the highways of the world. They need help; they need neighbors.

The priest.—His business was the representation and administration of religion. Mercy and helpfulness were his function. The care of bleeding men should have been the very technique of his daily life. He saw the wounded man but apparently did not even break his walk. He passed along on the opposite side of the road.

The Levite.—He also was trained in the exercise of religion. The ceremonies were the object of his study and devotion. He would not have conducted one inaccurately; a stickler for form. He saw the wounded man plainly. But he did not stop to help him.

The Samaritan.—Remember that Jews and Samaritans were bitter enemies. Their ancestors had quarreled; that was enough to keep the quarrel hot for centuries. This Samaritan had every racial prejudice against the Jews. He might have said, "Good enough for him! There is one less Jew to abuse me and my people." But this Samaritan was a true neighbor. He did not inquire for names and relationships. He broke his journey; got the wounded man on his horse; took him to his own room; watched the man personally; took the responsibility of providing him a room and board. He stands for the true neighbor who will never give up a permanent relationship of love and service to any needy soul anywhere at any time.

25. The Living Church

The church which is his body (Eph. 1:22, 23).

This is a description of the church according to an analogy which we all appreciate and understand. The church at this moment the organism, or group of living persons, in whose daily life the purpose of Jesus works so radically that it gets its will done through them. We note:

The unity of the church.—Just as any living plant or animal is a diversity of organs unified and controlled for a common purpose, so the living church is composed of a great number of persons and programs, united and directed by the unseen Christ, resident within them. The ground of unity in the living church is the will of Christ. It is working to accomplish its purpose now as

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it did when Jesus lived in Palestine; only it now uses a vast number of living persons as it then used his physical body and his comrades in daily life.

The diversity of the church.—The highest organisms are those which have the greatest diversity of organs blended into a common purpose, e.g., the wider the range of variety the greater the usefulness, provided they are fused in a common purpose.

The church and its environment.—The organism derives its sustenance from its environment, which it serves in return. The organism exists for the environment. The church has the right to expect support from the community; the community has the right to demand service from the church.

Organ and organism.—This alone insures a living church. Life must animate the organism; Christ must animate the church. Only thus can it function in its environment and reproduce its own life.

26. Citizens and Athletes of the Gospel

Only let your manner of life be worthy of the gospel of Christ; that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel (Phil. 1:27).

The meaning of the text is clarified by two figures: the word translated *let your manner of life be* means literally *act as a citizen;* the word translated *striving for* means literally *being an athlete.* To be a Christian means to be a citizen and an athlete for Christ.

Citizens of the gospel.—Consider the *rights or privileges* of gospel citizenship. Membership in the commonwealth of Christ involves the right to know God; the Father is discovered and appropriated through Christ. It involves the privilege of knowing what right is and how to do it; we derive our moral insight and energy from Christ. It involves the right to immortal life; the commonwealth of Christ embraces earth and heaven. Consider the *duties* of gospel citizenship. These are more important than rights. There is the duty to perfect our personality; to serve our generation in the spirit of Christ; to know and do God's will. Consider the mutual loyalties of gospel citizenship. No man lives to himself. We must sympathize with each other; help each other; sacrifice for each other.

Athletes of the gospel.—Loyalty to Christ is not negative or puny; it is martial and athletic business. It calls for red blood, for daring, for training, for resolution, and for persistence. Consider the athlete's *purpose:* he means to win. He means to win honorably. He loses in fine spirit as a good sportsman. Consider the athlete's discipline. No denial is too great to put him in fit condition. He plays the game with the team, merging individual desire in the victory for the group. Consider the athlete's determination. He does not give up even when he is apparently beaten. These characteristics are called for by the gospel.

27. The Gospel of the Kingdom

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom (Matt. 4:23).

The message of Jesus was expressed in the analogy of a kingdom. It was the only analogy that could have been understood. It was a heavenly order of earthly life; it represented the reign of God in the whole life of man.

The reality of the Kingdom.—This is more than a clear and forceful figure of rhetoric. The Kingdom has reality. We cannot see its regal head, its court, its palaces, its splendor; but there are actual facts in the spiritual Kingdom that correspond to these temporal things. There is vast energy in the Kingdom; its laws are valid; its rights and duties claim our power and loyalty as much as those of the civil state. Jesus established a real order of life.

Our neglect of the Kingdom.—Strangely, this truth was central in all the teaching and action of Jesus; but it has been given

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scant place in the thought and life of the Christian church. Other doctrines and duties have usurped its primary place and claim. Jesus exalted the reality of the Kingdom of Heaven as an order of life meant for the world; we have thought of it chiefly as describing the life after death or a far-off consummation of development.

The reaffirming of the Kingdom.—This is the day in which to affirm and realize the doctrine of the Kingdom of God. The Great War has revealed depths of sin and hate never before expressed by men; it has uncovered yearnings for unity and loving service never defined before. The conception of the Kingdom of Heaven that Jesus made plain in his words and life shows us the only workable program that can meet these aspirations of the human spirit in the modern age. Therefore the pulpit must publish the good news of the Kingdom and it must be made the program for the world.

28. Entering the Kingdom

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven (Matt. 7:21; 18:3).

We come voluntarily into the Kingdom of Heaven rather than becoming its members by the accident of birth or environment.

Humility and trust.—These are represented by the attitude and action of the child, who came to Jesus happily and confidently when he was asked to do so. Jesus does not make *childishness* the condition of entering the Kingdom, but the childlike spirit of humility and trustfulness. The Kingdom is the realm of service; therefore humble hearts alone can share it. The Kingdom is the realm of loving deeds; therefore mutual confidence alone can meet its obligations. The child did not stop to argue or protest when Jesus placed him among the disciples; he put himself into the care of Jesus immediately and happily. Thus we enter the Kingdom.

Obedience to God's will.—The laws of the Kingdom of Heaven are determined by the will of God, which is dictated by personal love. When love decides the program of life it must be good. To yield our lives to the program which infinite love and wisdom have determined is to be sure of all the best satisfactions which can possibly come to us. Obedience is an unwelcome proposal to all proud and self-conscious men. They do not like to submit their wills to a higher will or to subject their life to a program that they did not shape. Like the lowly entrance to a lofty room, however, obedience is the way by which we enter upon the Christian life. The act of surrender is one of yielding; but the gain is eternal in its rewards and satisfactions.

29. Laws of the Kingdom

Every kingdom is an "order" of life, a practical way of living. Therefore it must have its laws, in obedience to which freedom is found. The harmonious relationships of life are imperative to welfare and progress.

The law of love.—See Matt. 22:35–40. Summed up briefly, this says: Love God with all your being. There must be nothing partial in the loyal affection that we render our God. He must be given an intelligent love. We are not to love blindly or with bigoted tenacity. Christ wins the approval of our minds as well as of our hearts. Our wills must go into it as well as our emotions; the whole personality must answer God's claim. Then we must love our neighbor as we love ourselves; we must love our neighbor in order to increase our love for our own best selves; we must love and perfect our best selves in order to love and serve our neighbor.

The Golden Rule.—See Matt. 7:12. Summed up briefly this means that we must perform for others all those acts which, done to us by others, would promote our highest welfare. We want just treatment; then we

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must treat others justly. We want to be forgiven; then we must forgive others. We want to be dealt with patiently; then we must deal patiently with others. Setting the standard by which others are to determine their conduct toward us, we set the standard by which our conduct toward others is to be determined.

The Sermon on the Mount.—See Matt. 5:7. Summed up briefly this offers a simple program for daily conduct which would issue in such a just, kind world as humanity never yet has known. Here the great motives of life that lead to noble action are set forth simply. It begins with the promise of earthly happiness and closes with the promise of eternal satisfaction. It is the greatest program of human joy and well-being that ever has been offered to mankind. Jesus proved by his own life that its principles could be successfully carried out. It is worth our highest endeavors to attain it; it is God's way for us to follow.

30. The Privileges of the Kingdom

For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit (Rom. 14:17).

Membership in the Kingdom of Heaven brings many duties; but also great privileges and rights that are highly desirable.

Righteousness.—The result of allegiance to Christ and loyalty to the Kingdom is a changed life. Goodness, honor, integrity, take the place of the old, mean, and selfish motives which formally controlled our actions. A good life is not gained by the mechanical addition of virtues one by one; it issues from the habitual practice of the ruling principles of Jesus which we accept in faith and obedience. A good life is therefore the effect of union with Christ in the master-motives of life.

Peace.—The only way in which the world will ever unite in the covenants and institutions that will end war and conflict of all kinds will be to make the laws of the Kingdom of Heaven the laws of individual and social life. There is no permanent "balance of power" that can insure the world's peace. Love and self-sacrifice and justice, recognized and obeyed as the fundamental laws of life, will bring the day of peace.

Joy.—The race demands happiness with eager hearts. We have the right to be happy. But our joy often rests in shallow and passing experiences. The joys of the Kingdom are deep and permanent. Our profoundest happiness is secured when we are investing our lives in the general program in which Jesus found his joy and satisfaction. We know his happiness, which nothing could prevent; it rested in his loving service to others, which nothing could discourage or stop. We are to do as Jesus did in order to be happy as Jesus was happy.

31. Loyalty to the King

Ye call me, Teacher, and, Lord: and ye say well; for so I am (John 13:13).

Jesus did not hesitate to affirm his place of supreme authority in the Kingdom of God. He placed his own Person at the center as the object of loyalty on the part of all Christians. The test still is that of loyalty to Christ.

Loyalty to the King's truth.—Jesus brought the truth by which men may live well and presented it plainly so that all may understand it. But understanding is not enough. We must take the truth that Jesus taught and exemplified and make it into workable principles to guide us in daily living. It has a sacred claim upon us; it is not a merely abstract truth. Test life by what we are doing with the King's truth.

Loyalty to the King's spirit.—More important and imperial than all that Jesus taught was the spirit in which he lived and served his age. There is perfect union between his words and his spirit; but it is the spirit that is supreme. This spirit also comes to us with a personal claim. It demands that we shall bring our own lives under the sway of the same high mood and

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sacrificial temper. When we do this we are sure that our life will be useful and happy. We may miss the attainments that the worl calls fortunate; but we shall have the inner peace and joy that the world cannot give or take away. Test life by what we are doing with the King's spirit.

Loyalty to the King's Person.—Either Jesus was the rightful Commander of men's lives or he was the most audacious of proud leaders; for he dared to make loyalty to his Person the test of life in the Kingdom of God. He said, Follow *me*. He put himself at the center of the love and the service that men should seek to render to God and to one another. It is still so. Christians are those who have yielded their wills to Christ and are utterly loyal to him as well as to his truth and spirit. They think of themselves as still the followers and disciples of a person. Jesus does not walk at their sides but he reigns in their hearts. He is not with them at the table or in the street; but he is actually with them in their inmost purposes and endeavors. When they are sure of this and loyal to all that the truth involves they are strong and happy. Test life by loyalty to Christ himself.

32. Sons of the Resurrection

Sons of God, being sons of the resurrection (Luke 20:36).

Christians have been well called the Children of the Resurrection. The Christian life is accurately described as the practice of the life eternal. The peril attending our belief in immortality is that it will be immortal in our theories but dead in our lives. The urgent obligation upon all Christians is to live day by day as if each were a part of the eternal life, imparting immortal meaning to mortal life. Four principles are valid:

All acts have eternal value.—No deed is something simply done and ended. It goes on forever in its influence. It must reach its conclusion sometime and bear its inevitable fruit. We cannot say goodbye to our deeds; we shall meet them again. Therefore the fact of immortality adds the greatest meaning and worth to all our deeds and duties.

All souls have eternal worth.—If the soul is endowed with immortal value how can we injure it whether it be our own or that of a comrade. It is more durable and precious than anything else we know. True respect for ourselves and for others is derived from this fact of the deathless value of the human spirit. Kindness and social obligation find their highest warrant in this truth. God's image in man and the fact of immortality make our earthly life significant and beautiful.

God's highest purposes for man's welfare involve eternity.—We know how short the span of human life on earth is. But the resources of eternity are in God's hands. We may see only the broken arc here; but there is still possible the "perfect round" in the eternal world. We might easily despair if the span of mortal life and the small resources of earth were available for the perfection of God's purposes. But when we reckon with eternity we take courage and join more eagerly in partnership with God to realize our supreme good.

New power for daily life issues from this truth.—The treasures of hope and fresh resolution open from this truth. Immortality does not remain a doctrine about which to speculate but a truth by which to live. It brings confidence and joy into even the hardest situations for heaven and earth are one and eternity will see time's task completed.

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POTENTIAL DEVELOPMENTS IN THE RELIGIOUS LIFE OF STATE UNIVERSITIES

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Religion would be stronger in all our colleges if learning itself were stronger. But the old passion for excellence in things of the mind has given place to a *blasé* indifference. While athletics runs as a strong man, and social life rides, culture goes limping across the campus. The gilded youth who now flies to college comes to give off money rather than to take on learning. He says to the president as he hands him a tip, "George, do my studying for me," and as he drives in his limousine, he shows little respect for poor Socrates afoot.

Add to this general condition, so unfortunate for an earnest faith, two rather special ones of the state universities. These institutions are largely technical, with utilitarian ends. Their agricultural stations show us how to multiply the yield of our land, their engineering schools show us how to wrest wealth in all its forms from the hands of nature, their chemical laboratories advance practical science and enlarge the powers of industry. Money-makers, these schools are, and dealing with material things for material ends, it would be strange indeed if they did not sometimes neglect the nobler aspirations of the spirit of youth. It is hard to serve God and Mammon.

The other condition is this: No adequate assistance has been received from the church. Assuming that these institutions are creations of the devil, it has done little for them but give them the same.

Such an attitude is utterly illogical. The American state universities form a part of the American public-school system. If they are secular, it is because of their place in that system; if they are unreligious, it is in precisely the same way, and to the same degree, as the lower schools. Is not Esau Jacob's brother? Yet the church loves Jacob, but Esau it has hated. Even today, the religious potentialities of these colossal institutions of higher learning are scarcely glimpsed by the church.

The volume of religion latent in 200,000 students—50 per cent of our college young people—even if they all came from infidel homes, would be tremendous. But the students of our state universities were not altogether born in sin. In eighteen state schools in 1920, statistics covering five students out of every eight show that four of the five are already in membership in Christian churches. It was proved a few years ago in Minnesota that the average son of a Protestant church home is eleven times as likely to enter the state university as the son of a non-church family. Infidelity neither founds universities nor provides them with students: it neither creates light nor seeks it.

The teaching staff of these schools have come from no evil place. They hail from the religious schools. Three

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state university heads whom I happen to know personally are Congregationalists, all trained in Congregational colleges. In my own pastorates, I have been assisted by ten state-university professors as deacons, by five such professors as superintendents of Sunday school, and by four deans on my prudential committees.

Such institutions are not to be regarded as spiritual deserts. It is worth our while to sow seed in them, and to irrigate their rich soil with the water of life.

If ever there was a truth that the church overlooked but should heed, it is this: that all institutions become what those who interest themselves in them insist they shall be. If the church's neglect of any institution does not spell hell for that institution, then I do not know how to spell hell, but there is nothing wrong with the state university that our Christian churches cannot set right.

It is only fair to the university, moreover, to state that some of its alleged evil effects upon faith are due, not to the church's mere neglect, but to something worse. They are due not to irreligious teaching during college, but to unintelligent preaching before and after college.

It may be noted in passing that there are some necessary readjustments in college days, that bring their temporary religious troubles, for which neither church nor school may be held to blame. Says Thomas Carlyle: "Perfect ignorance is quiet and perfect knowledge is quiet, but the transition from the one to the other is a noisy one." True of the youth in college, and he sometimes becomes noisy about the absurdity of faith. In normal cases, however, if you will merely press on his gums, or give him something hard to bite on, his teeth will presently come through, and the inflammation will soon go down. Sometimes, also, an inert mass of undigested culture, souring on his brain, produces gases, which cause his head to swell out of all proportion to its solid contents; such disorders are temporary and to be expected.

But what I refer to is a type of minister that renders faith almost impossible for an educated person. This man teaches so irrational a religion that when it strikes an academic atmosphere it goes to pieces. No student coming from a university to listen to such a minister can make his science harmonize with what he has to hear. Before modern teaching a medieval type of preaching is bound to fall. No man who wears a seven-and-three-quarters hat through six days of the week is going to doff it every Sunday morning for a number five.

Often the pastor who carries the state university on his books in red ink —sometimes very red indeed—is himself guilty of the damage he charges to the school. So long as we employ him, he cannot fail to alienate our increasing numbers of cultured youth.

The counterpart of this minister, as far as religious effect is concerned, is sometimes seen in the corps of instruction. He is a man of mountainous erudition and microscopic insight. The religious breath of the little man has been sucked by research. Spiritually, he resembles one of those dreary little satellites that have not bulk enough to carry an atmosphere. Because his ignorance of religious thought fails to

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harmonize with his knowledge of science, he sneers at the church, and when he has done his perfect work his student has exchanged faith for a Doctor's degree.

My idea of what ought to be done to these two men is suggested by a notice I once chanced to see in Minnesota. It was signed by the village marshal, and ran like this: "All persons having dogs running at large on the streets and chasing vehicles will be declared a public nuisance and will be ordered shot by the village council." When church and university leaders shall agree together to remove both the soulless instructor and the brainless preacher, they will end a powerful conspiracy of evil that works much detriment to both culture and faith.

Education and religion both have need of being brought together. Faith without culture has no broader mission than to save men's skins in the world to come. Culture without faith is content, in the words of Bill Nye, to "stock a student full of information." Religion by itself believes things that are palpably absurd. Education by itself believes nothing that has not been demonstrated to the intellect—though a little pig, thirty minutes old, is able to get its living by blind instinct, which is almost more at the present time than a college professor can do with all his learning!

There is no right religion that is not educated, there is no right education that is not infilled with religion. Each is a divining rod, enabling one to discern beneath the surface of life. Together they make one's soul an Aeolian harp, with every wind of the spirit that blows making music in its strings. Religion impels a man to use for the people of the state the culture that the state through its school affords him. The separation of the church and education, though formally required in state institutions, is essentially impossible. If the two cannot come together formally in the university as an institution, they must be brought together vitally in the university as a free community. In such a correlation there lies an unlimited potentiality for religious development in our state schools.

I am glad to note an increasing willingness to come together. Yuan Shih Kai as president of China once said this: "I am a Confucianist, but unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the Republic." Our state-university presidents are not less wise than this Confucianist. They are Christian men, in almost every instance they are members of the church, some of them are ordained ministers, and they covet religious influences for their students.

During the last few years they have come to feel this need as never before. In the once dearly beloved Germany, whose universities we had been embracing those many years without realizing that they were spiritual corpses, they have witnessed the effects of state education without vital power, until it is not too much to say that they are eager for church co-operation.

This is not to say that they would welcome church control of education. They do not want it ecclesiasticized. They are opposed to any blighting of academic freedom by churchly dogmatism. But when it comes to any intelligent and sympathetic attempt to permeate their schools with the spirit of the Christian religion, they crave it.

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The churches also are now seeking to help. The Episcopalians have many projects before them, involving the services of a large number of additional workers. In five years, the Methodists have extended their work from ten state schools to forty. Similar progress is being made by the Presbyterians. Our own churches have moved in the same direction of late, and they are planning to go much farther. True, nowhere has there yet appeared any full realization of the opportunity. In most cases, the church as a whole does not yet invest a single dollar for each hundred that the state puts into these places, nor support one clergyman or other worker for each hundred instructors the state supports. Yet what has been done is an earnest of adequate co-operation in the days to come, with its unlimited potentiality for faith in these places of intellectual power.

Already, a good number of "university pastors" have been sent by the denominations at large to co-operate with the community ministers, and occasionally a congregation is receiving special aid in the erection of a church building of adequate size and suitable appointments for effective ministry to a great body of students. It is beginning to be realized, also, that the church "back home," to which in four cases out of five the student will never return, should encourage him to "affiliate" by definite pledge of faithful attendance, if not to enter into full membership, with the church on which he must rely for spiritual power during his four years of university life. It is too much to expect of most young people that they shall be faithful to a church to which they do not belong.

There is also a growing sense in the denominations of the boundless opportunities for preaching in these throbbing centers of university life. Who can estimate the tremendous effects of the long and prophetic service of Charles R. Brown at the doors of the University of California, of Eugene G. Updike at the University of Wisconsin, of Washington Gladden at Ohio, of Carl S. Patton at Michigan? There is not room enough at present in our church at Ann Arbor for those who are thronging there to hear Lloyd Douglas. At whatever cost to the church at large, such men should be sent to proclaim religion at every university center. Nothing can take the place of great preaching in these places—preaching that not only supplements the instructor's teaching after it has reached the intellect of the student but that enters the mind of the professor himself and infils his instruction with spiritual power.

Outside the pulpit and voluntary classes, there are three ways in which religious teaching is destined to have large place at state schools.

It is being learned by most of them, for one thing, that much of the material usually denominated religious, but which is by no means sectarian, may be taught as a part of the curriculum. The Religious Education Association has recently placed four of these schools in its exclusive class "A" for such curriculum teaching. In any commonwealth predominantly Christian, the principle thus established is bound to work out to its logical conclusion. Authorities are rapidly realizing the fact that no school is properly a university till it affords academic instruction in every subject of

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broad human interest, and Professor Starbuck, writing not many years ago to a score of state-university presidents, found that most of them thought the state might properly go even so far as to train religious leaders.

Some such courses it is well enough to let the state teach, but there are many others which offer a precious privilege to the church, and some of the denominations are eagerly seizing it. The Methodists have established nine of their Wesley Foundations. The Disciples have a large number of Bible chairs. At every large state center of learning there is going to be a union school for religious instruction, with university credits for its courses.

For the most part, such work will be undergraduate. It will powerfully leaven the whole student body. It will place religion in the student mind among the reasonable things. It will send men forth from college intelligent and modern-minded in their religious ideas, as well as in sociological and economic subjects.

But we shall also raise up ministers in these places. We all admit that we have not been securing enough of the strongest type of men for the Christian pulpit for a number of years, or since about the time that we ourselves respectively were ordained! In these institutions, then, where according to the observation of John R. Mott are a disproportionate number of the strongest young people of our colleges, is the place to go fishing for preachers. At last reports the Methodist church was securing 25 per cent of its foreign mission workers from the field, so recently barren, of the state universities, and the Presbyterians have already secured in a single year in twenty such schools one hundred twenty-four decisions for the ministry and missions.

Such is what is going to be. Under proper conditions, it is just as inevitable that a large proportion of adolescent youth shall make such choices as that under favorable conditions they will become engaged to be married.

We need therefore in these centers graduate theological schools. Our first American university was vocational for the training of ministers only, our modern state schools are vocational for the training of everyone else. Far more important than any little, narrow, insulated, sectarian, vested-interest-of-the-community institution of theology, graduating a student and a half each year, is the union divinity school of the future, situated at the side of these groups of massive state colleges from which so many of our ministers must come.

What a splendid class of religious leaders we shall thus secure! Men who with their masters have stood out in the open fields of truth, asking no favors, and who have conquered an impregnable faith. In such places the weaker will give up and quit, to go into some less adventurous profession, but those who develop and remain steadfast will prove strong men.

In a state university such as I have built up in this paper, we shall more and more get to the heart of the matter, which after all is the faculty. If a member of the faculty is essentially wrong, it is hard to get around him to the student. Let even a two-by-four instructor assume a supercilious attitude toward

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Jesus Christ, and straightway he has imitators in the student body. It is the man who teaches geometry, physics, and what not that determines the faith of the student. It follows that no "Rah Rah" type of preacher, who interests boys and girls only, can capture a state university —rather the one who both sympathizes and synchronizes with the mind of the scholar. It follows also that the opportunity of the professor to come in contact with scholarly men of his own caliber in other chairs, to learn thereby how men as careful and enlightened in their thinking as he himself can believe profoundly in the things of the soul, is big with potentiality for the school's religious life.

As a result of such contact, and of such other influences as I have presented, the whole teaching of these institutions, and through the teaching their life, will become more and more religious.

But these schools will never become sectarian. In my own affiliate membership of students, there were represented at one time fourteen communions, including a Greek Orthodox churchman from Nazareth and a Roman Catholic. In these places there is destined to come faster than anywhere else the union of denominations. For the state-university mind recognizes but one line of religious cleavage, the line between dogmatism, tradition, and a half-baked supernaturalism, on the one hand, offering escape from penalty hereafter, and on the other hand the free search for truth, the acceptance of God as everywhere, and the demand that religion be made practical through service and sacrifice now.

Our state schools have doubled their attendance in each decade of their fifty years, with their largest accession of all last autumn. At this rate, in twenty-two years more they would have a million students. Into the average American community of one thousand people, these young people are going now as leaders at the rate of thirty in a generation. In great numbers they are returning at the close of their courses to their homes in China, Japan, India, each to wield more influence from his point of vantage inside and at the top of society than is possible to an American missionary. As I think of such facts, I am struck with awe. Here at these centers, as nowhere else, we may preach the gospel to the whole creation.

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MYSTICISM

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In his recently published *Outspoken Essays*, Dean Inge points out (p. 230) that it often happens that two opposite tendencies flourish together, deriving strength from a sense of the danger which each is threatened with by the popularity of the other. Such a tension of rival movements is very apparent in the religious life of today. On the one hand, there has been a great revival of mysticism; on the other, there has been a great revival of institutionalism. Mysticism means an immediate union with God, through Christ. Institutionalism means the mediation of the Divine Spirit through the church, ministers, sacraments. Christian mysticism derives at least from Plato and St. John. Both mystical and institutional elements proceed from Paul and St. Augustine.

That mysticism and institutionalism usually flourish together is amply attested. The flourishing ages of mysticism are the thirteenth, fourteenth, seventeenth, and nineteenth centuries—precisely those ages in which the church was much occupied with strengthening her external power. The thirteenth-fourteenth century is the golden age of mysticism, the age that produced St. Francis of Assisi, Dante, Da Todi, St. Bonaventura, Tauler, Suso, Eckhart, the *Theologia Germanica*, Ruysbroeck. The sixteenth and seventeenth centuries give us St. Ignatius Loyola, St. Teresa, St. John of the Cross, Boehme, Fox, Vaughan, Molinos, the "Cambridge Platonists." In the nineteenth century the great mystics were, for the most part, poets; Blake, Shelley, Coleridge, Wordsworth, Browning, Whittier, Emerson, Francis Thomson, the Celtic School, possess a distinctly mystical element.

It is necessary that mysticism should be balanced by a sane institutionalism, else it expands or evaporates in superstition, pantheism, or theosophy. It is significant therefore that the great mystics have almost invariably possessed a remarkably keen sense for the practical. Dean Inge (*Christian Mysticism*, p. xi) illustrates this fact as follows: Plotinus was often in request as a guardian and trustee; St. Teresa, as a founder of convents, exhibited extraordinary gifts; John Smith, the Cambridge Platonist, was the bursar of his college; Fénelon was an excellent bishop. To these one might add the names of Joan of Arc, Florence Nightingale, St. Catherine of Sienna, General Gordon, Lord Kitchener—profound mystics who made themselves felt in the world of great affairs.

As the state cannot live without the idealist, so the church would die without the mystic. It is the mystic that always saves the church. Who can estimate the prestige that St. Francis and Dante Alighieri have given to Roman Catholicism? What would the Oxford Movement have amounted to without the mystic personality of John Henry Newman? Still, the mystic is characteristically solitary, individualistic. He

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hates parties and politics, whether in state or church. Dante found that he could belong to no party and became "a party to himself." For the mystic is an intense idealist, a sort of spiritual aristocrat. The institutionalist is democratic and pragmatic, political; he wishes that which will work to secure visible results and is therefore fascinated by quantity rather than quality. The mystic is pessimistic as to progress and brings to bear upon many a human aspiration for external betterment the irony of an emancipated and disillusioned spirit. Dean Inge, perhaps the most luminous mind in the Anglican church today, is called, by the unthinking, "the gloomy dean."

That there is a widespread interest in mysticism today is attested by many facts. There is the endless outpouring of books on the subject. Mysticism is being investigated from every possible point of view. For the history of mysticism we have the great works of Dean Inge (*Christian Mysticism; Studies of English Mystics; The Philosophy of Plotinus*) and Rufus Jones (*Spiritual Reformers in the 16th and 17th Centuries*). The psychology and philosophy of mysticism may be studied in the works of James (*The Varieties of Religious Experience*), Starbuck (*The Psychology of Religion*), Ames (*The Psychology of Religious Experience*), Coe (*The Spiritual Life*), Du Prel (*The Philosophy of Mysticism*), Rècéjac (*The Bases of Mystic Knowledge*), Delacroix (*Etudes d'Histoire et Psychologie du Mysticisme*). There is Evelyn Underhill's *Mysticism*—a most fascinating study of man's spiritual consciousness; and the more popular books of the Quaker professor, Rufus M. Jones (*Studies in Mystical Religion, The World Within, The Inner Life*). There has been an increasing demand for the reprinting of the works of the classic mystics. The cult of the so-called New Thought, the large sale of the writings of Waldo Trine and Horatio Dresser, the popularity of the philosophy of Bergson, the Christian Science and the Emmanuel movements, are all in various ways evidence of the preoccupation of many persons today with mysticism. Lastly I may mention two books that have been written with the avowed purpose of making mystics — Evelyn Underhill's *Practical Mysticism* and Charles Morris Addison's *The Theory and Practice of Mysticism*.

What, then, is the aim of mysticism? What does mysticism claim to be able to achieve? All mystics, it is said, are one in their philosophy: "All mystics speak the same language and come from the same country." There were theologians and mystics before Plato, yet for the Christian Plato is practically the father of theology and the primal source of mystic belief. "We must," says Plato, in the *Timaeus*, "make a distinction of the two great forms of being, and ask, What is that which is and has no becoming, and what is that which is always becoming and never is?" Dante, in the *Paradiso*, first sees reality as the River of Light, that is, the ever changing flux of things; and then, when he has been perfected by being purged, he sees the Sempiternal Rose. The world is the sphere of the ever changing reality; but to the mystic it cannot be the real real; at the most that which is seen is symbolic. So the mystic's quest, his thirst, is for the unchanging Eternal. "His heart is

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restless until it rests in God.". The mystic differs, however, from the philosopher in that his search is not simply for an abstract Absolute. The mystic believes it is possible to pass beyond the sphere of logical thought, that is, he believes it is possible not only to infer that God *is*, but that it is possible to feel, to touch, to become actually one with God. This is the immense claim of the mystic—to attain actual union with God. He professes to be able to describe the steps of the process by which the union is attained, though he disavows the ability to define adequately the nature of the attainment, even if he is absolutely certain of it. "It is," says Miss Underhill, "the great contribution of the mystics to humanity's knowledge of the real that they find in this Absolute —a personal object of love, the goal of their quest, the 'Country of the Soul.'" Dr. Addison says he has written his book, *The Theory and Practice of Mysticism*, in order to help men find God and to know God immediately. He wishes to interest us not in the scientific or psychological explanation of mystic experience, but in mysticism as an art, a thing to be practiced with earnest determination. He wishes to make not clever critics of mysticism, but mystics.

The cause of mysticism then is man's conscious need of God. It is the conviction that the thirst for God cannot be quenched by philosophy or philanthropy alone. The mystics are those who are desperately in earnest to satisfy this thirst. Any man who profoundly wants God and seeks him is a mystic. If he seeks the Christian God, he is a Christian mystic. And if we ask the mystic how he knows that God exists, he replies—by experience, by actually feeling God, not by knowing something about God. And he believes that his desire implies a satisfaction and arises because of the kinship between man and God. "In that thou hast sought me, thou hast already found me," says St. Augustine. But man has never really lost God; he has only lost the Way. Mysticism professes to provide the Way. It tells us that there is a path with well-defined, particular steps that all mystics traverse to find God. So one must deliberately set about to prepare one's self to meet God. "One of the marks of the true mystic," says Leuba, "is the tenacious and heroic energy with which he pursues a definite moral ideal." The actual number of steps in the Mystic Way differ with different mystics. The *Theologia Germanica* insists upon three; Dr. Addison enumerates seven. These are: (1) the longing for God, (2) the awakening of the soul, (3) the purgation or repentance, (4) running parallel with the latter, contemplation—including silence, prayer, concentration—the soul gradually putting itself more and more *en rapport* with God, (5) illumination or sense of the Divine Presence—the mountain-top is seen; (6) the dark night of the soul or the mystic death-periods of dispair and doubt; (7) the unitive state—the culmination in perfect union with God. Mention might here be made of the *Divine Comedy*, which is the greatest mystical poem ever written, and in which we see the pilgrim-soul pursuing the Mystic Way.

While all mysticism is essentially one and psychological analysis of its process exhibits in general the same characteristics, yet, Dr. Addison points out

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(pp. 50 f.), these differ in degree, if not in kind. For example, asceticism is a feature of all mysticism. There are, however, various degrees and kinds of self-discipline. The monastic vows are essentially mystic, but poverty, chastity, and obedience are interpreted by mystics in various ways. Poverty means one's attitude toward things, not simply the absence of things. To desire unideal things, though they be absent, is not to be "poor in spirit." This was the profound Franciscan interpretation of poverty. Lady Poverty to whom Francis was wedded was rich in spirit though poor in things. Chastity means essentially purity of heart and applies equally to the married or the unmarried. Obedience means essentially submission to God.

One of the most extraordinary claims of the mystics is that by union with God man becomes deified. Thus Clement of Alexandria said: "It is, then, the greatest of all lessons to know one's self, for if one knows himself he will know God, and knowing God, he will be made like God." Athanasius affirmed that "He became flesh that we might be made capable of receiving Divinity." Eckhart uses these bold words, "Our Lord says to every loving soul, 'I became man for you. If you do not become God for me, you do me wrong'." Quotations from the mystics of a like nature might be indefinitely increased. Dean Inge, who with an increasing number of critics, believes that Christian thought before and after the rise of the New Testament was profoundly influenced by the mystery religions, affirms that the idea of deification got into Christian mysticism through the mysteries. However startling the language they often employ, by deification the Christian mystics simply mean that man may be saved because of his kinship to God. It is not Christian teaching that by union with God man's personality is absorbed by or in the divine to such an extent as to lose its identity. It is characteristic of the best Christian mystics to be profoundly ethical in their teaching. They believe pre-eminently in doing good works. The Christian mystic seeks union with God not that he may swoon away into nothingness. St. Francis of Assisi and St. Catherine of Sienna, the two greatest Italian mystics, experienced at times overwhelming ecstasies; yet this did not prevent them from exercising rare common sense in human affairs. In other words, as Boehme says, with regard to deification, "The deity comprehendeth the soul, but doth not alter it (from being a soul), but only giveth it the divine source or property of the majesty" (quoted by Addison, p. 71). And Ruysbroeck: "But even if the divine union be effected without medium, we must understand that God and the creature can never be confounded. The distinction remains forever inviolable" (quoted by Addison, p. 72).

If it be asked, now, how the meeting-place of man and God is to be found, the answer is that it is effected by contemplation. "This is," says Dr. Addison, "in one sense, an exercise of the mind, in another, it implies not the logical faculty but one which is mysterious and little known" (p. 75). And it is this faculty the mystic is supposed to train and employ—it is an organ, he affirms, that is common not to a few geniuses, but to all men and is found in the depth of one's nature. Rufus Jones says that

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"God is the ground of the soul, and in the depth of their being all men partake of one central divine life." Mysticism has been defined as "the art of finding God in one's self." Knowledge of God must be, then, according to the mystic, personal, direct, intuitive. We know God, said Plotinus, by "another intellect, different from that which reasons and is denominated rational." "Herein," says Dr. Addison, "does mysticism differ from those forms of religion which we call the dogmatic or intellectual, or which we call the ritualistic or institutional. The mystic is however in all other respects like all other Christians plus the use of this organ" (p. 97). The mystic admits it is true, that this "organ" needs to be further explored before it can be adequately defined; but he is positive as to its existence and for the defense of its reality he calls in the aid of the philosophies of James and Bergson.

Naturally mysticism has not escaped criticism. There are those who ask, "If spiritual truth cannot be apprehended by the mind, the logical faculty, how *can* it be apprehended?" Thus the most pitiless criticism of mysticism is probably that of George Santayana, to whom Bergson and all his works are anathema, and to whom mysticism appeals, apparently, only aesthetically. Says Santayana (*Reason and Religion*, pp. 277 f.):

> The mystic is all faith, all love, all vision, but he is each of these things *in vacuo*, and in the absence of any object.
>
> Mysticism can exist, in varying degrees, at any stage of rational development. Saints and philosophers grow mystical in their highest flights. But mysticism is not an ultimate attitude, rather is it the most primitive of feelings and only visits formed minds in moments of intellectual arrest and dissolution. It can exist in a child, very likely in an animal—indeed only the pure mystics are the brutes.
>
> All religion, science, art is subject to incidental mysticism; but in no case can mysticism stand alone and be a basis of anything.

Furthermore in his *Poetry and Religion* (p. 15) Santayana affirms that

> the ideal of mysticism is exactly contrary to the ideal of reason; instead of perfecting the human nature, it seeks to abolish it; instead of building a better world, it would undermine the foundations even of the world we have already built; instead of developing our minds to greater scope and precision, it would return to the condition of protoplasm. . . . . While the Christian mystics have clung, out of respect for authority, to traditional theology, such concessions are inconsistent with the mystical spirit which will never be satisfied, if fully developed and fearless, with anything short of Absolute Nothing.

Criticism we imagine does not, however, greatly disturb the born, or even made, mystic. He is certain of the validity of his religious experience. He does not believe he is putting his faith in a vacuum. Mysticism is the life-blood of all religion. If we know or believe that God exists, we cannot prove it by the logical faculty. Thus far mysticism is true to the facts. But many thinkers are unwilling to accord to intuition that place of supremacy Bergson gives it. They would say that if we believe in God and experience him it is with our whole personality. Again, are we to consider the mystic the normally spiritual person and must every religious person become converted? Dr. Addison, for example, lays great stress

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upon conversion. That the mystic is a true type of a religious man one need not deny, even if he believes it is not a normal, but an abnormal, type. The mystic is an adventurer in the realm of mystic is "an adventurer in the realm of the spirit"—his experience is a true one for him, but not necessarily for all. We cannot consider a person unspiritual if he cannot relish, for example, Dante. As to conversion, many spiritual persons have never experienced it. Dean Inge says among his friends he never knew one who had been converted. If James, in his *Varieties of Religious Experience*, makes much of the data of conversion, we must remember that the book has been dubbed "Some Wild Religions I Have Known," and that the data are drawn from narrow sources.

The fact is there are various types of the Christian: a man may be a humanist, a mystic, a scientific, or an institutionalist—a Christian. The history of the church shows that when one type becomes too powerful there is a reaction and so every age seems to be in rebellion to its predecessor. If the mystic at his worst is prone to trust to vagaries, to be self-centered, to flee the world, to be unsocial and unethical, the institutionalist too easily cultivates the arts of the politician and stresses unduly practical activity, to the detriment of the claims of the mind and the heart. Just now a visible reaction is setting in against institutionalism. People are becoming weary with the growing complexity of church machinery, with philosophies and theologies *about* God. There is a great hunger for spiritual religion. But many of the rulers of the churches do not sufficiently perceive this or think to feed the hunger by making the machinery of the church more and more complicated. Church machinery does not create great spiritual leaders. It does not require deep spirituality or fine culture to keep the church machine well oiled. The church machine is of course necessary, but in the long run it is found that the machine has no oil if the mystic well has run dry. We may not expect great religious leaders until mysticism has become again the predominant force in the church.

Not since before the Reformation has there been so much interest in the subject of mysticism as there is today. The causes for the recrudescence of mysticism are many. There is the reaction against the overinstitutionalized type of religion that has been growing in vigor during the last two or three generations; the revolt from hard materialism and the arrogance of science; secularism; the positively spiritual and aesthetic charm and attractiveness of much that is mystical; the philosophy of James, Euken, and Bergson. The church in the immediate future may diminish in numbers, but it is pretty safe to predict that its life will be more intensely spiritual and mystical than it has been for generations.

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CURRENT OPINION

Doctrines and Facts

The June and September issues of the *Constructive Quarterly* contain two articles by F. R. Tennant in which he discusses current tendencies in formulating the doctrines of the Trinity and the Incarnation. These doctrines can hardly be considered apart from each other, and of the two the latter is the more basic. Both rest upon professed historical facts, and their truth depends upon trustworthiness of testimony and correctness of interpretation. To restate them is to substitute new terms, rather than new truths, for old, and that according to conceptions of humanity and religion which while relatively new are not evanescent.

The Trinitarian of our day must reckon with mysterious concepts, the Unitarian with obstinate facts; and these facts are: Jesus' claim, explicit or implicit, to be more than human, and the justification of such a claim in his experience. His utterances are self-consistent, and congruous with his personality, sublime and transcending his age, not to be accounted for by messianic concepts current in Jesus' own day. The Fourth Gospel adds little that is not at least implicit in the Synoptics, which represent him as sinless, forgiving sin, and differentiating himself from other men, and these elements cannot be eliminated from the portrait without depriving it of all historical worth. Such is the factual foundation for the New Testament teaching of his pre-existence and his divinity. But starting out with a pre-existent subject, how is his human experience to be understood? The kenotic theory does not explain it satisfactorily. Indeed Jesus as a divine subject is not an ultimate datum for theology, but rather the hypothetical presupposition for facts that need explaining. But tritheism is the logical consequence of the doctrine of the incarnation of a pre-existent subject, and although most Trinitarians balk at tritheism, the religious value of the doctrine of the Trinity lies in the conception of distinct agents rather than distinct activities. The idea of God as a social being is meaningless apart from a plurality. But is monotheism preferable to tritheism after all, if the three subjects are equal and in complete harmony? Of course there is no philosophical necessity that the number of persons be three; that rests upon historical considerations.

If, then, the conception of Jesus as a divine subject issues in tritheism—a not altogether fatal objection—is any other explanation of the facts possible? The alternatives are to regard him as on a higher level than man, though not a divine subject, or else as a unique man but normally human. In the former case, appeal is made to divine immanence. Not only, however, is such an explanation inconsistent with a truly Trinitarian conception, but immanence needs to be defined more carefully. If it means the elimination of secondary causes, it is pantheistic rather than theistic. If it implies inspiration or suggestion, these might be regarded in the case of Jesus as conditioned upon moral sympathy and sinlessness, or the latter as a consequence of the former. If such inspiration is conditioned, we have a purely humanitarian conception of Jesus; if it is the condition of his moral superiority, we have to account for a difference in degree from other men amounting almost to a difference in kind. His uniqueness remains unexplained.

Finally, the prevalent demand for continuity suggests viewing Jesus as normally human. The problem of his personality, then, is intimately connected with his heredity. Now there is no empirical evidence for traducianism. Physical generation accounts for the original objective experience

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of the subject, but not for the subject. But whereas the traducianist theory is hampered by spatial and materialistic ideas, creationism views the origin of every individual as a supernatural event. Furthermore, psychology suggests as a third factor in experience, in addition to heredity and environment, genius, or the power to make of inherited talents or capacities more than is comprised in them. Jesus, then, was a religious genius. This solution, however, involves the setting aside of his pre-existence, but also treats too summarily factual data intrinsic to the gospel narrative. His attitude of self-differentiation from man remains.

These are some of the factors to be considered in reaching a valid conclusion as to the nature and worth of Jesus' personality. Subjectivism cannot furnish the solution; reliance upon moral consciousness requires supplementing by a philosophy of the world and God which is the outcome of reflection upon the whole range of human experience. Above all, one must not ignore certain statistics just because they are difficult of assimilation to one's point of view.

Religion Described

Most definitions of religion are either too broad or too narrow, and of the two faults the latter is the more serious as it makes inexplicable many of the phenomena of religion. Thus for example, early Buddhism has more real religion in it than later Buddhism though lacking some supposedly essential characteristics of a religion. In the *American Journal of Theology* for July, in lieu of a definition, A. S. Woodburne attempts a description of religion which is a collective term and must be considered psychologically.

What elements characterize the religious attitude? In the first place it is social, though the two are not identical. It involves a larger world of social relationships. Ceremonial is important not for the self alone but as a social attitude toward the extra-human environment. This factor is especially characteristic of mystery religions, and the sustaining elements in theistic religions are social.

Again religious experiences are in the realm of faith rather than of proof. Religion in its ministry to life deals with the future as well as the present; it is concerned with ideals, and the way of attaining these is by faith. Religion demands adventure toward an ideal, and in so doing requires participation. The scientific attitude begins where participation ceases; religious experiences are simply data to the observer.

A third element indispensable to the religious attitude is appreciation. A belief expresses a value, and religion interprets values in terms of cosmic relationships. The Christian view of life is an interpretation and evaluation of events helping to a life increasingly in harmony with the mind of Christ. The technique of religion, then, is social; its outlook, that of faith; its attitude, that of evaluation.

A Word of Appreciation

In the *Christian Century* for September 30, Carl Sandburg comments upon the social-reconstruction program issued by the Federal Council of Churches of Christ in America. Its declaration that the use of violence is not confined to revolutionary groups, he characterizes as unconventional, indicating a gratifying open-mindedness and absence of exclusiveness. The workingman has absented himself from church largely on account of its lack of vision or its exclusiveness; the open mind, the open heart, the open life, will win him back.

Whatever differences of opinion there may be as to social technique, there can be none as to the use of violence. Repression by violence never works. At present much hangs on the church's attitude toward class consciousness and the use of violence.

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Does the Golden Rule Work?

In the September *Expositor*, J. M. E. Ross calls attention to the shift from theology to ethics in attacks upon Christianity. Formerly the Golden Rule was taken for granted by friend and foe alike. Now it is seen to be not only difficult to understand but dangerous to apply. Following Hobbes, who said its observance would be possible only in a Christian world, Spencer and especially Nietzsche have attacked the principle itself, and Tolstoi's defense of its unlimited application is of a nature to repel common sense.

Is the Golden Rule practicable in competitive society? Advantage is sure to be taken of the man who follows it. Does Christianity, then, imply economic suicide? Again, is not self-denial opposed to a proper ideal of self-development? At a time when so much stress is laid upon the latter, any doctrine of self-repression must fight for its life, and it would seem that this place of the Christian ethic is losing its hold, notably upon women, who have hitherto given it their adherence much more than have men. Yet more serious, however, is the objection that one may injure one's neighbor by always giving in to him. An example of this is seen in the imposition practiced upon Samuel Butler by a friend whom he supplied with money for thirty-three years, often at the cost of severe self-denial, only to find afterward that the "friend" had a larger income during the later years than the giver. Butler had the satisfaction of doing no less than his full duty, but was his generosity really beneficial to the recipient?

Two considerations help in surmounting these difficulties. One is that to *please* one's neighbor is not enough; one must rather have his *welfare* in view. The second is that theology helps ethics by supplying a cosmic outlook in which temporary failure is transcended. Jerusalem may have been the worse for the Cross, but the world was better for it. Christ's example must be followed if the world is to be made a help rather than a hindrance to the Christian life.

Psycho-Analysis and Divine Grace

These terms apparently have little in common, but Jared S. Moore sets forth the relation of the two in the *American Church Monthly* for September. Between the advocates of psycho-analysis there is no little mutual misunderstanding. The latter is a theory concerning motives underlying conduct, and a method of disclosing hidden motives, eradicating them so far as harmful, especially by substituting helpful ones. Freud and his followers distinguish between the foreconscious and the unsconscious, using the former term to designate such elements as the subject is not immediately aware of, for example those that are instinctive or habitual; whereas the unconscious stands for what is cut off from active consciousness, as when one momentarily forgets a familiar name. Such mental phenomena are mentally caused. The unconscious is due to a conflict of motives with personal ideals, which accounts for other phenomena as slips of tongue or pen, personal prejudices, and emotional states. This conflict of mental energy, the libido, with a repressive influence, the censor, results in indirect expressions of the libido.

Different conceptions of the libido have been advocated, notably those of Freud, Alfred Adler, and Jung. According to Freud it is exclusively sexual, though not simply in the physical sense; but with that qualification his conception loses its definiteness and exclusiveness, and in any case is inadequate. Adler traces it to the instinct of self-assertion, an important element, indeed, but not exhaustive. Jung's view is more comprehensive: the libido is a manifestation of psychical energy having as twin roots the instincts of nutrition and reproduction. Little attention, however, has been paid to

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the nature of the censor, which no less than the libido is instinctive. W. Trotter has shown the existence of a third instinct: herd opinion with the physical energy of instinct. In human society is community instinct the censor? It is to be noticed that social forces are not merely repressive: they have positive significance; furthermore the herd complex of nutrition, self-preservation, and sex, conflicts with the personal complex on different levels, as pointed out by Dr. W. H. B. Stoddart in his *New Psychiatry*. Thus convention or public opinion is the community instinct proper; the sense of moral obligation is a stage higher; and above both is religion or the power of divine grace. Does not the censor, then, correspond to this personal complex, less repressive and more positive as it ascends in the scale, culminating in religion which is essentially a positive force, strengthening phychical energy?

Our Debt to the Pilgrims

The Pilgrims' conception of democracy is the theme of two articles by Epaphroditus Peck in *Christian Work*, issues of September 4 and September 11. Many of the ideas and positions of the Pilgrims, both those shared with men of their day and those peculiar to themselves, were only of temporary significance, but some of the principles for which they had to contend have proved of lasting worth. This is especially true of democracy. They broke not only with the established church and the government, but also with the social organization of their day, when democracy was detested no less than bolshevism is now. Their fusion of church and state was not peculiar to them, but in consequence of that their lofty conception of the individual soul led them to democracy first in religion and then in politics. Their chief interest was to build a social organism that should protect their most cherished religious institutions. Conditions were favorable in the new world as they were not in England, so political democracy made greater headway here, and was furthered by a plan of education that would fit all men to be citizens, and some to be leaders.

It is to the spirit and ideal of the Pilgrims that we look rather than to their specific institutions which bore the impress as well of the peculiar limitations of their faith, and that spirit finds notable expression in three documents: the Mayflower Compact, the Fundamental Orders of Connecticut, and the sermon preached by Thomas Hooker just before the adoption of the Fundamental Orders. The first of these was such a social contract as Hobbes postulated for the beginnings of government. While expressing full loyalty to the king, it was made possible and necessary because the Pilgrims were out of bounds—beyond the limits of his authority.

The Fundamental Orders of 1639 is the first written constitution in history, and has no mention of king, prelate, or of Great Britain, even, thus going beyond the Mayflower Compact. Thomas Hooker, its informing genius, had revolted from the ministerial aristocracy of the Massachusetts colony, and the Connecticut, like the Plymouth Colony, had practically universal suffrage. In 1638 he preached a sermon which has only recently been recovered in which he argued that God permits the people to choose their own magistrates, who should be elected according to the will of God. To limit the power of these officials, not according to whim or self-interest, a free constitution is both necessary and desirable. As the school by its training the intelligence of the prospective citizenry is entitled to state support, so is the church which molds the character of the citizens. While we no longer concede this last principle, this utterance as a whole is a worthy contribution to the literature of advancing democracy.

Strange Bedfellows

The Oxford Movement seems far removed indeed from the Pilgrim Fathers, yet a

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writer in the *Expository Times* for September urges that the true significance of Tractarianism is seen less in its insistence upon apostolic succession and sacramental grace than in its indorsement of certain positions taken by the Pilgrims. Herbert G. Wood calls attention to Newman's advocacy of the autonomy of the church, as he opposed the dictation of the state, thus siding with Puritans and Separatists in their contention that the church while accepting support and protection from the state may never be subservient to it. Thus Newman and his friends trace their true apostolic succession through Barrow, Greenwood, and Penry rather than Latimer, Ridley, and Cranmer.

Another point of contact is emphasis upon discipline, insisting that the church enforce its own laws. A notable example is that of the marriage law. Differing from each other as to theory of marriage, they were alike in resisting the imposition by the state of a practice opposed to their own theory. Indeed the Oxford Movement conceded the principle of that dissent which they so despised when they maintained that separation on account of some fundamental doctrine is not a sin but a duty. As never before the church needs an independent life and an independent testimony.

The *Christian Century* publishes a supplement dated September 30, including an article by John Spargo on "The Futility of Preaching," together with three replies which won prizes among many submitted in a competition conducted by that periodical, and a rejoinder by Mr. Spargo; also an editorial from the *Outlook* on the same subject.

Mr. Spargo, believing in the church as a social institution, contrasts the attitude of Socialists twenty-five years ago, who assumed that the church was about to pass away, and favored the use of such church buildings as were suitable for public forums, while cathedrals might serve as civic museums. Now many of them recognize organized religion as an enduring factor in society. He maintains, however, that the church exists primarily for worship and devotion: its true function is to make worship more beautiful, helpful, and inspiring; and that it is necessary to distinguish between the functions of religious individuals and of organizations of such. The church is a good agent to promote social consciousness, not to carry out social programs. "Its business is with the dynamics of progress."

The pulpit, however, is the church's weak spot. In days of unrest and a sort of messianic expectancy, ministers are but increasing the general confusion. All the preaching done in a year is probably less effective than the work of one farmer or school teacher. Judgments of ministers on public questions count less than those of any other class. Preaching is really an anachronism coming down from the times when there were few Bibles and few people were literate. Expository and doctrinal preaching are no longer necessary. Hence the minister lectures instead, with nothing of importance to say to an intelligent congregation week after week. His use of materials is limited and one-sided. Moreover the moral and religious problems of educated, enlightened people are beyond the grasp of the average minister, known as they are only by experience. Withal "the man of intellectual vision and integrity is at a big disadvantage in the ministry today. A new ministry is needed, not of preachers, but of men who know life.

Dr. E. B. Allen, winner of the first prize, points out that the minister has the unique task of interpreting eternal verities and giving the upward look. The preacher is essential to his church as a leader, and such men as President Wilson, Herbert Hoover, and Lloyd George have borne ample testimony to the efficacy of his leadership. The critic appears to be unfamiliar with modern preachers and preaching. Not all have the remarkable success of a Washington Gladden, but many are leaders of their

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communities, and this is notably true in college and university centers.

Rev. L. C. Douglas suggests that Mr. Spargo's outburst was specifically occasioned by some unfortunate experience as auditor. He remarks upon the peculiar vulnerability of the ministry as compared with other callings: its weaknesses more evident, its successes less apparent. He thinks that the criticism is directed really at the incompetence of the "average minister," of whom the critic is but ill-informed. The efficacy of preaching is seen in the comfort given by its message of hope, overcoming death, and in such social institutions as hospitals and settlements, in the prohibition movement and the liberation of women, in the prevalence of the principle of human brotherhood. The pulpit is a chief source of interest in sociological problems.

Rev. E. B. Barnes admits the need of criticism, but insists on the predominance and influence of good preaching, although the minister is hampered by details and machinery. He, too, instances the prohibition movement and the attitude of the government during the war, and makes much of the minister's work as pioneer and popularizer of the social gospel.

In his rebuttal, Mr. Spargo charges some of his opponents with quibbling, and says of others that their resentment at the intrusion of an "outsider" is evidence enough of their narrowness. He says that his strictures on modern preaching are based upon a wide experience through many years, in which he has listened to more sermons than most preachers have, and suggests that much testimony as to the value of preaching is about on a par with testimonials to help, received from habit-forming patent medicines. He urges again that emphasis be placed upon the social implications of the gospel, and not upon programs, which like creeds are divisive. Especially is there need of a specialized ministry, as different qualifications are required for pastor, leader in worship, and preacher. Men with the preaching gift ought to travel about, that many communities might profit by their ability; but ordinarily oratory is a handicap to the man engaged in the care of souls.

More Criticisms of the Churches

Another critic of the church appears in William G. Shepherd, writing in the August *Harper's*, who finds in current life various manifestations of a groping after the invisible and spiritual—an interest in the supernatural rather than a revival of religion. Indeed, only a few are turning to the church; they do not find there what they are seeking, and probably there are more seekers of the spiritual outside of the church than inside. Small wonder when the twenty-six million members of Protestant churches in this country average little more than ten dollars per year in support of their church, pay their ministers poorly, are mostly middle-class, with women in the majority and running the local churches, with few wage-earners or men of means among them, with preaching as the chief, in many cases almost the sole, activity, with few community leaders in their number, except in rural districts, with very few recruits for the ministry, with the passing of theology and the vain attempt to substitute sociology, with half-baked social programs on the one hand, and opposition to a social gospel on the other. Nothing more than the self-criticism of the Interchurch World-Movement is needed to show that the church is in a bad way and in danger of ceasing to be a force.

To this gloomy forecast, Henry Sloane Coffin makes rejoinder. The denominationalism for which the church is so often condemned is more apparent than real. The education of church members is above the average. The critic lays too much stress upon numbers and money. Moreover, could not much the same be said of such other institutions as the government,

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schools, the home—that they are in a bad way, when one surveys only their weaknesses? What is the church doing and trying to do? For one thing, it is the only organization whose aim is to furnish Christian ideals and convictions, such as faith in man, in ideals, in the universe. It is the one institution that supplies contact with the invisible God. To it we owe the majority of public-spirited, socially minded citizens. Theology, as orderly thinking about the religious life, naturally changes from age to age. Sociology, or rather the social message of the church, is imperative from inner even more than outer necessity. Criticisms of the church are, after all, encouraging, as showing that people are thinking about it, not ignoring it. And, indeed, there is no manifest falling off as compared with the past, which we tend to idealize. The church is as much a going concern as ever.

Prohibition as Seen in Europe

Frederick Lynch gives an account in *Christian Work* for September 11 of what Europe thinks about prohibition in this country. In England he finds three classes of opinion: radical temperance reformers who are in favor of following our example; others who regard the sentiment for "personal liberty" as too strong for prohibition to be practicable, and who prefer the Swedish plan; and still others who are opposed to prohibition regardless of whether it would work or not, as a step toward paternalism and socialism. In France and Switzerland there is little interest in prohibition except as a matter of world-news; but in those two countries and in Belgium there is an increasing movement for total abstinence. Mr. Lynch concludes that prohibition sentiment is stronger in Europe than most people suppose.

Modernism in Islam

Modernism is not confined to the Roman Catholic church, but Dr. H. P. Smith finds an example of it in Islam, of which he tells in the *American Journal of Semitic Literature* for July. Six years ago, Abdur Rahman of India published in England *A Critical Examination of the Sources of Islamic Law.* Now Islam is a church-state, so that the terms "lawyer" and "theologian" are synonymous. The sources of its law are fourfold: fundamentally the Koran, supplemented first by the example of Mohammed as set forth in the Hadith or tradition; then by the common sense of the Moslem community, that is to say, the lawyers who have always been conservative; and finally by analogy—an extension of the first three sources. All these are rejected by the author, even while he insists that nothing is to be learned from Europe or America in matters of religion. He makes primary the unity of Allah, the divine mission of Mohammed, and the inspiration of the Koran, which, however, is to be taken as a set of moral precepts rather than a code of laws. The Hadith are without value as being collected late and uncritically, while the Igma, or common consent, should be the voice of the living community, not just the lawyers. Abdur Rahman thus without fully realizing it undermines the whole social system of Islam. For instance, he says that the Koran does not recognize slavery, teaching that all are one family and all Moslems are brothers. Yet abolition of slavery within Islam has come only by pressure from Christian lands. Again his claim that polygamy is not sanctioned and that four wives are allowed not at the same time but one after another is clearly inconsistent with Mohammed's example and teaching. He says further that Mohammed received the Koran by direct divine inspiration, but denies the existence of the golden tablet in heaven and the dictation of Gabriel, explaining angels and demons as forces of nature, favorable and otherwise.

Like the Catholic modernist, Abdur Rahman seeks to retain his church connection and at the same time appropriate the

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accredited results of philosophical and historical study. His course is the more difficult, however, in view of the relatively greater strength of the social as well as theological vested interests against which he contends.

The Phantom of Liberty

In the *North American Review* for October, Alleyne Ireland questions whether we have liberty in the United States. In spite of unusually favorable conditions and opportunities during nearly one hundred and fifty years of self-determination, can we say that this country excels in national or local government, in food production and distribution, in education, in industrial or administrative technique, or in a larger measure of social and political freedom? If we have not more freedom, why not, and if we have it, why all this unrest? Are our citizens more free than any others as to worshiping or not, working or not, spending or saving, eating and drinking what they please, living as they please? Or if these do not constitute social liberty, have we any more of that social equality which is but equality of opportunity, since desires and abilities vary?

If we speak of political liberty that should mean effective popular control over officials and legislation. But in the Supreme Court we have government of rather than for and by the people, and to win the war constitutional government was seriously weakened. At present we have no responsible government, as in England, where cabinet officials are accountable to the people.

Oculists Needed

Fleta C. Springer finds in the oculist and the defects he seeks to remedy an analogy for some serious difficulties in the world-society. No two people see alike, all are more or less astigmatic; some cannot see the other side of the street, and others cannot see the stars. Worst of all, as she points out in the October *Harper's*, they do not realize their need of treatment. It would almost seem that blindness is necessary to agreement.

The only way of finding what other people really think and of showing them what we think, is to adjust our forces. The fixed focus is the occupational disease of politics. The expert is apt to be myopic, examining his data out of relationship. Thus too we have the fallacy of first-hand observation: the man whose answer to every argument about the war for instance is "I was there, I *saw* it." At present Europe has the illusion of the far; we, of the near. Civilization seems to be in the hands of men of fixed shortsightedness.

How Reaction Helps

Writing under this caption in the *New Republic* for September 1, John Dewey calls attention to the prevalent conviction that reaction somehow helps in the process of attaining freedom, which we are discovering requires eternal vigilance not so much in removing obstructions as in altering fundamental conditions. Just what part does the reactionary play in this process? An answer is to be found in history guided by psychology.

First of all, reaction clarifies issues by revealing obscure facts and hidden forces. Oppression itself does not produce love of liberty; instead it dulls perception and destroys energy. It helps only as it awakens the mind and focuses its attention on facts that should remain concealed. This may happen from the desire to make permanent the temporary possession of strategic power. For instance, the terms of the peace settlement have convinced many that the war itself was due to economic greed. Wrongly or rightly, the outcome is read back into the underlying motives.

Again reaction advertises radicalism and makes it respectable, by its indiscriminate condemnation of everything that opposes it. To be called a bolshevist by some

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people is a compliment. Furthermore it compels the radical to come to closer grips with realities. By its fear of labor, reactionary industry brings to light the power of labor, and it is permanently weakened by the revelation of its motives and objects.

Leisure in Work

The *Contemporary Review* for August contains an estimate of the significance of leisure, by Foster Watson. Underlying the current demand for leisure is the assumption that work is at best unpleasing. Is not the real contrast, however, between leisure and haste rather than leisure and work, and may not one's occupation combine work and leisure? The ideal of leisure, suggested by the very word school, has largely been lost from modern education, and greatly to its disadvantage, for it is neither wise nor safe to force mind-speed. Leisure properly is recognition of the individual time element, allowing each to go his own pace. It is the tension and pressure of getting on which is opposed to the highest values of work and play as well from which leisure offers a respite; but that respite should accompany the process instead of following it. Leisure and reflection belong together, and thinking is more essential than knowledge. Religion suffers when the element of leisure is subordinated, as too often happens. Originating in animal reverie, with its slackening of tension, leisurely thinking makes possible the highest quality of work and the fullest organization of experience.

Assimilating Immigrants

There has been a great deal of theorizing about immigration from the standpoint of what *must* be done, according to Allen T. Burns in the *Survey* for October 2. But the Carnegie Corporation *Studies in Methods of Immigration*, approach the subject from a different point of view: what *can* be done? They present comparisons rather than finalities, showing what consequences are likely to follow different procedures, on the basis of a thorough investigation of all the relative data. Such a method is necessary to bring order at last out of our chaotic handling of immigration and Americanization. For instance, naturalization has made a test of fitness to remain in this country, without noticing that those most quickly naturalized are most quickly internationalized. Immigrants have been accused of opposing the labor movement, whereas they have shown themselves willing enough to form their own labor organizations. We talked of prohibiting the foreign-language press, yet found it indispensable in securing full co-operation from foreign-born patriots during the war.

Exhibitions and expositions are more effective than prescriptions and prohibitions in solving problems both of policy and of technique, in such matters as compulsory teaching of English, naturalization, and health administration. It is of the utmost importance to estimate elements of desire, resistance, response, and co-operation, so as to know what to expect. An instructive example is furnished by the experience of Massachusetts and New Hampshire in dealing with schools of immigrants, the latter successful, the former unsuccessful because of a critical attitude at the start which aroused antagonism, and an exclusive spirit, imposing something from above as to which those directly affected had no voice. Again labor organization has become more successful in the hard-coal than in the steel industry because in the latter the point of departure was the craft; in the former, the individual worker. If immigrants are to be assimilated it is both necessary and possible to secure their self-assertive participation.

Popular Social Science

Seventeen years ago saw the beginnings of an institution known as "The Social Week of France," a free university of social science, holding its sessions during one week in midsummer, each year at a different educational center. The whole day is

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given up to lectures and conferences, all grouping about a central theme; one year it is the family, another year organization of labor or co-operative effort or responsibilities in the various social relations. Nearly a thousand people gather at these conferences, led by the foremost Catholic clergymen and educators of France, drawn together less by the fame of leaders or the interest of subjects than by the Catholic social doctrine which inspires the whole enterprise. This doctrine opposes the materialism of orthodox economists, as it places respect for personality above maximum production, as it opposes also their excessive individualism, tending to selfishness and liberalism, for it recognizes that industry must be regulated according to standards of justice and fellowship for the sake of the many. So it favors intervention by the state when necessary, and such measures as the shorter working day, but is as far removed from socialism as from orthodox political economy, opposing it as materialistic, overoptimistic in its view of human nature, Malthusian, and partisan. It is based alike on Christian ethics and on a realistic view of man as he is in his social relations, having as its motto, "Science to direct action." These Social Weeks, interrupted by the war, were resumed a year ago at Metz, and they have been successfully imitated in Italy, Spain, Belgium, and other countries. Subjected to criticism at times on the part of ultra-conservatives, they have received the sanction of Catholic authorities, and so have been a means of winning sympathy for the Catholic church as well as stimulating interest in, and first-hand investigation of, social problems in the light of Christian principles.

Home Assistants

During the years from 1890 to 1910, the proportion of household servants among self-supporting women decreased from one-half to less than one-third, and that in spite of advantageous conditions as to health, wages, and preparation for home-making, which were more than offset by long and uncertain hours, limited social life and contact with family and friends, servile treatment, and social stigma. These considerations, together with opportunities for women in other fields, help to account for the shortage of domestic servants, and the effort to remedy the situation by offering such training as will result in more skilled and higher paid service has failed because the offer has not been accepted, as the competition has been among employers, not among employed.

Among the new standards for servants, or "home assistants," as described by Eugenia Wallace in the *North American Review* for October, are the following: the eight-hour day and forty-four-hour week, paid vacation of two weeks and holidays, cash wages with extra for overtime, use of last name and title by members of the family; while the home assistant does all the household work except heavy washing, gives references, is on the job, and furnishes her own food and car fare.

There are certain difficulties in the operation of such a plan. One is the need of training housewives who know how to use such help, and a hopeful sign is the response already made where such training has been offered. There is also the question of evening hours, and of the better wages commanded by the home assistant. Perhaps the greatest handicap to domestic service has been the social stigma attaching to it, and the practical impossibility of bettering one's status except by marriage. Accordingly certain recommendations have been made in addition to the requirements already listed, such as the abolition of tips and uniforms, and the use of the front entrance. It is imperative that the public re-value housework as skilled service, and that all condescension toward home assistants be abandoned.

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THE CHURCH AND THE WORLD

MISSIONS

Christianity and Government Students—A Symposium

In the August number of the *Chinese Recorder* there is a discussion of the attitudes of government students toward Christianity. (1) There is a growing interest toward Christianity. While often not eager to join Christian organizations, they are quite willing to learn about Christianity. There is an increased respect for Christianity. There is the hope that perhaps Christianity will save their country. There is in general a growing willingness to accept it. (2) The approach to Christian influence has been made along such lines as Bible classes, public lectures on the social message of Christianity, inner circles of Christian men in the schools, small informal conferences, Y.M.C.A. athletic work which is very important, and the personal influence of Christian teachers. The appeals through social service and patriotism are powerful. (3) The type of Christian work to which they respond most readily is social. They want a Christianity of action, and respond to the Bible classes that discuss the application of Christianity. (4) In regard to the government students' relation to the churches, it may be said that there is no great influx of these students into them. Often the churches do not plan any special work for them. Some are providing special classes, socials, democratic clubs, and are having friends bring them and stay by them until they have formed lasting contacts. Much depends on the improvement of the minister's message, active ministerial leadership, and the development of an organization in the churches to take care of the student according to his individual needs. (5) In order to win and hold the interest of students, the approach must be through friendship and the more intimate it is the better. Discussion groups which take up public and individual problems are vehicles of the Christian appeal. An abrupt approach to the teachings of Christ usually ends with but one contact.

The New Forces in India

Young Men of India for August reports an address by Sir Michael Sadler at the Church House, Westminster, concerning India. In almost all parts of India there has grown up a generation of men, educated to a large extent in Western methods, who are fired by the new hope of a United India, "self-respecting and respected, largely endowed with responsible government set firmly in its place in the British Commonwealth." British rule has given the communications and the incentive, "the all-India influence of a central government, a new insight into the ideas of the West, and to a remarkable degree through our tongue a common language." Men who have grown up under such conditions believe that that can go farther and seek our guidance in doing so. They want to replace the traditional animosities of India, the profound differences of temperament and belief, by a new social unity. They want our sympathy and help in what they recognize to be a severe task. They want to make new achievements in literature, art, philosophy, government.

The influence of these young men, while numerically few in comparison with the masses of the population, has spread more rapidly and widely than previously thought possible. Year after year they have come out of the colleges with new hopes, often oversanguine but ever ardent. The educated young Indian is sensitive to the

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tensions of the West and these make a keen intellectual tension for him. In his eagerness he snatches at formulas that come to him from the West, some of which are stable, others are not. Attracted by all the bright hues of reform, he comes in contact with a poisonous moral skepticism that runs through some of the literature of the West. He is conscious of the social prestige, the industrial organization, the applied science, and power of the West. "He feels in his heart that there are things which are good for India and things that are bad, and he finds it impossible to disentangle the good from the bad. He wishes to be loyal to what he feels to be sound and wise in his own ancient tradition. He wishes to be hospitable and brave toward the new ideas that come to him from the West. His mind is torn asunder by doubts and hesitations." Never before has he needed so much sympathetic insight and guidance. Above all he needs a religion which shall command the full obedience of his heart and mind and which shall fully recognize the brotherhood and rights of all men.

In a great way he has won his way through education. He realizes its values. He is dissatisfied with the present education of India and longs to see its content deepened and humanized. The old educational system that produced sages and social stability is gone. It does not fit this new day. It cannot be recalled. The closest thing in India to the ideal held in the old educational system is that of the colleges and schools of the missionary societies. While he may be alienated from these because they were associated with the old régime, yet the Indian knows in his heart that they contain the essence of what he needs. These schools and colleges have an inspiration and leavening power for the newer education being developed in India. India must be aided by us. "We have to think, with as much discrimination as we should apply to our own Western people, of Indians, not as inferiors because of race and color, but as fellow-citizens, as fellow-subjects, and we pray in God's good time, fellow-Christians."

Christianity and Labor Conditions in Africa

In the *International Journal of Missions* for October Fulani Bin Fulani tells of the pressing problems of Africa. The church's task in Africa cannot be understood apart from the present and past relations of Europe to Africa. "We may look upon the work of the church in Africa as solely concerned with the presentation by individuals to individuals of an eternal message of salvation, unrelated to the facts of life in Africa today or yesterday, political, industrial, or any other. But Africans do not so regard the church's work. . . . . They judge the gospel message by its fruits in life." There is much of the attitude of slaves to masters. Africans still have the attitude of slaves and in the main feel themselves to be so.

The manifesto published in Africa signed by two Anglican bishops and one member of the Presbyterian mission, while protesting large-scale compulsion, allocates the compulsion of all African males in East Africa between the ages of seventeen and twenty-seven to work for Europeans two months every year. One of the signatories has since repudiated his signature. This partial return to compulsion does not lie well in the minds of Africans. Of course these Protestant leaders believe that the program of the manifesto is better than the existing conditions. In East Africa as a whole no native tribe, chief, or individual has a legal right to hold land. Some of the land, including the greater part of the most fertile areas along the railways, has been granted by the government to Europeans. While it is essential that these estates be developed this can be accomplished only

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by inducing the natives to leave their homes and work upon them. The bulk of them are unwilling to do this. Thus the government has adopted a policy to get workers. They have hit upon the scheme of paying independent salaries to tribal authorities to give advice to their clansmen which in tropical Africa it is considered seditious not to obey. This has made their position absolute as it never was in the old days. To resist this advice often means risk to the chief of position and salary, and loss to the tribe of land, stock, and life. The bishops' manifesto was designed to meet this hard condition. Better, they say, 20 per cent slavery than a pretended and empty liberty.

The idea has gone out that the African is somehow different in nature from Europeans, that he should not rebel under provocation, that he is lazy. But it must be remembered that the African is productive and industrious wherever he is free as in the West Indies and in British West Africa. Laziness is a servile vice that has been manufactured for the African in East Africa. Another idea is that, whatever happens, Africans must be made to help the European land-owners develop their land. The acting governor of East Africa repudiates the allegation of government compulsion, but he adds that the work "must be done." "Everybody knows that if the fourpence or sixpence a day for the laborer were made eightpence plenty of men would apply. But then private industry would suffer." The "must" was the mainspring of the slave-trade in Africa. "Slavery consists not in legal status but in the power to enjoy men's labors and its fruits without their consent." If slavery is wrong, it is the church's duty to destroy it. There are two ways: "The removal of every shred of political influence over African governments and their policies by those who profit by African labor.... and the opening wide to Africans of the door of knowledge."

RELIGIOUS EDUCATION

Fifteen Years of Religious Education

Henry F. Cope in the August number of *Religious Education* reviews the development in religious education that has taken place during the fifteen years of his secretaryship. There was much suspicion at the phrase "religious education" at the time that the Religious Education Association was organized. While the most important development was in the realm of ideals, there have been many definite improvements in method:

1. Preliminary work toward the collection of data for a scientific basis for religious education, especially data as to the processes with which religious education deals. 2. New teaching methods based on recognized laws of teaching and directed toward social purposes, such as the enterprise and project plans, social group plans, and methods which enlist the child's powers of self-direction. Increasingly, religious education becomes a democratic and religious experience to the child, the processes of which are scientifically determined. 3. Church programs which combine the elements of activity, socialization, inspiration, and instruction. 4. Church programs more adequate as to time schedules, providing week-day instruction and training. 5. Better facilities as to buildings, equipment, accessories. 6. Church programs conceived socially, (*a*) community training, (*b*) community schools, (*c*) community buildings. 7. Professional leadership: teachers, church directors, community directors, editors, field workers. 8. Service in religious education, both lay and professional in church and community, the motivation basis for college courses. 9. Foundations and cooperative programs of religious education at state universities. 10. Inter-church-world program of religious education, for the first time according religious education essential place in

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the work of missions and evangelism. 11. Recognition of religious education operating in new ways, as in the formation of public opinion through propaganda in press and pulpit. 12. More exact definition of fields, as part of developments in co-ordination of agencies of leadership and propaganda. 13. Development of general public recognition of the fundamentally important place of religious education and the recognition of the inadequacy of even the most complete of our older schemes in the light of the social needs of our critical days.

The social-economic crisis has led many persons to think seriously of the foundations of the social order. There has been a new demand for religious education that the ideals and actions of men may get safer direction. There has been increase in number of teachers, denominational boards, executive, and conferences. The churches are asking for directors, and the colleges and seminaries are seeking teachers in the field of religious education. It is a forward day for religious education. There have been established the bureaus of service, professional employment (information for those seeking teachers or workers), permanent reference library, bureau of information, traveling exhibit, and headquarters. A mark of 1,500 new members in the Association has been set for this year. The work for the future includes the development of a scientific basis of religious training, of programs of religious education parallel to educational and social development, constant reinterpretation of ideals and methods in relation to changing situations, better co-ordination of agencies in the field, securing for the young a training that will make religious unity effective, giving counsel to all workers in the field, lay and professional, and the keeping before the public mind by popular propaganda the ideals and values of religious education.

Present Tendencies of Religious Education

Religious Education for August presents a summary by Henry H. Meyer of the present tendencies in religious education. Surveys conducted recently reveal the great need of religious education in America and other parts of the world. "To meet this need it is proposed to launch a nation-wide program of immediate advance in an endeavor to carry religious training to every child in the nation; to secure more time for religious training to every child in the nation; to secure more time for religious education through week-day and vacation Bible schools; to provide close supervision and practical training for voluntary workers, with adequate training facilities for professional leaders; to enrich courses of study and secure more adequate financial support." Editors and professors have pledged their support for the active promotion of this scheme through the religious-educational press of America. There come echoes from many parts of the world to the effect that organized religion is essential to peaceful adjustments of difficult social problems within and between the peoples of the world.

There is a spirit of unity abroad in regard to religious-educational co-ordination. There is an almost universal disposition on the part of religious forces "to get together, and work together in an effective program of social betterment and Americanization through religious education." Sunday-school forces are being reorganized. The International Sunday School Lesson Committee has been reorganized. There has been an integrating of other organizations recently. There is a resultant quickening in co-operation and effectiveness.

As to courses of study, since its reorganization the International Sunday School Lesson Committee has set out to give a greater variety in lesson material. There is a decline in Canada and the United States in the use of the International Graded Lessons and an increasing preference for the departmental graded lessons. The International has a sub-committee working carefully in regard to graded courses in the

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different departments. A variety of short elective courses for young people have been prepared for publication.

Many voluntary activities for boys, girls, and young people have been developed. Because the movement for efficiency tests has appealed to the all-around development and training of youth as a religious obligation, it has swept the country. The movement for Canadian Girls in Training gives much promise. The corresponding movement in United States is the Christian Citizenship Training Program of the Young Men's Christian Association. Boy Scouts and Girl Scouts are active and splendid organizations.

In reference to public education, present tendencies toward a completer socialization and Americanization of the public-school curriculum and activities are much in evidence. There is much current legislation in regard to child life and education. In England there are indications of progress in the field of religious education. Uniform lessons have been definitely discarded, the British Lessons Council is well organized and issues departmentally graded lessons. In France there is a demand that the religious and secular education of the country contribute with all its force to the process of national rebuilding. Protestant churches are giving attention to Sunday and Thursday afternoon classes, teacher-training, and the training of children for church membership. No state church now exists in the German Republic. Religious education remains a regular part of the school curriculum except in the secular schools. There is conflict between groups in regard to the matter. Very important promise in regard to religious education is before China. Standards of secular and religious education are being organized. In Japan great preparations are being made for the World Sunday School Convention to be held in Tokyo in October. The Sunday-school idea has gripped the imagination of this alert people.

CHURCH EFFICIENCY

Church Militant Program

The *Chinese Recorder* of August has an editorial presenting some phases of the church militant in China. There is the firm insistence that it is not enough to fight evil, but preventive measures must be planned if a permanent success is to be achieved. Recreation and education are essential preventive measures in all anti-vice campaigns. In fighting the saloon a substitute must be found for the social need it has exploited. People cannot be made good by legal enactments, but the chances for a clean life are made stronger by decreasing the social contacts with evil. Campaigns against disease, gambling, or any kind of vice are a part of the church's responsibility. Who but Christians can be expected to assume the leadership in this fight against evil? These are concrete opportunities for Christian service and they furnish an outlet for Chinese public opinion which only lacks organization to become a vigorous force. "Success like that in Canton and Fukien is worth having; it makes Christianity a widespread influence; it furnishes also an outlet for pent-up Christian energy."

In the present party strife in China these campaigns help the country in a very practical manner. Mr. Wang, head of the Law Codification Commission in Peking, claims that the institution of social evil is against Chinese social sentiment, and this has made it, heretofore, furtive and secret. Lately it has been more blatant and open. Mr. Wang advises publicity to combat it; to learn the facts and make them known. "For those communities who desire to imitate Hangchow or Canton, we would say, first decide what is the open

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vice in your community; do not tackle all of them at once. Survey the vice and understand it." Then through a central organization demonstrations can be worked up against it. It is essential that strong appeals be made to those responsible for public order. "The silence and indifference of Christians with regard to public evils are weapons in the hands of public enemies."

Community Manners

The *Rural Manhood* for September contains a statement by Warren H. Wilson as to the manners appropriate to the new community work, "The Social Gospel Requires Social Behavior." The simplest good manners involve promptness in all public services that none may be inconvenienced and disaffected through the carelessness of the leader. A people may be slack, but the minister must be reliable. To serve the whole population the Christian man must be "urbane." Without grudge or resentment he must have a place of acceptance and approval for all. Like Father Duffy on the Rhine, the Christian minister wins by the irresistible geniality of an open heart.

The community code calls for the attention on the part of the community worker to certain people who are a public charge. The doctor cannot "fool around" with the well when he is expected to be with the sick. It is the minister who must appoint himself to see the town drunkard, lead the unfortunate home. The sinner is a public charge.

"The crown of community manners is tolerance. For this we Americans are not ready. We have it in our blood to improve our neighbor. We know just what is good for him, namely, the virtue we so easily practice—the response we have made to the necessity that drives us. We will not let him alone." But the community is of many sorts. There is a complexity of ideas to which people are devoted. In fact others may have the right idea. It is dangerous to presuppose the unchallenged right of our position. There is need for a large and generous tolerance.

The best way is for every social and religious worker to be identified with the community through those of his own sex. "Be fearless and prompt with the other sex, but keep as much as you can with your own." The community needs a note of distinction on the part of the worker. This is hard to attain for some, especially those who hate show and do not want to be conspicuous. But somehow the expectation must be dramatized, dressed up for, or met in some courtly way. The ideal being set up for other men must be embodied. The minister ought to be a veritable Beau Brummel in something if he is to have the community attentive. But this something must not be an end in itself or unworthy of his high position. Care for his clothes is germane to the leadership of a gentleman; for his personal habits must be cleanly. He must accept no low standard, but endeavor to be perfect with the perfection of Jesus. Jesus Christ expects him to convince people by his careful conduct in all things.

The Geneva Conference

Finis Idleman reports the Geneva Conference in the *Christian Century* for September 30. It represented all the Christian fellowships of the world, Rome alone excepted. It had been prepared for ten years and thus was not a hasty affair. It was evident that there should be wide chasms of language, tradition, and customs of worship. There is no need of patience in bridging these chasms. The Conference was weakened by lack of prepared program.

Among the outstanding utterances those which commanded the greatest attention were those of the Greek Orthodox patriarchs and the representatives of the Anglican church, lately come from the Lambeth Conference. The patriarchs gave evidence

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of their democracy and honest eagerness. There were seven items in their proposal: an interchange of students, a cessation of proselyting, a united effort for the persecuted church wherever it suffers, love for one another, study and knowledge of one another, examination of our differences in a kindly spirit, and the elimination of political questions.

There was a difference of opinion as to how far the Anglicans had changed their perspective. Their position was placed before the Conference by Bishop Gore. He asked if the church were not that divine institution, having a divinely authorized creed, a divinely authoritative order of ministry, and divinely authorized sacraments? It would seem that the Anglican church cannot be shaken from this position except by a social revolution in England which would mean disestablishment and a consequent struggle for support on the basis of merit. Professor Bartlett of Oxford and Professor Scott of Cambridge represented the non-episcopal bodies and claimed that the equating of faith and order represented a point of view the Nonconformists could never accept. Faith is a growing and personal thing, and formulated statements can be accepted only on the basis that they are symbols of a faith forever growing beyond formulation.

The Conference accomplished three things: (1) it brought together for ten days representatives of all sections of the universal church; (2) it revealed the hunger for unity and its value for saving from social chaos the Near East if not the entire Continent; (3) it helped to clear the atmosphere. A beginning had to be made somewhere. The co-ordination of the various groups for the Christian task seems more hopeful for the future. There is a chance for the development of a receptive mood and a kindly interest in other points of view. The Archbishop of Jerusalem invited the next world-conference to that city. "It is but true to fact, however, to add that in view of the unabating insistence of the Anglican church upon orders, there is held to be far more hope in the first conference held in Geneva called by the Federal Councils of the World than in this Conference on Faith and Order. The name chosen for the latter gathering is significant and revealing: 'The Universal Conference of the Church of Christ on Life and Work.'" Of that conference we may expect more immediate results due to the energetic and captivating president, the Archbishop of Upsala. While there are and will continue to be different points of view and convictions, something more precious is being discerned: the common yearning to save the world by common devotion to Christ.

A League of All Religions

Kashie Ram in *Young Men of India* in the issue for August, makes a plea for the co-operation of all religions. He mentions the endless sectarian quarrels and the still more terrible wars through which we have passed. He claims the whole life-work of Brahmanada Kershub Chunder Sen throws much light on the possibility of a league of religions. All the great world-religions are subject to the unity that governs the material universe—they are manifestations of the ever progressive dispensation of the Spirit of God, and in so far as they touch that spirit, form one harmonious whole. The old belief, that one religion was the true religion and that all others were false imitations forged by the devil, is outgrown. This has come about in the comparative study of religions by eminent Western scholars. God's truth is one. It is no less Hindu than Christian or Mohammedan. It is universal and should admit no sectarian quarrel any more than science admits such. There are not two antagonistic sciences of chemistry, though it exhibits diverse aspects. "We are all aware of the spirit of broad-mindedness in which Western

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scientists have welcomed the discoveries of Sir Jagdish Chunder Bose, a distinguished member of the Brahmo Samaj." In religion, Sen saw a living unity in the midst of a marvelous diversity. One religion cannot be merged into another, because there is an unwillingness to lose its own distinctive individuality. "We heartily wish all religions to live and prosper in loving unity." "All religions form one scripture of life and light, when the spirit of God is working in them."

But the oneness of spirit does not mean the reduction to one uniform type. The characteristic features of each will be retained in the union. There is one life in the material or spiritual world but a diversity of forms. Certain characteristics differentiate the four great religions of the world—Hinduism, Buddhism, Islam, and Christianity. In Hinduism as in other religions there is good and evil. "Hinduism is one of the earliest if not the earliest revelation of God to man." Its extreme pantheistic and polytheistic elements have done much mischief in India, but there are vast and inspiring truths that underlie higher Hinduism which make for a noble devotional life. There are marvelous visions of the Unseen One in the Upanishads of the Vedantic period. And the Hindu spirituality, known under the name *Bhakti*, contains the passionate love of God "like the deepest selfless attachment of a most devoted wife to her husband." Buddhism has been charged with agnosticism, but "the greatest of India's *munis* could not but have tied his tongue and remained speechless, awe-struck, in the august presence of the Higher Buddha in him, in view of the indescribable profanities that prevailed in his time in the name of the Vedic religion." His law was righteous and his life in the Enlightened One is a splendid mirror of divine attributes. There one finds compassion for sentient beings and a great renunciation as the way to an unsurpassed peace. Mohammedanism has blurred its pages with much of the intolerant spirit, but there has been an unquenchable faith in the "One without a second, which the prophet of Arabia delivered with a force assuredly divine, in the midst of the most degrading forms of image-worship."

The crowning glory of Christianity lies in the cross of Jesus Christ. It has given an inspired enthusiasm to numberless men and women. Its highest worship is the performance of good works, and there is no end to the activities of its public spirit. The league of all religions is required by the urgent need of national unity in India and a wider international union in Western countries exhausted by the late war. A foundation has been laid in the New Dispensation Church, due to the life of Chunder Sen and his predecessors Roy and Nanak. "Our creed is the science of God which enlightens all. Our gospel is the love of God which saveth all. Our church is that invisible Kingdom of God in which is all truth, all love, all holiness."

"We believe in the Church Universal which is the depository of all ancient wisdom, and the receptacle of all modern science, which recognizes in all prophets and saints a harmony, in all scriptures a unity and through all dispensations a continuity, which abjures all that separates and divides." There is a harmony of reason and faith. The league in its simplest form is a question of give and take. It means the assimilation of all that is good, true, and beautiful in all religions. No power but living religion can efface the evil of sectarianism and introduce universal love and fellow-feeling among all mankind. It is the hope and trust that Hinduism, Buddhism, Mohammedanism, Christianity, and the other religions will join together "in the new dispensation of the Spirit of God."

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BOOK NOTICES

Progressive Religious Thought in America. By John Wright Buckham. Boston: Houghton Mifflin., 1919. Pp. ix+352. $2.25.

Professor Buckham of the Pacific School of Religion is admirably qualified by training and temper to appraise the movement of progressive religious thought in America as it has been represented in the churches perpetuating the spirit of the Pilgrim Fathers. He has chosen the tercentenary of the settlement of Plymouth appropriately for the publication of his study. Horace Bushnell and the Liberators are first considered. The estimate of Bushnell is discriminating. Then follows a careful study of the work of Theodore T. Munger and George A. Gordon. The latter is estimated very highly by the author as a theologian; the justification of his judgment can be given only by time. Two chapters on two distinguished professors of Andover Seminary, William J. Tucker and Egbert C. Smyth follow. They are excellent. The chapter devoted to the work of Washington Gladden is related closely to the one on the work of Dr. Tucker. A study of the work of Newman Smyth follows. The book concludes with a discerning essay of "The Future of Theology in America." Dr. Buckham displays his characteristic interest in the mystical aspect of religion and theology. We are left with a new confidence in the vitality and worth of theology and in the spirit of fearless search for truth in the realm of Christian experience.

Public Opinion and Theology. By Francis John McConnell. New York: Abingdon Press, 1920. Pp. 259. $1.50.

These are the Earl Lectures delivered at the Pacific School of Religion in 1920. Bishop McConnell takes up the important question of the bearing of popular will upon theology in a day when we seem to have lodged all authority of a binding sort in democratic opinion. After an interesting introductory chapter he shows in six chapters what real gains accrue to theology from public opinion in reference to God, man, the Kingdom of God, salvation, and the Christian life. He keeps far from the technical language of the schools and the terms used above are not the captions of his interesting chapters. Salvation is discussed in a chapter entitled "Provision for Rescue," a much more attractive heading. The second part of the book considers some of the steadying factors in the present situation, the last two of which are the modern views of Jesus and the Christ-like God. This is a fresh theme, strongly handled. Bishop McConnell says that the influence of the congregation itself upon preaching never has been adequately expounded. This is perfectly true. Nor has the whole popular spirit in its influence upon theology been expounded elsewhere, so far as we know, with such insight and logical setting forth as in these lectures.

What Is the Kingdom of Heaven? By A. Clutton-Brock. New York: Scribner, 1920. Pp. 152.

This study of the ideal of the Kingdom of Heaven as it was defined by Jesus and has been supremely neglected—so the author thinks—by the Christian people, is entirely unconventional in method. There are five chapters. The first sets forth the failure of faith in the modern man and insists that Christ's doctrine of the Kingdom of Heaven furnishes a belief that will not fail. Here is an illustration of the quite fearless method of the writer:

"It is vain to say that the war was all the fault of the Germans. If they are a criminal nation, they are a part of our European society; and a society cannot wash its hands of its criminals; they are the failures of the society in which they exist. The Germans have acted upon theories which our whole society produced, and in which, before the war, it took a pride. They have believed that the struggle for life is the whole of life, and so has our whole society. We have all talked nonsense, and they have practised it; that is the difference between us. The Criminal is always he who practises the nonsense talked by the respectable."

The second chapter sets forth the doctrine of the Kingdom as Christ taught it. The third with keen insight defines the logic of the Kingdom. The fourth chapter shows the relation of the Kingdom to politics; the fifth discusses its relation to the individual. The author speaks of the doctrine of the Kingdom as a dogma, which, he says, "ought to be the dogma of the church, and the main dogma for every individual member of it." He feels that "between the Athanasian creed and talk about the Blood of Jesus, the doctrine of the Kingdom has been almost lost." With an almost furious scorn for the failure of the church, as he conceives it, he calls all Christians to make the Kingdom of Heaven a reality in all the relations of the new world which must be created out of the ruins of civilization that remain from the Great War. It is a passionate and beautiful treatment of Jesus and his chief doctrine, bearing the mark of the artist and the prophet.

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This book must be read slowly, reflected upon earnestly; it is a significant discussion of a supreme subject.

The Disease and Remedy of Sin. By W. Mackintosh Mackay. New York: Doran, 1920. Pp. xii+308. $2.50.

The author is pastor of Sherbrooke Church, Glasgow. He has been trained in medicine and theology. He approaches the subject from the standpoint of a pastor, whose work has brought him into closest touch with men. He holds that religion is of the very substance of life. He examines the matter of spiritual health with the thoroughness of the physician to the body. He describes his book as "an essay in the psychology of sin and salvation from a medicinal standpoint." The first one hundred and fifteen pages have to do with the character of sin as disease. The remaining chapters deal with the remedies for sin. The chapter headings reveal the method of the preacher; such as these are inviting: "Prayer as a Medicine of the Soul"; "Remedia Crucis"; "The Divine Surgery of Pain"; "The Faith of Little Children—Preventive Spiritual Medicine." Preachers especially and all students of the phenomena of Christianity will find this a fresh, stimulating book. It will add a new accent to the usually dismal discussions of sin and salvation. We felt the joy that arises from new certainty that there is help for the soul in its sin and sickness and that getting well by God's help is about the finest experience in all life.

Childhood and Character. By Hugh Hartshorne. Boston: Pilgrim Press, 1920. Pp. viii+282. $1.75.

Professor Hartshorne has written this book in order to introduce his readers "to the study of childhood religion at first hand." In the first chapter, which is of the greatest importance in laying the basis for the discussion, high ground is taken. Our interest in the religious character of childhood is grounded in our yearning for the coming of the new social order "whose motive is love, whose ideal is the brotherhood of man, and whose destiny is the commonwealth of God." There follow sixteen chapters in which the content of the religion of childhood and early youth is studied with sustained interest and excellent method. The two chapters on "Making over Human Nature" is especially valuable as indicating the change in point of view from the older conception of instantaneous conversion by the power of divine grace. Whether we have sufficient accounting for all the forces that enter into the determination of the religion of childhood in such a survey as this is open to question. Take a recent biography as an example. *Christina Forsyth of Fingoland* by W. P. Livingstone describes the experience of a girl of fourteen that conforms to the older type of "conversion." Have we come to a new day when such experiences are to be the exception rather than the rule? Are both forms normal? The index shows no reference to Christ and the only consideration of Jesus that is extensive is two pages discussing the idea of Jesus in the mind of a five-year-old. There certainly is a larger place than this for Christ in the religion of childhood.

The Theology of the Epistles. By H. A. A. Kennedy. New York: Scribner, 1920. Pp. xii+267. $1.35.

Professor Kennedy of New College, Edinburgh, makes in this volume a significant contribution to the "Studies in Theology Series," to which we have learned to look for serious and constructive work by scholars of distinction. There is a brief introductory section, devoted to the scope and method of the study. Then follows a survey of Paulinism, covering one hundred and forty-seven pages. This is succeeded by a study of those phases of early Christian thought in the main independent of Paulinism, to which fifty-seven pages are devoted. The concluding section is a treatment of the theology of the developing church as it appears in the epistles to Timothy and Titus, James, Jude, and II Peter, covering thirty-four pages. There is a useful bibliography and the indexing is thorough. The treatment of the theology of Paul is excellent. The author brings out the full meaning of the significant phrase "In Christ" fully and thereby reveals the inner and mystical heart of the great apostle. The study of the epistle to the Hewbrews is clarifying. We venture to suggest that a most profitable course of reading for the winter on the part of alert-minded ministers might be made up of *The Theology of the Gospels* by James Moffatt, the volume now under notice, *Protestant Thought before Kant* by A. S. McGiffert, and *History of Christian Thought since Kant* by E. C. Moore. A course of study like this would bring new strength into the year's preaching and joy into the life of the preacher.

Man and the Universe. By Sir Oliver Lodge. New York: Doran, 1920. Pp. 294.

The visit of Sir Oliver Lodge to America coupled with the interest in spiritism warrants the issuing of *Science and Immortality*, as this book was originally named, under the title above by which it was originally known in England. There are four sections containing thirteen chapters. The first section is composed

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of three papers on the relations of science and faith. The writer is confident that there is no difference between them that cannot ultimately be reconciled. The second section is made up of papers on corporate worship and service. It is a strong plea for the church and the service of men in it. The third section contains essays on the immortality of the soul and affirms the author's sturdy faith in the survival of personality after death. The fourth section studies the relations of science and Christianity. In his Preface the author urges his readers to give attention to the final paper, "Ecce Deus." Sir Oliver says that "the most essential element in Christianity is its conception of a human God; of a God, in the first place, not apart from the universe, not outside it and distinct from it but immanent in it; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation." This idea he thinks will finally weld together "Christianity and Pantheism and Paganism and Philosophy." Surely that would be a happy family the like of which Barnum never dreamed! At this point Sir Oliver Lodge and Mr. Wells seem to be cheerfully lying under the same blanket. It is a day of surprises.

Something More. By Kirby Page. New York: Association Press, 1920. Pp. 88. $0.90.

The writer shows in five chapters that there are vast and undeveloped resources in life awaiting our study and use. The idea of God, the truth in man, the fact of Christ, life itself, and the struggle for the realization of the highest life are all passed briefly in review and each is presented as a subject for deeper research. The author is sure that the Christian conception of life alone will lead to the complete understanding of the wonderful and beautiful universe of which we are a part. The book is dedicated to Sherwood Eddy and the pages are evidently a reflection in part of the message that he has given to the student world with such pronounced success. It is an invigorating book.

The Argonauts of Faith. By Basil Mathews. New York: Doran, 1920. Pp. 185.

This is a story of the "adventures of the Mayflower Pilgrims" from the time of their first gathering at Gainsborough and Scrooby to the establishment of their settlement at Plymouth. It is told in easy narrative form and it is designed especially for young people. Viscount Bryce writes the foreword. It bears the mark of British authorship. It always mentions the natives as "Red Indians." There are unpardonable slips in the story. For example: "On the following Thursday they sailed back to the 'Mayflower.' There was great excitement on board, for, while they were away, the very first English baby to be born after they reached New England—the first real native of the new Pilgrim colony—had come to her parents on board the 'Mayflower.' She was called Peregrine White." This is too bad. The proud Americans who have traced their ancestry back to Master Peregrine White of Plymouth will not easily pardon such a slip. And the *Nauset* Indians become the *Nansets* Indians. This is sheer carelessness either in the author or the readers of proof. The story is so well told that it is a pity not to have had it accurate in such details.

The Challenge of the Ministry. By Ahva John Clarence Bond. Published by the Alfred Theological Seminary, Alfred, New York, 1920. Pp. 105.

Ten brief sermons on the conditions of the modern ministry and the call to its service. Reflects the doctrines of the Seventh Day Baptist Church, but is in no sense partisan. Gives a wide view of the work of the minister in the modern church and upholds a manly and attractive conception of the minister's personality and influence. Appeals to the fundamental motives of loyalty and devotion and would be a useful little book in the vocational guidance of young people into Christian life-service.

The Pilgrimage of Etheria. Translated and edited by M. L. McClure and C. L. Feltoe. New York: Macmillan, 1919. Pp. xlvii+103. 6s.

An interesting and well-edited translation in the Liturgical Texts of the "Christian Literature Series" published by the Society for Promoting Christian Knowledge. It is the report of the religious pilgrimage of the Abbess Etheria to the East probably near the close of the fourth century. She was a person of prominence and her journey was rendered safe and profitable by the diligent attention of church officials. The chief value of the record which remains from the journey is the description of the churches in Jerusalem and the liturgy that was employed in the services carried on there. This is reported with affectionate regard for details. The book does not possess general interest; but for the students of early history and especially of liturgics it is an interesting and valuable source.

Can the Church Survive in the Changing Order? By Albert Parker Fitch. New York: Macmillan, 1920. Pp. 79. $1.00.

This little book asks a large question to which a faint and altogether unsatisfactory

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answer is returned. Professor Fitch presents the changing aspect of the present order, resents the medievalism on which he feels that the old order was founded, and is especially impatient with "the ecclesiastical orthodoxies, the intellectual obscurantism of the churches." He slips badly in referring to articles in the *New Republic* by "Mr. Cleland McAfee, of the Presbyterian Communion." The articles to which he refers were by J. E. McAfee, at that time Secretary of the American Missionary Association, not by Professor Cleland B. McAfee. The charge against the church is that "she stands outside of, and, if not opposed to, unwilling to accept, the new order." This new order, has outgrown such ideas as the "personality" of God. The church must be grounded in the "ethical idealism of Jesus." How the ethical idealism of Jesus can have any content apart from the Father God in whom Jesus rested the whole of life we are not told. We looked to the last sections of the book for something to guide and inspire the church so unsparingly criticized. There is no program offered. This is a fatal weakness. What is needed now is not a negative criticism but a constructive program.

The Christian Task. By J. Harold DuBois. New York: Association Press, 1920. Pp. 96. $0.90.

This is a second book in the new series being published by the Association Press, the authors of which are all under 35 years of age, thus representing the "New Generation." The book deals with the Kingdom of God as the supreme engagement of Christianity. The world needs a great task; the Great War showed how the resources of humanity could be mobilized for a tremendous effort, but it was destructive and futile. Now we discover that there is a big, practical, constructive, co-operative task, which may be prosecuted for the task's sake, in the Kingdom of God as Jesus defined and illustrated it. Every Christian and the whole Christian church is called to the greatest of all activities in the present hour, the establishing of the Kingdom of God on earth. The writer pays a high tribute to Professor William Adams Brown in the Preface of the book. His work does credit to his distinguished teacher.

Freedom and Advance: Discussion of Christian Progress. By Oscar L. Joseph. New York: Macmillan, 1919. Pp. viii+272. $1.75.

In twelve chapters the writer discusses the outstanding subjects of Christian theology, beginning with "Authority" and ending with "Here and Hereafter." The book is to be reckoned with as a thoughtful statement of the old doctrines in the terms of modern thinking. It moves with earnest purpose and on the whole sure and steady step between the old and the new. Great emphasis is placed by the writer on Christ, as he did in a former volume, *The Coming Day*. The pulpit ought to give larger place to the great doctrines of Christianity. The adequate statement of Christian truth for the New World will come from the preacher and pastor rather than from the technical theologian, we believe. This book will be found of great value to the preacher who is thinking earnestly and seeking to bring his congregation to understand and live by the essential truths of the Christian religion. The book is written apparently for the man who is not familiar with the vocabulary of the schools and who is eager to gain a new grasp on the message of Jesus.

The Missionary Outlook in the Light of the War. By the Committee on the War and the Religious Outlook. New York: Association Press, 1920. Pp. xx+329. $2.00.

An interesting volume prepared by an alert committee. It endeavors to survey the field of Christian missions in the light of the Great War and to define a program to meet the needs. The first part shows how the war has intensified the urgency of the foreign missionary work of the Christian churches. The second part surveys the effect of the war on the religious situation in various lands. The third part defines missionary principles and policies in the light of the war. The papers are uniformly by men who possess first-hand knowledge of the subjects on which they write. There is a valuable synopsis of the contents of the volume, something new or unusual in book-making and, in this instance, exceedingly valuable. A brief bibliography is also furnished. In general the tone of the book is encouraging. The vastness and difficulty of the problem is recognized; but the resources in hand are fully reckoned with and the great enterprise of Christian missions is exalted to its supreme place in the program of the Kingdom of God, not by the blowing of trumpets but by the serious facing of the facts and devoted assumption of responsibility.

Every Morning: Scripture Readings and Prayers for Family or Individual Worship. By Robert Cluett. New York: Association Press, 1920. Pp. 191. $1.50.

John Timothy Stone writes the Introduction to this excellent collection of brief Scripture passages and appropriate prayers, which is the work of a layman and therefore all the more free from the language of Zion and the ecclesiastical or clerical temper. The prayers are in general direct and natural expressions of praise

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and petition; they lack the richness of the great prayers of the church. Five minutes is sufficient to read the selection and the prayer. The book will be useful in providing for the waning practice of family prayers and individual devotion. We are not merely writing a notice of the book, we are using it with satisfaction in family worship. It fits the situation and will provide for six months of daily devotion.

My Neighbor the Working Man. By James Roscoe Day. New York: Abingdon Press, 1920. Pp. 373. $2.50.

More space should be given to this book than the crowded condition of our columns will permit. It is an outspoken word for the capitalistic system and against the methods of organized labor, full of "ginger" and worthy of attention by everyone who is ready to consider both sides of the burning question of the day. Chancellor Day has been speaking with strong conviction on the somewhat unpopular side of this controversy. He does not represent the honorable attitude in the contest that will finally make for peace. He is violent and bitter. He is fond of such terms as "wild beasts" and describes a radical as a creature who "stands on two legs that is all. If he were down upon four legs, we could recognize him." All this sort of talk is inflammatory. He is absolutely unjust to the majority of the immigrants who land on our shores. He displays the abuses in the trades union. He calls the labor union "an artificial and unnaturally and illogically attached institution in our country, working not for the common good but to create conditions altogether possible and profitable to its own members without regard to how its acts may bear upon business of construction and manufacture." Chancellor Day calls collective bargaining "meddling" and says: "It is high time that the country pronounced with unmistakable law against strikes of all kinds. There should be no doubt left that strikes are crimes." These examples of the contention of the book will be sufficient to indicate its value. It is the expression of a point of view that needs to be understood.

The Life and Letters of St. Paul. By David Smith. New York: Doran, 1920. Pp. xv+708. $6.00.

This detailed, voluminous, and interesting life of Paul is by the author of *In the Days of His Flesh* and bears all the marks of unwearied scholarship, sympathetic interpretation, and exegetical insight that we have learned to associate with the name of Dr. Smith. To one who wants the last word on the life of the apostle to the Gentiles this book is indispensable. There are other shorter studies in the character and teachings of Paul which will serve the purpose of the student who has less time at his command than the technical and advanced scholar to whom this large work appeals. The style is clear and interesting. Occasionally one meets such a sentence as this: "the astrologer who professed to decipher the celestial emblazonry was held in boundless reverence," but on the whole the average reader will be happy in the literary form of the book. This sentence is too much for us: "The purulent, incrustation that had sealed his eyes fell off in flakes, and they opened to the light." Dr. Smith makes interesting ventures, for example, this: "It would seem likely that Saul, a strict Pharisee, would marry in due course; and the inference is confirmed by the fact that he was subsequently enrolled in the high court of the Sanhedrin and at least on one memorable occasion participated in its judicial procedure. For it was required, among other qualifications of a Sanhedrist, that he should be not only a married man but a father, inasmuch as one who was softened by domestic affection would be disposed to mercy in his judgments. . . . . He had married after the Jewish fashion, but his wife was now deceased, and so was her child, and he had resolved to remain a widower. It is significant that one so affectionate should have maintained an almost unbroken silence regarding this mournful chapter of his life-story; and in view of the sternness of his attitude it would seem as though there were here a hidden tragedy and a bitter memory." This is scant material out of which to construct the outline of Saul's love affairs. Passing from external details to the interpretation of the message and spirit of Paul as they are revealed in his letters, we are given a vivid picture of the man who wrote these priceless documents. The treatment of Philippians is especially sympathetic and illuminating as we have it given on pages 510 ff. The translations are interesting; but 2:5 is not well rendered by "harbor this sentiment which dwelt even in Christ Jesus." The active and habitual motives of Jesus are indicated here; the word *sentimenti* is not strong enough. The maps are well done. The marginal sentences and references are exceedingly valuable. The indexing is generous.

What Did Jesus Teach? By Frank Pierrepont Graves. New York: Macmillan, 1919. Pp. xi+195. $1.75.

These nine studies represent the result of a program of group study carried out in the University of Pennsylvania. Dean Graves says, "The book is simply the product of a History of Education man, describing a well-known road, when viewed from his own angle." The book is noteworthy on two accounts. The first is the arrangement of the material.

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The running margin makes it possible to grasp the content of pages and paragraphs clearly and quickly. Also the paragraphs bear interesting headings; there are suggestive chapter summaries; the references to literature are excellent. The second feature is the substance of the studies. The prevailing accent is upon the ethical content of the teaching. It gathers around the idea of the Kingdom of God, which had begun to lose its meaning early and therefore must be interpreted for every age by the church. "And to-day the world finds its consolation and help in the moral and religious ideals of the Master and the aspect of Jesus as a teacher, rather than in the consummation of a Messianic Kingdom and in his coming in power and glory." There is no chapter or section that deals adequately with what Jesus taught and required in reference to his own person; but this was fundamental to the ethical and social program of Jesus. There is great emphasis on service and the reconstruction of one's own life; but the author seems to miss the radical meaning of loyalty to Jesus himself as the motive force of it all.

Overland for Gold. By F. H. Cheley. New York: Abingdon Press, 1920. Pp. 272. $1.50.

This is a "corking" good story. Full of life and adventure; well told; true to the situation as far as we know how to test it. We enjoyed it from cover to cover. Then we tried it on the boys and the word in quotation marks above is their verdict. We almost wish we might have lived in the gold days, which were not altogether golden, in Colorado. The next best thing is to hear about them so vividly.

The Individualistic Gospel and Other Essays. By Andrew Gillies. New York: Methodist Book Concern, 1919. Pp. 208. $1.00.

Dr. Andrew Gillies was known widely as the pastor of the Hennepin Avenue Methodist Episcopal Church in Minneapolis. He has stated here with deep conviction and the urgency of the preacher his sense of the individual appeal of the gospel. He does not do this in order in any way to disparage the social content of the gospel or its claim upon the corporate life of humanity. But he feels that the social structure will not be changed until enough men and women yield to the sublime imperative and power of the gospel so that they will themselves effect the transformation of society. It is a matter of approach and emphasis. There is no more essential conflict between the social and the individual gospel than there is between the two sides of a coin. Both have to be there in order to have the coin at all. Dr. Gillies makes a vital and most necessary emphasis; for in the end the redemption of society is contingent upon the redemption of individuals. The church must do as Jesus did, direct its message and influence to the individual in order that society may be redeemed. But it dare not stop short with the effort to "save" the individual apart from his environment. Each is necessary to the other in the total process of salvation.

Talks to Sunday-School Teachers. By Luther Allan Weigle. New York: Doran, 1920. Pp. 188. $1.25.

Professor Weigle, of Yale, has made himself an invaluable counselor to all teachers and this book, designed in general to be a complementary volume to his *The Pupil and the Teacher*, will be welcomed by workers in the field of religious education. There are twenty-four papers in the volume, each concluded with a number of questions for discussion and a brief bibliography. The book will be useful for teacher-training classes, but is not so unified as its predecessor. We cannot give the subjects treated, but they are all worth study and discussion and are concerned with matters that every Sunday-school teacher will sometime meet. We note especially "A Boy's Loyalty," "How Religion Grows," "The Teaching Process," and "The Purpose of Questioning" as timely subjects well treated. Professor Weigle is a trained pedagogue who has lost neither his enthusiasm, his love of youth, nor his sound common sense, and is excellently fitted to be the teacher of teachers that he proves himself to be by the test of his last book.

The Future Life in the Light of Modern Inquiry. By Samuel McComb. New York: Dodd, Mead. Pp. xii+240. $1.50.

There are ten chapters in this book. In these the author discusses the idea of immortality, its relation to the modern man, hindrances to belief in it, various arguments for it, especially the resurrection of Jesus and the testimony supplied by psychical research. Dr. McComb regards highly the proofs of the survival of personality as they are furnished by psychical research, summarizes some of the well-known cases of "cross-correspondences," and gives quite extensively the case of Doris Fisher. The more valuable part of the book, however, is concerned with the argument from the Resurrection of Jesus. The author says:

"The present writer believes that any open and candid mind, prepossesed with no dogmatic assumptions against the survival of the soul after death, can convince itself that Christ emerged from the realm of the dead, and manifested Himself on the material plane to certain witnesses, by concentrating attention on what

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Paul has to say in the light of modern reflection, using the Gospel records as subsidiary and corroborative." This "central claim" of Christianity, in the language of F. W. H. Myers, is "confirmed as never before" by the results of psychical research. Both lines of proof, thus converging, assure us of the survival of personality after the episode of bodily death, and, in the light of modern inquiry, the future life is established.

The Lost Apocrypha of the Old Testament. By M. R. James. London: Society for Promoting Christian Knowledge, 1920. Pp. xiv+111. 5*s*. 6*d*.

This is an exceedingly valuable little volume for the busy student who may wish quick access to all that is now known about those apocryphal books of the Old Testament which are no longer extant but which are alluded to only by title or are briefly cited in ancient writings. Introductory matters are adequately discussed, and all available fragments are assembled and translated into English.

The Pastoral Epistles, with Introduction, Text, and Commentary. By R. St. John Parry. Cambridge: University Press, 1920. Pp. clxv+104. 20*s*.

The object of the author has been to inquire afresh into the critical and exegetical problems on which the question of the genuineness of I and II Timothy and Titus depends. The outcome is a vigorous defense of the Pauline authorship of all three letters. All that can be said in favor of this opinion is here brought together probably in as convincing a form as is possible. Yet the presentation does not carry full conviction, for it treats far too lightly the objections which have been urged by other scholars against Pauline authorship. Rhetoric is sometimes mistaken for logic, as when the theory of conflation in II Thessalonians is called "the last resort of desperate incredulity."

A Service of Love in War Time. By Rufus M. Jones. New York: Macmillan, 1920. Pp. xv+284. $2.50.

Two great lines of devoted service were carried on during the Great War. One was performed by the soldiers in their loyalty to their cause and in obedience to orders. The other was the ministry of love and helpfulness that was performed with no less courage by comrades who were not able for many reasons to enter into the military aspect of the struggle. Among these were the Friends or Quakers. Professor Jones has recorded here the service of the American Friends Relief Work in Europe during the period 1917–19. Even those to whom the beliefs of the Quakers regarding war were either nonsensical or obnoxious must pay sincere honor to the account of themselves that they gave as they endured all kinds of privations cheerfully and spent themselves without reserve in their ministry of mercy and constructive labor. The action of the conscientious objector is treated at considerable length, not in the way of apology but for purposes of interpretation and record. The reports of the work done in France are well arranged. The Friends have proved beyond doubt their loyalty to their principles and their devotion to their brethren. We commend this book to anyone who desires to read a story of singular and effective devotion and courage.

A Jewish View of Jesus. By H. G. Enelow. New York: Macmillan, 1920. Pp. 181.

This is an unprejudiced and popular appreciation of Jesus by a Jewish rabbi who is familiar with modern historical methods of biblical study and who is unbiased by the acrimonious controversies that have so often made the very name of Jesus anathema to the Jews. The author writes in a spirit of undisguised admiration for Jesus and concludes with the hope that he may yet serve as a bond of union between Jew and Christian.

Jesus' Principles of Living. By Charles Foster Kent and Jeremiah Whipple Jenks. New York: Scribner, 1920. Pp. vii+149. $1.25.

The writers have arranged the material in this book conveniently for weekly study classes. There are twelve chapters, fitted admirably for a group studying in a church or college. The studies begin with Jesus' interpretation of his task and cover all the larger relations of life, concluding with the international obligations of the Christian. The comments are stimulating as well as informing. There are sufficient references to current literature to guide the student to further reading. Such questions as this are at least provocative of thought and discussion, "Which do you think had a truer idea of God, Calvin or a North American Indian devoted to the worship of the Great Spirit?" Just where is the average student to find out what kind of an idea of God, Calvin had? There are still many honest men who are inclined to rate Calvin's idea of God rather high. The problems of modern life are faced fearlessly in these pages. The words and example of Jesus are interpreted with directness and force. Any teacher looking for a textbook for a Bible class should see this volume.

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Medical Missions: The Twofold Task. By Walter R. Lambuth. New York: Student Volunteer Movement for Foreign Missions, 1902. Pp. 262. $1.00.

The growth of medical work in Christian missions is a romantic chapter in the record of the extension of the Kingdom of God on earth. The writer draws from a wide range of material and experience and presents the great work of medical missions in a most attractive form. The book furnishes a mighty appeal to the young man or woman who is looking forward to the practice of medicine and surgery as a life-work. One is forced to face the need of the world and to decide whether it is right to remain in one's own land struggling for a practice, or whether it is far better to go where the need is desperate and invest life there. The pictures are well chosen; the specific examples of effective missionary service are stimulating; the field of study is wide and is surveyed with discrimination. An excellent book for private reading or class study.

A Modern Dreamer. By Edmund March Vittum. Boston: Pilgrim Press, 1920. Pp. 185. $1.50.

Dr. Vittum has been minister and teacher and college president and through it all a sensitive and keen thinker. His imagination has the touch of the open country where he is at home and the evening lamp under which the scholar sits. He has put into graceful form here a score of reveries concerned with religious moods and biblical themes. They are wholesome in their sentiment, not mere graceful musings. The allegories are defensible; the personifications are in good taste. "Canaanizing the Christian" is an excellent example of a brief, pungent, and accurate message to modern life in quaint and delicate style. Christians will find in Dr. Vittum's little book many a fresh suggestion and opened door into wider vision of life.

Sermons on the International Uniform Sunday-School Lessons for 1921. By the Monday Club. Boston: Pilgrim Press, 1920. Pp. 358. $2.00.

This is the forty-sixth series of sermons on the International Lessons issued by the Monday Club of Boston. As usual the range of treatment is varied. There are thirty-one contributors to this series, many of whom are well-known preachers. The sermons are shorter than they would be if they were designed for preaching at a regular service of worship. They are adapted to use by teachers and students of the uniform lessons and will be of genuine service in this field. Their homiletical value is inevitably lessened by the mechanical way in which the subjects are necessarily assigned to the members of the Monday Club.

West and East. The Expansion of Christendom and the Naturalization of Christianity in the Orient in the XIXth Century. By Edward Caldwell Moore. New York: Scribner, 1920. Pp. xii+421. $4.00.

After a long time of waiting we now have the Dale Lectures delivered at Oxford in 1913 from the hand of a master in the related sciences of history and missions. The publication of *The Spread of Christianity in the Modern Era* by the University of Chicago Press in 1919 increased the desire to have this treatise. There are eight lectures, setting forth the impact of the forces of the West upon the East. Dr. Moore marshals his facts with consummate skill. He is able to hold our sustained interest through the complex story, which he renders clear and fascinating by his style. We enjoy the freedom of the page from a multitude of footnotes and references. They are not necessary in a book like this. Dr. Moore's lectures are not only informing, but they are also in the truest sense of the word inspiring. One feels a certain glow in the presence of the mighty movement which he witnesses as he follows the guidance of the one who sees the way through the complex ongoings of the past century. Surely tremendous enterprises have been trusted to human hands; and we feel sure from this study that even war cannot wreck the superb enterprise.

The Power of Prayer. Edited by W. P. Paterson and David Russell. New York: Macmillan, 1920. Pp. xiii+528.

In May, 1916, the Walker Trust of the University of St. Andrews offered certain prizes on "the meaning, the reality and the power of prayer, its place and value to the individual, to the church, and to the state, in the everyday affairs of life, in the healing of sickness and disease, in times of distress and national danger, and in relation to national ideals and to world-progress." In response to this offer one thousand six hundred and sixty-seven essays were received, coming from all quarters of the world and written in nineteen languages. The first prize was awarded to Rev. Samuel McComb, of Baltimore, Maryland, and is printed as the first paper following an interesting essay by Dr. Paterson entitled "Prayer and the Contemporary Mind." Twenty other papers of varying length on different aspects of the subject are also printed. It is impossible to sum up the results of this study in a brief

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notice. The first evident finding from the evidence of the essays is the universal agreement upon the efficacy and the privilege of prayer. It fills a definite part in the lives of a great number of men and women who are not in agreement either concerning the character of God which lies behind the act of prayer. Five kinds of prayer seem to be indicated: adoration, thanksgiving, confession, supplication, and intercession. The problem of unanswered prayer is taken up and the whole difficulty faced; but it seems to be agreed that prayer is answered. The quality of the essay by Dr. McComb warrants the decision of the readers in his favor. This book is the most voluminous and satisfactory study of the subject that we know and will be gratefully received by many who have been wrestling with the problem of prayer since the Great War has thrown it so prominently into relief.

Jesus the Master Teacher. By Herman Harrell Horne. New York: Association Press, 1920. Pp. xii+212. $2.00.

In announcing this book the Association Press says, "One of the most significant books the Press has published this year." We agree with them. It is designed as a textbook; it uses the inductive method. There are twenty-seven chapters. The various aspects of the teaching work of Jesus are taken up and the questions, the suggestions for discussion, the propositions for further study, are all done with the technical skill of which Professor Horne is master. He has used the material in classes and discussion groups and therefore it is all well tested. The range of the discussions is wide, covering all aspects of the teaching method of Jesus. There is an admirable summary of the whole study in the final chapter. The book will be useful in classes and there could hardly be a more profitable guide for individual use. Every minister who will work through this material will find himself enriched in every way for his work as preacher and pastor. It is one of the most suggestive and useful books of its kind that ever has been prepared. It bears the mark of careful study in every detail. It is concerned with the greatest of teachers and it is by a teacher of unusual skill and insight.

David Otis Mears. An Autobiography. 1842–1893. Memoir and Notes by H. A. Davidson. Boston: Pilgrim Press, 1920. Pp. xix+249. $1.50.

Dr. Mears was a minister of the Congregational and Presbyterian church, who lived from 1842 to 1915 and whose life was filled with useful labor and happy experiences. Nine chapters of this biography were written by him; five have been added by the editor. As a piece of agreeable autobiography the pages by Dr. Mears are unusually interesting. The editor is naturally enthusiastic about his subject; but he is not fulsome. This is a fine sketch of a man who saw and loved many friends, invested his life well and was throughout a good minister in a world of changing ideas and strenuous tests.

Four Hitherto Unpublished Gospels. By William E. Barton. New York: Doran, 1920. Pp. 149.

Any misunderstanding which might easily arise concerning the contents and character of this book is immediately removed by the subtitle, which explains that these are four "character studies cast in the form of personal memoirs of *John the Baptist, Andrew the Brother of Simon Peter, Judas Iscariot,* and *James the Brother of Jesus.*" Dr. Barton gave these "gospels" before his own church in Oak Park, Illinois, during the Lent of 1920. They are characterized by his clear and interesting style. There are paragraphs in which these imagined writers speak so transparently in the language of the writer that one can almost hear the modern preacher in the ancient narrator. But this is inevitable. In general Dr. Barton's touch is accurate and delicate. There are vivid sentences as when Judas Iscariot described the disciples from the hated province as "those Galileans who smell of fish." The treatment of the purposes of Judas Iscariot in the betrayal is a familiar one. He is made to do the shameful deed out of a mistaken idea that he could thus make Jesus bold enough to show his power and therefore realize the national longings that stirred the heart of the loyal Judean. As a piece of interpretation by the imagination the studies are exceedingly interesting.

The Eyes of Faith. By Lynn Harold Hough. New York: Abindgon Press, 1920. Pp. 223. $1.50.

In the delightful style and marked by the keen insight of Dr. Hough, we have here 42 brief papers on various aspects of ethics and religion. They present in many aspects the Christian view of life. They are unified by the religious experience out of which they grow. The best way to estimate the worth of the material gathered in the papers is to taste such a paragraph as this: "The evangelical note is the deepest note in the Christian religion. The man who has really found his structural incapacity to organize the forces of his own life into harmony and inner sincerity and outer potency of activity; the man who has discovered the power of that vital personality of imperial

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creative energy—Jesus Christ—to do for him what he cannot do for himself; the man who has taken that leaping adventure of faith which has connected his life with all the potent energies of Christ—this man knows in his own experience the deep and central secret of the Christian religion." There are scores of paragraphs like this, vivid and keen. Now and then he yields a little too much to the fondness for adjectives; sometimes he is almost too brilliant; but generally accurate and stimulating. Many of the papers have been printed before. They lose nothing of their freshness and charm by this. The book ought to be found on many a table in our Christian homes.

A Better World. By Tyler Dennett. New York: Doran, 1920. Pp. vii+173.

In brief the contention of this book is that we must have a better world; that the proposed League of Nations is far from the effective agency to produce it, although it is a long step in the direction indicated; that the Christian religion has in it the power to create the convictions and popular demands which alone will guarantee any organization of a better world or bring into being more just and democratic programs than the one now under such discussion. The writer exposes the fundamental failures of the League of Nations, as it was accepted under pressure in Paris. It falls far short of the ideals that were proposed by America; it has in it the weaknesses of the Holy Alliance. There is, under these circumstances, only one agency or force to which we may look for help. It is the spirit of Christianity and the organization of that spirit in the institution of the Christian church. The tragedy in the situation is that the church itself is "not yet entirely Christian." It does not see fully the universal application of the teachings of Jesus; it does not apply with vision and courage those which it already apprehends. "The issue is clear cut. If the Gospel is wrong, reject it; if it is right, accept and apply it. Apply it in government, in industry, in the ordinary relations of daily life of which the social fabric, both political and economic, is made." This is the challenge to the modern church of Christ.

The Church and World Peace. By Richard J. Cooke. New York: Abingdon Press, 1920. Pp. 178. $1.00.

In ten chapters Bishop Cooke discusses the problem of the League of Nations, arriving at the conclusion that there is supreme need for a Christian League of Nations and that this is possible only as the Christian church faces its responsibility and uses its power to bring this to pass. This is not a mere dream of Utopia. "If military nations, through governmental institutions, the universities, the pulpits, and the press, can instill through long periods into the masses of their people the spirit of war, for offense or defense, could not the church also in every land destroy the teachings of barbarism and by means of Christian education, a truly Christian pulpit, and the apostolate of a Christian press creating public opinion, bring all classes of society to the support of the peaceful policies of their respective governments? It will be easier to do this than to tax the nations for increase in armaments, to drench the earth with blood in aggressive warfare." Thus Bishop Cooke calls the church to begin and carry on an active campaign for the creation of such sentiment as shall finally demand, not only such a League of Nations as is already in existence, but another and more Christian order which will insure what Tyler Dennett calls "A Better World." Bishop Cooke has in mind such international covenants and institutions as will realize Jesus' ideal of the Kingdom of God. The main difficulty lies in the fact that institutions quickly strangle the ideals that create them. As yet, however, the ideal of the Kingdom of God has never been attempted except through the church. The time has come to project it in faith into the world-wide relations of mankind.

Things Eternal. By John Kelman. New York: Doran, 1920. Pp. xii+271.

At first glance we were disappointed at the character of these excerpts from sermons, feeling that they did scant justice to the finished discourses from which they are apparently taken. The brief chapters are so full of terse, beautiful paragraphs, however, that we were delighted to have the little discourses exactly in their present form. There are 52 of them, one for each Sunday of the year, beginning with the first of January. The most striking feature of the chapters is the remarkable titles. These are printed at the beginning of the book, together with the texts that are used as the basis of the thought. Take as an example "The Open-Air Treatment of Souls," on the text "I will lift up mine eyes unto the hills"; or "Interpretation by the Long Result" from "What I do thou knowest now not, but thou shalt know hereafter." Dr. Kelman suggests and stimulates thought by his titles with rare skill. *Preparation for the Best* is a fine study of the major task of life, in which Dr. Kelman says truly: "There is nothing which the present generation needs so much as discipline of the mind for serious thinking. The dimness of faith and the consequent feebleness of religious life are to be cured mainly by studying afresh the thoughts of the really great thinkers, and by persistently setting the attention and holding it set in the direction of the central truths." The proof should have been read more carefully.

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